

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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



CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, OCTOBER 15, 1852.

NO. 10.

REVIEW.

A CONCISE HISTORY OF THE CISTERCIAN ORDER.

(From the Catholic Standard.)

(CONTINUED.)

"The only consolation for the holy abbot, was the chanting of the Divine Office. When entering the church for evening song, he was observed by a brother to press his fingers forcibly upon the latch of the door, as if he wished to leave the impression of a seal. The brother venturing to ask what this meant, the holy father answered: 'The thoughts with which I am occupied during the day, in the management of the monastery, I leave here; and bid them remain until I call for them to-morrow morning after Prime.'

"However the abbot might manage to drive away distressing thoughts during the quiet hours of the night, while the monks were chanting the office in the church, yet they recurred with tenfold force during the day, when all the cares of the house came upon him, and his spiritual children were dying about him. At times his faith all but failed him; it crossed his mind that the monks who scoffed at Cîteaux might after all be right. The Cistercian manner of life might be displeasing to God; and the frequent deaths of the brethren, and the barrenness of the monastery, might be a punishment for their presumption in attempting to go beyond what God allowed.....He might, therefore, have been leading his poor brethren into the wilderness, and have made them there perish with hunger, and their blood would be required at his hands. These melancholy thoughts tormented him, and at last they broke out into words, when, with the whole convent, he was summoned to attend the death-bed of another brother. All the brethren wondered, as he spoke the words, at the calm faith with which he pronounced them, notwithstanding the deep anxiety which they displayed. Thus, then, in the presence of all, he addressed the dying man:

"Thou seest, dearest brother, in what great weariness and failing of heart we are, for we have done our best to enter upon the straight and narrow way, which our most Blessed Father, Benedict, has proposed in his rule, and yet we are not well assured whether this our way of life is pleasing to God; especially since by all the monks of our neighborhood we have long been looked upon as devisers of novelty, and as men who kindle scandal and chism. But more than all, I have a most piercing grief which cuts me through to the heart like a spear, and that is, the fewness of our members; for one by one, and day after day, death comes in and hurries us away.....Wherefore, in the name of our Lord Jesus Christ, and by virtue of thine obedience, I command thee, at whatever time, and in whatever way the grace of our Lord may determine, that thou return to us, and give us information touching this our state, as far as His mercy will allow." He spoke these words with a quiet confidence which looked beyond the grave, so that he appalled the brethren; but the dying monk, with a bright smile lighting upon his features, said: "I will cheerfully do what you command, if by the help of your prayers I am so permitted." The result of this strange dialogue, held on the confines of life and death, was not long in appearing. The brother died, and a few days after he had passed away, the abbot was in the fields working with his brethren. At the usual time he gave the signal for rest, and they laid aside their labor for a while. He himself withdrew a little, and with his head buried in his cowl sat down to pray. As he was in this position, lo! the departed monk appeared before him, surrounded by a blaze of glory, rather buoyed up in the air than standing on the ground. Stephen asked if it were well with him. He answered: "Well, good father abbot, I now bring you the information which you desired; and I am happy to say that your life and conversation is pleasing to God. He will send you a numerous offspring; who, like bees swarming, will fly away and spread themselves through many parts of the world." At this joyful intelligence St. Stephen sat wrapt in admiration, until the brother recalled his attention by asking for his benediction. "What," exclaimed the abbot, "do you who have passed from corruption to incorruption—from darkness to light—from death to life—ask a benediction from me, who am still lying under these miseries?" But the brother still persisted; "for the Lord" he said, "hath given to you the power of blessing; He hath placed you on a pinnacle of dignity and spiritual rule. By your healthful doctrine I have escaped the stains of the world." It befits me, therefore, to receive your blessing." St. Stephen, though filled with confusion, dared not refuse, and the happy soul received his benediction and immediately disappeared, leaving the holy abbot in a transport of wonder and gratitude. But soon the gracious promises of the Most High

to those who put their trust in Him, were to be gloriously verified to good St. Stephen. He had sown in tears; he was to reap in joy. A short period after this vision, while he and his monks were pouring out their hearts in warm prayer to God to fulfill His promise.

A band of thirty persons, under the guidance of a young man, were slowly traversing the forest and directing their steps to the abbey gate. The bell of the porter announced the arrival of strangers. Thirty persons entered, prostrated themselves at the feet of Stephen, and begged to be admitted into the number of his novices. "There were amongst them men of middle age, who had shone in the councils of princes, and who had hitherto worn nothing less than the furred mantle or the steel hauberk, which they now came to exchange for the poor cowl of St. Benedict; but the greater part were young men of noble features and deportment, and well might they, for they were of the noblest houses in Burgundy. The whole troop was led by one young man of about 23 years of age, and of exceeding beauty. He was rather tall in stature; his neck was long and delicate, and his whole frame very thin, like that of a man in weak health! His hair was of a light color, and his complexion was fair; but with all its paleness, there was a virgin bloom spread over the thin skin of his cheek; an angelic purity, and a dove-like simplicity shone forth in his eyes, which showed at once the serene chasteness of his soul. This young man was he who was afterwards St. Bernard, and who now came to be the disciple of St. Stephen, bringing with him four brothers and a number of young noblemen, to fill the empty cells of the novices of Cîteaux." [Cistercian Saints, Chap. xiii.]

All immediately commenced their noviceship but two—the sweet and amiable nephew of Bernard,—Robert, who was yet too young; and another, who terrified by the austerity of life which he beheld at Cîteaux, returned to the world. "Now, it may be asked that Stephen has housed his thirty novices, what has he or any one else gained by it? what equivalent is gained for all these domestic ties rudely rent, for all these bleeding hearts torn asunder, and carrying their wounds unhealed, into the cloister? would not rustics suit Stephen's purpose as well, if he would cultivate a marsh in an old wood, without desolating the hearths of the noblest houses in Burgundy? Human feeling revolts when high nobles with their steel helmets, shining hauberks, and painted surcoats, are levelled with the commonest tillers of the soil.....There are here no painted windows and golden candlesticks, with chandeliers of white and gold to help out the illusion; feelings, imagination, all are shocked alike, and every faculty of the natural man is jarred at once at the thought. Such words might have been spoken even in Stephen's time, but 'wisdom is justified of her children.' One word suffices to silence these murmurs—*Ecce Homo*, Behold the Man. The wonders of the incarnation are an answer to all cavils. Why, it may as well be asked, did our blessed Lord choose to be a poor man instead of being clothed in purple and fine linen? why was his mother a poor virgin? why was he born in a stable, and laid in a manger? why was that mother's soul pierced with agony at the sufferings of her Divine Son? why, when one drop of His precious blood would have healed the whole creation, did He pour it all out for us? in a word, why, when he might have died (if it be not wrong to say so) what the world calls a glorious death, did He choose out the most shameful, besides heaping to Himself every form of insult, and pain of body and soul? He did all this to show us that suffering was now to be the natural state of the new man, just as pleasure is the natural state of the old. Suffering and humiliation are the proper weapons of the Christian, precisely in the same way. But independence, unbounded dominion and power are the instruments of the greatness of the world..... Let it be also remembered that persons leave their parents for causes which do not involve religion at all, as to follow some profession in a distant quarter of the globe, or to marry; and we may surely excuse St. Bernard and his brothers for conduct which was so amply justified by the event. One word more; every one will allow, that he who is continually meditating on heaven and heavenly things, and ever has his conversation in heaven, where Christ is sitting at the right hand of God, is more perfect than he who always thinks on worldly affairs. Let no one say that this perfection is ideal, for it is a mere fact that it has been attained. Stephen, and Bernard, and ten thousand other saints have won this perfection. They knew that blessing: 'Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife or children, or lands for my sake and the gospel's, but he shall receive a hundred-fold, now in this time, and in the world to come, eternal life.....Let any one read St. Bernard's sermons on the Song of Solomon, and he will not doubt that monks have joys of their own,

which none but those who have felt them can comprehend." [Cist. Saints, Chap. xiii.]

St. Stephen's love of poverty became now conspicuous, and the object of admiration since God had blessed him with such a disciple as St. Bernard, and clothed so many noblemen in the coarse garb of Cîteaux. That which a short time previously had excited the carcase of neighboring monasteries, now produced a movement which vibrated through Christendom, and opposed a powerful barrier to the encroachments of luxury, and the degeneracy of the age.

St. Bernard was one of the most eminent of the contemplative school. He never once lost sight of the presence of God. He spent hours and hours in prayer daily to God; and yet he found time, amidst all his prayer and recollection, his frequent journeys, his innumerable correspondence, and other multifarious occupations to found, during his life, a hundred and sixty monasteries, to collect funds for their erection, and to maintain a most vigilant, fatherly superintendence over this host of affiliations. It was a miracle. There is nothing like it, we believe, in the whole annals of the Church. And all this immense, supernatural toil gone through by a poor weak crazy body, reduced to skin and bone by the severest macerations of the flesh! It was the heroism of mortification and toil. It is not stated whether St. Bernard closed the eyes of his dear friend St. Stephen, but we cannot resist giving the magnificent account of the death scene of that fine old Saxon Saint. It is taken from the old chronicle, "The Exordium."

"As the time approached when the old man lying on his bed, was, after his labors were over, to be brought into the joy of the Lord, and from the lowest room of poverty, which he had chosen in the world, according to the counsel of our Saviour, was about to mount up to the banquet of the Father of the family on high; there met together, besides others, certain brethren, abbots of his order, to accompany, by their most dutiful services and prayers, their faithful friend and most lowly father, thus on his way to his home. And when he was in his last agony and was near his death, the brethren began to talk together and call him blessed; being a man of such merit, they said that he could go securely to God, who had in his time brought so much fruit to the Church of God. He heard this, and gathering together his breath as he could, said, with a half-reproachful voice, 'What is it you are saying? Verily, I say to you, I am going to God as trembling and anxious as if I had never done any good. For if there has been any good in me, and if any fruit has come forth through my littleness, it was through the help of the grace of God, and I fear and tremble much, lest perchance I have kept that grace less worthily and less humbly than I ought. Beneath this shield of the perfect lowliness which sounded on his lips, and grew deep in his heart, he put off the old man, and putting aside in his might, all the most wicked darts of the enemy, fiery and sulphurous though they were, he passed with ease the airy regions of storms, and mounted up and was crowned at the gate of Paradise."

Come with us, dear reader, and spend a day at Cîteaux. Let us visit in dear St. Bernard's days, while yet a simple monk under the fatherly rule of good St. Stephen. We will use an angel's privilege, and steal first with noiseless footfall into their humble dormitory, and gaze with hushed breath on that singular monastic scene before us, lest we awaken any of the good religious. They have well earned their deep repose.

"Suppose the monks all lying on their beds of straw, ranged in order along the dormitory, the abbot in the midst. Each of them lay full dressed, with his cowl drawn over his head, with cuculla and tunic, and even with stockings on his feet. His scapular alone was dispensed with. Doubtless no one complained of heat, for the bed-clothes were scanty, consisting of a rough woollen cloth between their limbs and the straw mattress, and a sort of woollen rug over them. The long dormitory had no fire, and currents of air had full room to play under the unceiled-roof, left in the native rudeness of its beams. A lamp lighted up the apartment, and burned all night long. At the proper hour the clock awoke the sacristan, who slept, not in the dormitory, but near the church. He was the time-keeper of the whole community, and regulated the clock, which seems to have been something of an alarm, for he used to set it at the right hour over night. His was an important charge, for he had to calculate the time, and if he was more wakeful than usual, or if his clock went wrong, the whole convent was robbed of a part of its scanty rest, and the last lesson had to be lengthened, that the hour of lauds might come right again. The hour of rising was two o'clock, during the ferial days of the week; one o'clock on Sundays and Feasts of the second rank; and twelve

o'clock on Feasts of the first class. The sacristan, as soon as he was up, trimmed the church lamp, and that of the dormitory, and rang the great bell; in a moment the whole of this little world was alive; the sole things which a minute ago looked as if they were watching, were the two solitary lamps burning; all night long, one in the dormitory, the other in the church, as if they were ready trimmed with oil for the coming of the Lord; but now every eye is awake, and every hand is making the sign of the cross.—Most men find it hard to leave even a bed of straw, and the seven hours in winter, and six in summer, were but just enough for bodies wearied out with hard work, and always hungering; doubtless the poor novice often stretched himself, before the tones of the bell which had broken his slumbers fully roused him to consciousness, but starting from bed, and putting himself at once into the presence of his Lord, was but the work of a moment for the older monk. One by one, those white figures glided along noiselessly through the cloister, keeping modestly close to the walls, and leaving the middle space free, where none but the abbot walked. Their cowls were drawn over their heads, which were slightly bent down; their eyes were fixed on the ground, and their hands hung down motionless by their sides, wrapt in the sleeves of the cuculla. The old Cistercian church was remarkable for its arrangement. It was intended for monks alone; few entered it but those guests who happened to come to the abbey, and they were not always allowed to be present. It was divided into four parts; at the upper end was the high altar, standing apart from the wall; the sole object which Cistercian simplicity allowed upon it was a crucifix of painted wood; and over it was suspended a pix, in which the Holy Sacrament was reserved, with great honor, in a linen cloth, with a lamp burning before it day and night. The Blessed Sacrament is now preserved in a tabernacle, which remains permanently upon the altar, according to the present rites and customs of the Universal Church. The part in front of this most sacred place was called the presbytery, and there the priest, deacon, and sub-deacon, sat on chairs placed for them when the holy sacrifice was to be celebrated. Next came the choir itself, where the brethren sat in simple stalls, ranged on each side of the church. In front of the stalls of the monks were the novices, kneeling on the pavement, and sitting on low seats. The stall of the abbot was on the right hand, in the lower part of the choir, and the prior's place was on the opposite side. Beyond this was the retro-chorus, which was not the lady-chapel, but was at the other end of the church nearest the nave, and was the place marked for those in weak health, but still well enough to leave the infirmary. Last of all came the nave, which was smaller than the rest of the church, unlike the long and stately naves of our cathedral churches. Into this church, called by the modest name of oratory, the first Fathers of Cîteaux entered nightly to sing the praises of God, and to pray for the world, which was lying asleep beyond the borders of their forest. It had many separate entrances, by which different portions of the convent flocked in with a quick step, to rouse themselves from sleep; but all in perfect silence. Each brother as he came in threw back his cowl, and bowed to each altar as he passed, and then to the high altar. They then (except on Sundays and Feast days) knelt in their stalls, with their hands clasped upon their breasts and their feet close together, and said the Lord's Prayer and the Creed. In this position they remained until the commencement of the *Deus in adjutorium*, when they rose and remained standing during the rest of the service, except where it was otherwise especially marked.—Matins lasted for about two hours, during which they chanted psalms, interspersed with anthems. The time for Matins and Lauds varies according to the nature of the Office, a Festival or Ferial-day. The night Office, including meditation and the Matins and Lauds of the Little-office of the Blessed Virgin, occupies on Feasts of the first rank, four hours, from twelve o'clock till four o'clock in the morning; on Sundays and Feasts of the second rank, three hours, from one o'clock to the same hour as above; on other days, from two hours to two hours and a-half. The glimmering light of the lamp was not intended to do more than pierce through the gloom of the church, for the greater part of the service was recited by heart, and a candle was placed just in that part where the lesson was to be read; if it were not that their lips moved, they might have been taken for so many white statues, for their arms were placed motionless upon their bosoms, in the form of a cross, and every movement was regulated so as to be as tranquil as possible. The sweet chanting of the early Cistercians struck some of their contemporaries, as something supernatural. 'With such solemnity and devotion do they celebrate the Divine Office,' says Stephen of Tournay, 'that you might fancy that angels' voices were heard in their concert;

by their psalms, hymns, and spiritual songs, they draw men to praise God, and they imitate the angels. Yet this effect was simply produced by common Gregorian chants, sung in unison; as in other parts of Divine worship, the Cistercians were reformers in Church music. Their chanting was especially suited for contemplation: they dwell on each syllable, and 'sucked in the honied sense of the Psalms, as they pronounced the words.' It is not wonderful if the men of that time believed that devils trembled, and angels noted down in letters of gold the words which dropped from their lips, as these grave and masculine voices chanted through the darkness of the night the triumph of good over evil, and the glories of the Lord and of His Church. Few, indeed, are worthy to chant the Psalms; who can repeat, for instance, the 118th Psalm as he should? But Stephen and his brethren might pronounce those burning words of the Spirit without shame, for they had indeed given up the world.—*Ignitum eloquium tuum vehementer, et servus dilexit illud.*

"After matins were over they never returned to sleep, but were permitted either to pray in the church, or to sit in cloister. It was one of the rules of the Order that they were not to prostrate themselves full length on the ground, in the church, but should keep their souls in quiet before God, without violent action. Others again remained in the cloister. But let no one think of the cloister as it is now, in a state of desertion, about our cathedrals, cold and comfortless, with all the glass taken out of its windows; its religious silence has given place to the silence of the churchyard. It was formerly the very paradise of the monk, from which all the rest of the convent was named; it shut him out from the world, with its royal rampart of discipline, and was an image of the rest of heaven. It was the passage by which every part of the convent buildings were connected, and around which on Palm Sunday, they walked in procession, with green palms in their hands. Processions around the cloisters took place on many Sundays and Festivals, during the course of the year. At the east end of the church, at right angles with it, was the dormitory; opposite the church was the refectory, and adjoining the church was a chapter-house; in the centre was a cross. After matins, then, those of the brethren who were not in the church were altogether in the cloister. Before prime no one was allowed to speak unless there were some urgent necessity. After prime, in one part was the Cantor marking out the lessons, and hearing some brother repeat them in a low suppressed tone; or else a novice would be learning to recite the psalter by heart. In another part, ranged on seats, the brethren would sit in unbroken silence reading, with their cowls so disposed about their heads, that it might be seen that they were not asleep. It was here that St. Bernard gained his wonderful knowledge of the Holy Scriptures, meditating upon them before morning light. In another corner of the cloister, the boys of the monastery would be at school, under the master of novices. The library from which the monks took the books in which they read, was between the church and the chapter-house, and was under the care of the sacristan. Citeaux had its scriptorium as well as its library, where manuscripts were copied by the brethren. It is true that the antiquary would despise the handiwork of the Cistercians, for no illuminated figures of saints, elaborate capital letters, or flowers in arabesque creeping up the margin, were allowed; jewelled covers and gold clasps were also forbidden; but instead of this, religious silence was strictly observed, and the scriptorium was a place for meditation as much as the cloister itself. Their labors did not consist in simply copying the manuscripts; they took pains to discover various readings, and to compare editions. It might have been supposed, that the cold winds of the forest, with the burning sun and drenching rain, must have fairly bleached out of Stephen's mind all the learning which he had gathered in the schools of Paris. But he left behind him a work—the manuscript Bible in four volumes, which we have mentioned in his life,—which proved that he kept under his Cistercian habit, the same heart which had urged him to leave his old cloister of Sherbourne to study in Scotland and in France."

"After Prime, the religious walked in solemn procession into the chapter. If ever there was a scene revolting to human pride, it was the chapter; more than any other part of the monastic life, it shows that a convent was not a place where men walked about in clothes of a peculiar cut, and spent their time in formal actions, but a school of humiliations, where the very last roots of self-love were plucked up, and the clarity of the Gospel planted in its stead. Humility was the very soul of the cloister, and a great part of St. Benedict's rule is taken up with an analysis of the twelve degrees of humility, which form the steps of a Jacob's ladder, leading up to perfect love, which casteth out fear. Our Cistercians had studied this part of the rule well, and St. Bernard's earliest work, is a sort of comment upon it. The chapter house was the place where this mingled humility and love was most of all exercised. Around it were ranged seats, one above another; the novices sitting on the lowest row, or rather on the footstools attached to the seats; in the midst at the upper end, was the abbot's chair. The chapter opened with the martyrology, and with those parts of the service now attached to the office of prime, still, however, said in the chapter. Then followed a portion of St. Benedict's rule, with a commemoration of the faithful departed, and in some cases a sermon. When the rule had been explained, each brother who had in the slightest way transgressed the rule, came forward and confessed it aloud before the whole convent. He rose from his seat, threw back the hood of his cowl that all might see his face, and threw himself full length on the floor, without speaking a word. The abbot asked him: 'What sayest thou?' The bro-

ther answered, '*Mea culpa.*' 'It was by my fault,' then he was bidden to rise in the name of the Lord; he confessed his faults, and after receiving a penance, if it were necessary, he went back to his seat at the bidding of his Superior. When all had confessed their own sins, then a still more extraordinary scene followed; each monk accused his brother, if he had seen or heard anything amiss in him. He rose, and mentioning his name, said, 'Our dear brother has committed such a fault.' Happy they who could thus bear to hear their faults proclaimed in the face of day, without being angry. To prevent this it was customary for the accused to say for his accuser a *Pater Noster* and *Ave Maria*. The angels are blessed because they cannot sin; next to them in happiness, are those who are not wrathful when rebuked. At the conclusion of the chapter of faults, there was a second commemoration of the faithful departed. Then all marched to the dormitory to arrange their couches, change their night dresses, that is their cowls and scapulars, and afterwards to wash at the lavatory. They went immediately to manual labor; this was one of the peculiarities which distinguished Citeaux from Cluny. Their labor was good hard work by which they gained their livelihood, and with the help of their lay brethren supported themselves, and gave abundant alms to the poor. Few things are more remarkable than this mixture of all the details of spades and forks, ploughing, hay-making, and reaping with the meditation and constant prayer of the Cistercians. During the harvest time, the daily mass was (if the abbot so willed), attended only by the sick, and all who were too weak to work, for the whole convent was in the fields. And when mass was said, the priest put off chasuble and stole, and with his assistants followed the brethren who had gone before to work. St. Bernard put off the finishing of one of his wonderful sermons on the Canticles, because the brethren must go to the work, which their rule and their poverty required. It was a peculiarity of the Cistercians, that they did not sing psalms, but meditated while they worked; again, no one was allowed to take a book with him into the fields. This last regulation was probably made by Stephen himself, for it is recorded of St. Alberic, that he took the psalter with him when he worked. Field work was not, however (it may be said by the way), the only labor of the Cistercians; he took his turn to be cook, which office went the round of the convent, and was changed weekly. Again he might be cellarer, infirmarian, master of the novices, or porter, with a variety of other offices, which would give him employment enough. But each servile occupation was hallowed by obedience and religious silence, in which the Lord spoke to the heart.

"The brethren left the fields as soon as the first stroke of the bell for tierce was heard. The early Benedictines said tierce in the fields, and continued working till near ten o'clock, thus giving two hours and a half to manual labor. The reason why the Cistercians worked for a shorter time was, because mass followed immediately upon tierce. In St. Benedict's time there was no daily mass, but since then a change had taken place in the discipline of the Church, and the holy sacrifice was offered up every day at Citeaux. At this mass one might communicate who had not communicated on the Sunday, which was the day on which the whole convent received the Body and Blood of our most Blessed Lord who was at that time given to the faithful under both kinds. After the celebration of these adorable mysteries, the brethren again retired into the cloister to read, or went into the church for meditation. From Easter to the 14th of September, the bell for sext rang about eleven, about half-past eleven the community assembled in the refectory, for the first and principal meal of the day. The Cistercian dinner needed the seasoning of early rising and hard labor to make it palatable. It consisted of a pound of the coarsest bread, one-third of which was reserved for supper (except on fast days), and two dishes of vegetables boiled without grease. Their drink was the sour wine of the country, well diluted with water, or else thin beer, or a decoction of herbs, called Sapa (or Siser), which seems to have been more like vegetable soup, than any other beverage. Even fish and eggs, which had always been considered to be legitimate diet for monks, were excluded. Their contemporaries wondered at their austerities; how weak and delicate bodies, worn out by hard labor and by night watching, could possibly subsist on such coarse food; but St. Bernard tells us what made it palatable. 'Thou fearest watchings, fasts, and manual labor,' he says to a runaway Cistercian, 'but these are light to one who thinks on the eternal fire. The remembrance of the outer darkness takes away all horror from solitude. Think on the strict sifting of thine idle words which is to come, and then silence will not be very displeasing. Place before thine eyes the everlasting weeping and gnashing of teeth and the mat or the down pillows will be the same to thee.' And yet theirs was not a service of gloom or fear. Christ rewarded the holy boldness of these noble athletes, who thus afflicted their bodies for His sake, by filling their souls with the joys of devotion. 'Oh! that by God's mercy,' says St. Bernard, to one whom he was persuading to quit the world, 'I could have thee as my fellow in that school where Jesus is the master! Oh! that I could place thy bosom, if it were but once pure, in the place where it might be a vase to catch that unction, which teacheth us of all things. Thinkest thou not, that thou wouldst suck honey from the rock, and oil from the rugged stone?' Every action was sanctified to the monks, even at their meals a strict silence was observed, and one of the brethren read aloud some religious book, during the time that they were in the refectory. After dinner in the summer season, followed the meridian or an hour's sleep, to supply for the shortness of the night. The bell awoke them from this mid-day rest, and summoned them at half-

past one to none. At two, the community returned to manual labor, which continued till half-past four. At five they sang vespers. The vesper hour was especially the monk's season of quiet, when the day was over with all its work, and the shades of evening were closing about him. After vespers they partook of the evening collation, consisting of the remainder of their pound of bread, with a few raw fruits, such as radishes, lettuces, or apples furnished by the abbey garden.

"Before we close the day with compline, it will be necessary to make the difference between the summer and winter rule. Their seasons followed the ecclesiastical division of the year; summer was reckoned from Easter to the middle of September, and the rest of the year was called winter. The Church in winter sits in expectation of her Lord's coming, and the Cistercians redoubled their austerities during this long period of the gloom of the year. They arose in all the cold and snow of winter, in the dark and dreary night, to watch for the coming of the Lord, and to pray for the world which was lying without in the darkness and shadow of death. As the world is engaged in turning day into night, in order to have its fill of pleasure, so they multiplied time for devotion, by stealing from the hours when men were asleep. In winter none was at two p.m., and dinner at half-past two. This was the only meal in the twenty-four hours. After dinner, they walked into church two-and-two, chanting the 'Miserere,' and there finished grace. At a quarter past four commenced vespers. There was then another interval of quiet reading in the cloister. During Lent the one meal was postponed till after vespers, which concluded about twenty minutes past four. No fruit was allowed during Lent, except on Sundays. An hour extra was appointed for spiritual reading and meditation, during this holy season. Each brother received from the abbot a book which he was taught to regard as a present from heaven, and to read and ponder it carefully. The Holy Scriptures were particularly recommended. Any one was permitted to spend the whole hour in reading them if he pleased. No greater proof of their austere penitence in the time of Lent can be found, than the way in which St. Bernard speaks of it. Sweetly, and with the tenderness of a mother, does he always speak to the brethren at that time. 'Not without a great touch of pity, brethren,' he once said, 'do I look upon you. I cast about for some alleviation to give you, and bodily alleviation comes before my mind; but if your penance be lightened by a cruel pity, then is your crown by degrees stripped of its gems. What can I do? ye are killed all day long with many fasts, in labors oft, in watchings over much, besides your inward trials, the contrition of heart, and a multitude of temptations. Yea, ye are killed; but it is for His sake who died for you. But if your tribulation abounds for Him, your consolation shall abound thro' Him. For is it not certain, that your sufferings are above human strength, beyond nature, against habit? Another then doth bear them for you, even He doubtless, who, as saith the Apostle, 'beareth up all things by the word of His power.'

Two things alone remain to be noticed, which, throughout the whole year, were the last events of a Cistercian day, and those are the collation or the reading of the collations of cassian, and compline. At Citeaux these collations, which were a collection of the lives of the early monks, or else some of the books of saints' lives, were read aloud in the cloister. On the finishing of the reading, all turned their faces to the East, and the abbot said, 'Our help is in the name of the Lord;' the community responded, 'Who hath made both heaven and earth;' and then they proceeded into the church to sing compline, which was the last office of the day. Compline was at six o'clock in the evening during the winter season, and at seven during the summer. After compline the abbot rose and sprinkled with holy water each brother as he went out in order. They then pulled their cowls over their heads and walked into the dormitory. After compline there was strict silence, unless in cases of urgent necessity; such as sickness, &c. How naked and dead are the words of a rule without the living abbot to dispense them, to couple together the strong and the weak, that the sturdy warrior might help on the trembling soldier, and to mingle the roughness of discipline with the tender hand which dropped oil and wine on the wounded heart.

Such was the Cistercian monk, pursuing the even tenor of his way: and reducing his whole life to the maxims of the gospel. He held no friendship with the world, for he renounced everything which it held in esteem, honors, riches, pleasures; he granted no indulgence to the passions, but tamed them by fasting, and brought them into subjection to the spirit by rigorous self-denial; he paid no court to pride, but made it bow down to the meanest occupation, and to the most painful services. And yet the order that exacted this austerity of life from its members, increased with amazing rapidity; and battling with the corruption of the world, it conquered from this enemy of mankind, princes, prelates, and nobles; it softened down and humanized feudal manners, and exhibited a spectacle not frequently seen in this age—the nobleman a fellow laborer with the mechanic and the husbandman. 'It became,' says the venerable Peter of Cluny, 'a second Esdras, to re-establish the law of God, much forgotten at that period;—a new race of Machabees, who rebuilt God's temple, at that time in ruins—that is, the religious orders, the manners of which, had fallen into sad decay.'

Dear reader, is not this a beautiful visit you have made to Citeaux, and does it not remind you of the necessity that may exist of leading a more holy and mortified life than you have yet done, if you would wish to save your immortal soul? Go to Mount St. Bernard, and every four and twenty hours you will

witness a similar scene of holiness, worthy an angel's gaze.

We pass over the romantic episode of the conversion of the illustrious De Rancé and his reform of the Cistercian Order in France. It had, like most other institutions, sadly fallen to decay. Those causes which promoted the advent of the revolution, were then rife in the sensual age of Louis the Fourteenth. De Rancé was a gay fashionable Priest, a race of men the devil is particularly fond of. He was one of that serpent brood of abbés who made infidelity flourish by their worldly-mindedness and criminal neglect of their duties. Here is a choice picture of the world-loving Priest as he was before. Almighty God subdued him to Himself. The outward garb of De Rancé, at this period of his life, is sketched by an eye witness:—

"He wore a tight coat of beautiful violet-colored cloth. His hair hung in long curls down his back and shoulders. He wore two emeralds at the joining of his ruffles, and a large and rich diamond ring on his finger. When indulging the pleasures of the chase in the country, he usually laid aside every mark of his profession; wore a sword, and had two pistols in his holsters. His dress was fawn-colored, and he used to wear a black cravat, embroidered with gold. In the more serious society which he was sometimes forced to meet, he thought himself very clerical indeed, when he put on a black velvet coat with buttons of gold."

We refer our readers to the volume under notice to the touching narrative of De Rancé's marvellous conversion, his becoming Abbot of La Trappe, and the saintly doings in that paradise upon earth. One little gem we must give:—

"The monks, though living in the same houses, were strangers to one another. Each one followed to the choir, the garden, or the refectory, the feet that were moving before him, but he never raised his eyes to discover to whom the feet belonged. There were some who passed the entire year of their novitiate without lifting up their eyes, and who after that long period, could not tell how the ceiling of their cells was constructed, or whether they had any ceilings at all. There is mention made of one, whose whole anxiety was for an only brother, whom he had left leading a scandalous and disorderly life in the world. Since he entered the convent, he never passed a day without shedding a tear over his miserable condition, and begging for him from God the grace of repentance and amendment. On his dying bed he asked one request of the abbot, it was for a continuance of his prayers for the same purpose. De Rancé retired for a moment, and returned with one of the most useful and valued members of the brotherhood. When the cowl which concealed his features were removed, the dying monk recognised the brother for whom he had so often wept and prayed.

Another beautiful trait:

Among the illustrious visitors, we must not forget our own unfortunate James II., and his amiable Queen Mary of Modena, during the days of their exile. James "bore his reverses with dignity, and hallowed his sufferings by patience and enduring fortitude." God chastens those whom He loves, and better may have been the crown of thorns which was given him to wear, than any that earthly monarch ever wore. It was on an autumn evening in the eventful year 1690, that James rode up to the gates of the convent, attended by a few friends, Lord Dumbarton among the number. He was kindly received by the Abbot, and after partaking of his hospitality, attended evening service in the chapel. After communicating on the following morning, and inspecting the different occupations of the religious, he visited a recluse that lived some distance upon the mountains. His solitude was never interrupted, save by an occasional visit from his abbot, and he spent the greater part of his time in prayer. In the recluse James immediately recognised an officer who had formerly distinguished himself in his army. He asked him at what hour in the winter mornings he attended service in the chapel of the convent, and was answered at half-past three. "Surely," said Lord Dumbarton, "that is impossible. The way is dark and dreary, and at that hour is highly dangerous." "Ah," said the old soldier, "I have served my king in frost and snow, by night and day for many a year, and I should blush indeed, if I were not to do as much for the Master who has called me to his service now, and whose uniform I wear." The afflicted monarch turned away his head. His attendants remarked that his eyes were filled with tears. On his departure the following day, he knelt down to receive the abbot's blessing, and on rising he leaned for support on the arm of a monk that was near him. On looking to express his thanks, he saw in him another of his followers, the Hon. Robert Graham. He, too, had been an officer in his army, and lost, besides a splendid fortune in his service. His Majesty spoke a few kind words of recollection. Even the solitudes of La Trappe were filled with the ruins of his greatness.

The Order, in France, received a wonderful impulse from the reform of the Abbe Rancé. It continued long to flourish; but the revolution came like the blasting, withering simoon of the desert, and La Trappe was proscribed like other holy institutions. The good monks found an asylum in Switzerland. In the Holy Valley, a deserted monastery was granted them by the Council of Fribourg upon easy conditions, with a tract of mountain land, and the venerable Abbot Augustine devised new austerities in gratitude to God for granting them this asylum of peace after all their troubles and dispersion. It seems incredible to us, the ardor of this man of God; and we know not which most to admire, his self-sacrificing zeal, or the humble obedience of his saintly brethren to new austerities beyond even the strict rule of St. Benedict.

The only two Irishmen who have attained the rank of Field Marshal in the British army were natives of the two Meaths—George Wade, of Westmeath, entered in Westminster Abbey. Both were Colonels in the same regiment, the 33rd. Wade led it into the breach at the attack upon Fort St. Philip, in the Island of Minorca, 1758, and effected a lodgment within, by which the garrison of the French and Spaniards was compelled to capitulate. Wellesley led the 33rd into the breach at Seringapatam in 1799.

LETTER OF THE ARCHBISHOP OF TUAM.
TO THE RIGHT HON. THE EARL OF DERBY.St. Jarlath's Tuam, Feast of the Seven Dolours
of the Blessed Virgin, 1852.

My Lord—Amidst the anxiety and alarm which have seized the adherents of the Protestant establishment in Ireland, they must look to some more efficient props to uphold its tottering existence than the clumsy fictions which they are not ashamed to scatter about its imaginary extension. In vain are they endeavoring by such weak expedients to avert its impending doom. They may fancy that because they have been hitherto imposing on the English people, and gathering funds by an indulgence in all the licentiousness of slander, they may be still permitted to enjoy the same privileges of imposition in a continuous immunity from exposure. They appear, however, to feel that they have been somewhat mistaken in their calculations. The result of the recent elections in Ireland has filled them with an alarm which they are awkwardly endeavoring to conceal, and the loudness and audacity of their boasts, at a time when the world has witnessed the decline of the parliamentary establishment, and the vigorous reaction of a people whom its votaries proclaimed to be prostrate, are but too evident signs of their terrible apprehensions.

We can, then, afford those trembling functionaries the illusive privileges of fancying they are progressing, whilst we can exhibit to the judgment of the impartial incontestible evidence that the fate of the Protestant Establishment is sealed. The *Times*, the faithful organ of the Establishment—if such a wayward and capricious thing can deserve the name—may fret, and fume, and roar, and again and again labor out the dusky volumes of his tiring rage on the incorrigible tenacity with which the Celtic race cling to ancient usages, and other less noisy, and as harmless, literary engines may follow the same train. They are all doing our work, and unconscious instruments, as well as witnesses, of the ruin of the Protestant Establishment, since they are diffusing far and wide the terrors that have seized its supporters.

They may transfer into their mercenary columns the stupid and clumsy fabrications of their Irish Protestant correspondents on the progress of what they call the Reformation in Ireland, and of the newborn relish of the people for the chasteness and the beauty of the morality that illustrates it in England. Your lordship I trust, will readily believe with the *Times* that the Celtic people are tenacious of antiquity, and, above all, of the antiquity of their Faith, and its pure morality, and therefore the English people should be slow in believing that the Irish, notwithstanding their long acquaintance with the Saxon race, have not fallen in love with that brutal system of social demoralization, which, like a foul cancer, has eaten up all domestic virtue and morality in England, as is unhappily exemplified by so many recent trials for infanticide by unmarried females, all which practises, if we are to believe the panegyrist of the moral people, are the spontaneous fruits of that Protestant system which they are laboring, but, thank God, in vain, to propagate in Ireland.

Now, my lord, with the conviction which every true Christian must feel of the fatal influence of such dire demoralization, not only on the eternal but even the social destinies of man, it is not to be supposed that the people or the Priesthood of Ireland could silently or with folded arms view the progress of principles so destructive. We are told—and the reproach is a just theme of enmity—that the people of Ireland feel a reverence for antiquity, and a devotedness to their Pastors unsurpassed by any other nation upon earth. This devotedness to their Clergy has been sufficiently exemplified in their recent triumphs over the formidable combinations of bigotry and power, by which it was sought to turn the franchise into an instrument for the persecution of their Faith, rather than become, as they have rendered it, a shield for its protection. Does your lordship then believe—nay, do the most besotted of the bigots who listen to the tale believe, that the people of Ireland are becoming converts to the Protestant religion? It is not religion it should be called, for they are numerous as legion. Can your lordship reconcile this defection from the Catholic Priesthood and alienation from its influence with those epileptic paroxysms into which the English journalists—Whig, Tory, and Radical—are thrown? Does the return of eleven Catholic representatives out of the scanty quota of thirteen from the province of Connaught, and in the face of our most frightful opposition, afford any proof or presumption of any extraordinary additions for your Saxon Establishment among the Celtic inhabitants of this western region? Your lordship has, no doubt, too much candor not to admit the reverse of this opinion; and it is because a similar conviction is likely to be soon brought home to your cabinet by the votes of their representatives, we are now experiencing the usual outpourings of Saxon sympathy for our faults and weakness, but too strongly diluted, however, with their wonted rage and envy at the growing strength and majesty of the Catholic Church in Ireland.

Yes, it is this conviction of the deep-seated reverence of the Catholic people of Ireland for their religion, and their unconquerable resolve not only to maintain it, but to carry on a vigorous, and legitimate, and constitutional opposition to the Moloch of the Establishment that has recently sent over such a motley crew of Parsons and readers to this country, and is sending back, by way of a commercial interchange, such huge cargoes of lies and inventions regarding their triumphs in the west of Ireland. Such artifices will no longer do, for in the face of every successive administration that refuses to extinguish this national nuisance, it will appear that the days of the establishment are numbered. When pressed by the serried array of half the representatives of Ireland, who can break up a more vigorous administration than yours, to relieve at once the country from this incubus that has oppressed all its energies, it will not do to adjure them to wait until you see the result of the new ninth or tenth reformation in the regions of the south or west of Ireland. No, they will not wait, nor will they listen to those arguments of persuasion which Tory as well as Whig ministers know so well how to wield; for this very Celtic people, who are represented in England as Protestant converts, have instructed their representatives not to wait, nor take office, nor favor of any kind from any minister until the country is eased of the burthen of that Establishment, with which calumny has not blushed to connect them.

Better, then, far, and more becoming, would it be, for those fabricators of lies, about the progress of the reformation in Ireland, to put their house in order, and to acquiesce in that fate to which all things human are subject, and from which this human institution is not

an exception, than to continue to insult the people of one country, and cheat those of another, with the accounts of lying wonders in the west of Ireland, with which the authentic legends of miracles, which they ridicule, have no parallel.

The English people are said to be a justice-loving people; but let it be recollected that they are themselves the utterers and the writers of this eulogy. I do not believe their love of justice to be more unselfish or more romantic than their boasted love of freedom—claiming a large portion of the boon for themselves, whilst they are content with extending but a small portion of it to others. Their love of fair play is found, as far as Ireland is concerned, uniformly subordinate to their eulogy. This is a strong and a sufficient reason why we have not been wasting our time in refuting calumnies about perversions in Ireland, too gross for the credulity of any other than the English people.—You might refute them to-day, and to-morrow they would be paraded before the English dupes with the same effrontery of slander.

It is not, then, on the justice of the English nation we rely in our confidence to abate this nuisance—the prolific spring of much misery and discord—but on the attachment of the Irish people to their Faith, and their determination to bring persuasion to the English people through the sensible channel of the suffrages of the Irish representatives in parliament. Their votes—the intelligible exponents of the Faith and feelings of the Celtic population—will do more to show that they have no relish for Protestantism than all that could be said or written. Without such parliamentary evidence to sustain it, the hordes of mercenary readers—if readers they should be called who are scarcely able to spell—and the Parsons, who are speculating on rich spoils in the wake of those pioneers of fraud and imposture, will soon find that, instead of any hope of extending the Established Church, they may be prepared for that large contraction of its dimensions which justice and sound policy equally require. The aspirants to its preferments may fancy they are winning belief to their extravagant reports, whilst they are only provoking ridicule or execration.

A grosser imposition was never practised on the English people than by the tales of the new reformation to which they are such willing dupes. The Clergy of Ireland are not wont to contend with shadows.—When you talk of conversions in the west of Ireland, and argue about the numbers that are said to flock to the conventicles of error, statistics precise as to places, and names, and dates—those well known touchstones of truth and authenticity—must not be forgotten in the encounter. Why are those uniformly lost sight of in those dazzling pictures of the progress of the reformation with which the English people are amused? It is much safer for the propagators of falsehood to shroud it in generalities. Now, notwithstanding the long immunity in fraud which those fabricators have enjoyed in feigning multitudes of native converts in this diocese—thousands, if you believe them—we challenge them to number them, not by thousands or hundreds, but to name the places where their fifties, or their twenties, or even their tens, reside. By this means the world will be able to test the degree of credence which they deserve. Notwithstanding the awful visitings of the famine, which had left its ravages in every quarter, and which was followed by the worse infliction of persecuting bigotry, there are in this diocese near fifty parishes in which those impostors could get no footing whatever. In the few in which they sought to fix themselves by appealing to the instincts of the parents of starving children, and to the bigotry of landlord guardians of workhouses, who drove them first from their lands, and again drove them from the workhouse, or denied them access within its enclosures to relieve themselves from the rates, thus leaving them no alternative but a poisoned nutriment or death, they sometimes forced an hypocritical profession of error, which scarcely survived the tyrannical necessity which extorted it. Let them now muster those straggling victims of famine, and in their census they will find them safely harbored in the bosom of that Church which, in times of terrible trial, they were tempted to abandon. Let them boast of these temporary and exceptional defections, but let them not forget that they are the testimonies, too, of their own tyranny and cruelty—nor let them lightly recall the memory of events now numbered with the past, of which all the shame and the guilt are their own. Do not imagine that I am now indulging in conjecture, or drawing on the analogies furnished by the sad history of our country, in alluding to the scenes of eviction and religious persecution connected with the disgraceful proceedings of the agents of the Established Church. No, I am writing what I saw and witnessed, nay, what was palpable to every apprehension.

Is your lordship aware that in Connemara, the theatre of those extraordinary evangelical triumphs, there is a gallant landlord who threatened his tenantry with banishment from their farms if ever they suffered to be performed in their houses the sacred functions of their religion? What will the people—the moral people—of England, those self-lauded lovers of fair play, and justice, and humanity, think of the tender piety of those proselytisers on being informed that on Thursday, the 9th of this month, a mother, on the road to Clifden to present at the altar her two children among hundreds of such victims of hunger who were seduced to hear bad instructions, was literally waylaid by their keepers, and stripped of the wretched remnant which was given them as the price of their appearance at the schools, so that the poor parent struggled with the feelings of decency in bringing them thus to the temple of God to save them from the teaching and the fate of the females of Dorsetshire?

And yet we are told that to procure these stupendous conversions there is not a particle of bribery; whereas it is the only mode that is found to influence every individual who, for a moment, has gone astray. Although the people were no strangers to the species of charity which clothed the naked orphans of Connemara, yet it was impossible to describe the thrill of horror that ran through the entire flock on witnessing the state of semi-nudity to which those robbers, by stripping them of their proselytising rags, had reduced the victims of their spoliation. That one scene gave a fatal blow to the system, and opened the eyes of the most deluded to the cruel hypocrisy that was carried on. Although the famine has thinned the population, all the chapels in Connemara were crowded to excess, of which the young formed a considerable portion; not a vestige of Jumperism, as it is called, could be exhibited, and the diminution caused by the famine and evictions was compensated by the intensity of the zeal with which the people were resolved to efface the erroneous impression that they were indifferent to the blessings of their holy religion.

We are told as a proof of the progress of reforma-

tion, of the number of Bible-readers that are scattered along the coast! What a convincing proof of the conversion of the natives. The natives look with disgust and scorn at the impostors. Wherever the carrion is scented, the vultures will congregate; and never were cormorants more faithful to their instincts than those itinerant readers and unattached parsons in finding out the succulent quarters where English bounty is flowing for Irish recruits. Oh, but they are building churches. A voice must come forth from the stones, and they, turned into living men before the cold walls of deserted conventicles in the wilderness, can be cited as witnesses of the number of the congregations.

It was imagined that the census—I think of 1841—exhibited so many parishes in Ireland without a single Protestant, though they were furnished with snug glebes, as well as churches and lofty steeples, as would forever silence the insulting sophism of connecting Protestantism as a consequence with Protestant churches. Perhaps your lordship may have some idea of the force of this argument from the incumbency of Parson Marly, of Annadown. During several years, for he lived to a good old age, he was obliged patiently to wait the return of his Catholic clerk from Mass, since there was no other to answer Amen to his solitary service. Though the performance of this Sunday liturgy was dreary enough, yet he could boast that, however long an absence, for weeks, months—nay, a long series of years, not one of his flock died without his ministrations.

Even in the gravest, such facts, as ludicrous as they are melancholy, must excite a smile. But there is in the most degenerate and corrupt a sense of right and justice that proclaims its abhorrence of their continuance. Almost every province in Ireland, as well as Connaught, could still exhibit many a Marly, especially Munster, notwithstanding the sprinkling of Protestant police and revenue officers astutely disposed near the empty churches of sinecure parsons to form an artificial congregation. And is it to perpetuate such farces, so onerous to a Catholic people and disgraceful to any Government, the erection of little nooks, for they deserve not the name of churches, is to be carried on? It is high time that such insane and futile projects should be abandoned. Those ecclesiastical funds, so long misused, should, after the life interests of their present occupants, revert to their own original purposes of promoting Catholic piety, charity, and education. Too long has their usufruct been squandered, with no other result than propagating dissensions and upholding an unholy ascendancy. It is fortunate that there remains such a fund for the erection and endowment of Catholic schools and the building of Catholic churches, and should it extend so far, to serve as an outfit for the purchase of Catholic glebes, all as free and independent of any sinister interference of the secular power as were those funds when first abstracted from those pious uses. It is only on such conditions they will be claimed; on no others should they be accepted; and on such equitable terms it would be the height of impolicy to withhold them. It will be an act of just and tardy restitution of property long diverted from its legitimate objects; and as to the prospective maintenance—the daily bread of the Catholic clergy—they will exclusively rely on that rich fund that has never failed them, the spontaneous offerings of a grateful people, to whom protective measures for the fruits of their industry no longer to be deferred, will give additional cheerfulness in discharging the duties of their religion. As for the Protestant Establishment, dream no longer of upholding it in Ireland, treat it like the question of free trade, yielding to the inevitable necessity of events which statesmen cannot control. The Catholic people of this country are resolved not to be content until they witness its legislative annihilation; the axe is already laid to the root, and as time has but too well attested the baneful vices of its influence, it is in vain you will endeavor to avert its inevitable fall.—I have the honor to be, your lordship's obedient servant,

† JOHN, Archbishop of Tuam.

CATHOLIC INTELLIGENCE.

THE ARCHBISHOP OF DUBLIN.—On Friday the Most Rev. Archbishop Cullen, accompanied by the Right Rev. Dr. Murphy, Bishop of Cloyne, and Dean Dooley, Castleknock, visited Youghal. After inspecting the beautiful convent there, they proceeded to Middleton, and called upon the Parish Priest, Rev. Mr. Fitzpatrick, with whom they remained for some time. They afterwards left for Queenstown, where, we understand, they will sojourn for a few days with the respected Parish Priest, Rev. Mr. Murphy. There the Archbishop will be joined by the Right Rev. Dr. Keane, Bishop of Ross; and about the 20th of this month both will leave for Paris, to make some arrangements in relation to the free burses in the Irish Colleges.—*Coric Reporter*.

His Grace the Archbishop of Tuam returned on Friday from Connemara, where he was engaged during the last fortnight in a visitation of that remote but extensive portion of his diocese. It is a matter of consolation to his Grace to find upon accurate and personal investigation, that the reports of the proselytism furnished by the emissaries of Exeter Hall, are in many cases unfounded, and, in all cases, grossly exaggerated. With the return of the harvest, all traces of proselytism are fast disappearing, and will soon entirely vanish.—*Tuam Herald*.

RECEPTION AT THE URSULINE CONVENT, SLIGO.—On Wednesday, the 8th of September, the Feast of the Nativity of the Blessed Virgin Mary, second daughter of Thomas Shearman, Esq., Kilkenny, was clothed with the holy habit and veil of St. Ursula, at the Ursuline Convent, Sligo. The venerated Lord Bishop of the diocese, the Right Rev. Dr. Brown, officiated, and delivered a most impressive discourse on the occasion. The novice has taken the religious name of Sister Mary Joseph Claver, in honor of the celebrated Apostle of Carthage, whose beatification has recently been solemnized at the Church of the Society of Jesus in Dublin.—*Correspondent of Tablet*.

On Sunday, Oct. 3d, Rev. F.W. Faber, of the Oratory, one of the most distinguished converts to Catholicity, formerly Protestant Rector of Elton, Huntingdonshire, and Fellow of the University of Oxford, preached in St. Michael's Catholic Church, Limerick, a charity sermon in aid of the appeal to the friends of religious education for contribution towards the funds necessary to enlarge the Monastery of the Christian Brothers in Sexton-street, so as to afford suitable accommodation to the considerably increased number of the valuable community.—*Limerick Reporter*.

On Thursday the Rt. Rev. Dr. Ryan, Bishop of Limerick, administered the Sacrament of Confirmation to 583 children and adults in the Catholic Church of Rathkeale. After Mass his Lordship preached a sermon in his usual instructive and deeply moving strain.

THE REDEMPTORISTS IN ENNISKILLEN.—Enniskillen 16th September, 1852.—Father Frost, and three of his brother Redemptorist Fathers, opened a mission in our chapel on Sunday last. Thousands of the people of this and the surrounding parishes attended to hear the magnificent sermons morning and night. Our beloved Pastor, Dean Boylan, is entitled to the lasting gratitude of the Catholics of Enniskillen for his unceasing attention to their spiritual welfare. The Right Reverend Doctor McNally, Bishop of Clogher, held a conference in M'Brides Hotel on Tuesday. He and the Clergy present all attended the devotions and sermons for two days. The powerful and elegant discourses of the Fathers have attracted the attention of all classes, and many differing in religion, "who came to laugh, remained to pray." Numbers of enlightened Protestants were present at each evening sermon. His Lordship, Dr. McNally, Dean Boylan, and Archdeacon M'Carroll of Derry, and his Chaplain, together with the Clergy of this district, assisted at the Benediction of the Most Holy Eucharist every evening since the opening. The Fathers will remain for three weeks.—*Correspondent of Tablet*.

CONVERSIONS.—We understand that the Earl of Dunraven was publicly received into the Catholic Church on Sunday last, in the parish chapel of Adare, county Limerick.—*Dublin Freeman*

The *Gulway Packet* states that Mr. Crofton, the Professor of Natural Philosophy in the Queen's College, at Galway, has renounced the errors of Anglicanism, and resigned his chair, and is now preparing himself to enter the illustrious Society of Jesus.

Lymam W. Case, Esq., Counsellor-at-Law, was received into the Catholic Church, on the 13th ult., at Winsted, Conn., by Rev. Thomas Quinn, Pastor of that place.—*Boston Pilot*.

UNITED STATES.

A meeting of British subjects, resident in New York, was held at the British Consulate on Monday last, to consider how they can most appropriately show their respect to the memory of the Duke of Wellington. The consul announces that he and his official house will wear mourning for fourteen days.

The British residents of Boston are taking measures to express their sentiments in regard to the death of the Duke of Wellington. Their course of action will be named at an adjourned meeting of such citizens, to be held in a few days.

Over 1000 men are now employed on the Boston, Concord and Montreal Railroad, and the whole will be completed this fall to Wells River, at a cost of less than the original estimate.—*Boston Pilot*.

IRISH AND GERMAN IMMIGRATION.—It appears by the tables published by the Commissioners of Immigration at New York, that a remarkable change has taken place during the last few months in the character of the immigration to this country. In former years Irish immigration always exceeded that of all other countries put together, and was more than double that of the German. In the year 1851, the whole amount of immigration to New York was 239,601; the number from Ireland was 163,256, and from Germany 69,883, thus showing that the Irish more than doubled the German immigration, and was considerably greater than the aggregate of all countries, including Germany. For the present year, up to the 22d of September, the immigration has been as follows: Total 226,976, Ireland 88,664, Germany 92,666. The tables show that before the present year the German immigration had not been half the amount of the Irish, and that the Irish had been invariably more than half of the aggregate of all nations, while for the year the Irish immigration is only about one-third of the total, and is below that of the German immigration. The reasons for these changes are found in the fact that the German communes or parishes have, during the last few months, commenced sending out the pauper class of Germans by wholesale. They have paid their passages to the United States, giving them the alternative either to come out here, or to starve at home. Whole cargoes of that class have been shipped to our shores by the public authorities, and hence the sudden increase in the influx of Germans.—*Boston Pilot*.

The damage by fire in Boston the last month was remarkably slight—estimated at only about \$400, one-quarter of which was insured. The number of alarms was but 10.—*ib*.

A VICTIM TO THE SPIRITUAL RAPPINGS.—Last Saturday afternoon an elderly woman named Spinney, who has lately been all wrapped up in Spiritual Rappings, suddenly informed her friends with whom she boarded that she had received a communication from the spirits that some one was trying to kill her, and warned her to flee for her life. Acting under this impression she started out of the house bareheaded, and, after running some distance, rushed into the office of the *Waverly Magazine*, Water-street, yelling most frightfully for help to keep off the murderers. She made such awful screeches, that, after trying in every way to calm her, the spectators were obliged to call the police, and she was conveyed home in a cab. It is feared she is a confirmed maniac.—*ib*.

The Rum and Anti-Rum war in Massachusetts and Maine is as fierce as ever. By way of carrying out the great work of charity the temperance party set fire to a house when they find liquor in it. The fanatics of Massachusetts will learn that temperance in all things is necessary.—*Catholic Telegraph*

CHINESE IN CALIFORNIA.—It is estimated by a San Francisco paper that there are now 27,058 Chinese in California. Of this number, but 22 are women. The average monthly arrivals are set down at 4500, which would give an aggregate Chinese population of 46,588 by the close of the year. The California fever had just reached the Northern Provinces of China, and the tide of emigration was expected to receive fresh and greatly increased accessions from the populous city of Peking and Shanghai.

PROTESTANT MARRIAGES.—The *Lexington Sentinel* says that there is now living in Holmes County, Miss., a woman who married her first husband in Sept., 1823. She subsequently parted with him, and from time to time married three others, with all of whom she separated. "On the day twenty-five years from her first marriage, she parted with her fourth husband, attended the funeral of her second, was married to her first, and the marriage ceremony was performed by her third husband. She is now living with her fifth, or rather her first husband, and doing well; and is some woman yet."

FOR SALE,
 DRAFTS at THREE DAYS' SIGHT, on Messrs. OVER-
 END, GURNEY & Co., LONDON, from
 ONE POUND UPWARDS,
 negotiable at any Town in Great Britain or Ireland.
 HENRY CHAPMAN & Co.,
 Montreal, Oct. 1852. St. Sacrament Street.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,
 PUBLISHED EVERY FRIDAY AFTERNOON,
 At the Office, No. 3 McGill Street.

TERMS:
 To Town Subscribers. . . \$3 per annum.
 To Country do. . . \$2½ do.
 Payable Half-Yearly in Advance.

All communications to be addressed to the Editor of THE
 TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 15, 1852.

NEWS OF THE WEEK.

The European journals are for the most part still taken up with Biographical notices of the great Duke, whose death is deplored throughout the British Empire as a national calamity, and as the loss, not of a man only, but of an institution, of part of the British constitution, of the only power which could, on all occasions, mediate acceptably betwixt an exclusive aristocracy, and a turbulent democracy, softening the stubborn resistance of the one, and moderating the impetuosity of the other. The funeral will not take place until after the meeting of Parliament, which is positively announced for the 11th of next month, immediately after the return of the Royal Family from Scotland. Though nothing has as yet been formally announced, it is believed that the remains of the Duke will find their final resting place alongside of the hero of the Nile, and Trafalgar, beneath the dome of St. Pauls, which will thus be honored by the ashes of two of Britain's noblest children. It is to be hoped that the tomb of the Duke may not be profaned by any of these architectural and monumental deformities of—British Lions—Weeping Britannias—Victories with wings and short petticoats—and Fames, blowing penny trumpets—which English Protestants are so fond of sticking up in their heathenish-looking places of worship, and which have made English taste, and Protestant temples, the laughing-stock of the civilized world. The vacancies occasioned by the death of the Duke of Wellington have been filled up as follows: Commander-in-Chief, Lord Hardinge.

Master Gen. of Ordnance, Lord Fitzroy Somerset.
 Military Secretary, Colonel Wood.
 Lord Warden of the Cinque Ports, Earl Derby.
 Constable of the Tower, Lord Combermere.
 Colonelcy of the Grenadier Guards, Prince Albert.
 Colonelcy of the Fusilier Guards, Prince George of Cambridge.

The Derby government has received a very pretty snubbing in the person of Sir Henry Bulwer, the British agent for exciting insurrection on the Continent of Europe. Sir H. Bulwer must needs have the impertinence to obtrude his uncalled for remarks upon the Roman government; but the Cardinal of State treated him very cavalierly, telling him that England had quite enough to do to mind its own affairs, without meddling with those of its neighbors. The British envoy is said to have expressed a wish that the Court of Rome would receive an accredited agent from England, with a higher title than that of Consul: To this it was replied—"that it would be time to discuss such a question when a Papal Nuncio was admitted to the Court of St. James," and that as to Mr. Freeborn, the British Consul at Rome—the Pontifical government was perfectly indifferent whether he were recalled, or maintained. Sir H. Bulwer put forward some demands for the documents relative to the convict Murray, who is under sentence of death for murder. The Secretary of State very plainly told him that his demands should not be complied with. "A judgment," he said, "has just been given in England (the Achilli trial) which had astonished and afflicted them; but notwithstanding that astonishment, they did not pretend to interfere with a sentence pronounced by the courts of a regular and independent government. Theirs also was a regular and independent government, and they therefore denied to any other government the right of questioning, or interfering with it; the sentence against Murray was a legal sentence, and there it must rest. At Rome the result of the interview between Sir Henry Bulwer and the Cardinal Secretary of State, was regarded as very satisfactory; perhaps a different view of it may be taken in Downing Street.

Louis Napoleon is continuing his tour throughout France, and from the language of the addresses presented to him, and of his replies, the re-establishment of the Empire and the Napoleonic dynasty, may be looked upon as a fixed fact, to come off most probably before the close of 1852; perhaps on the anniversary of the day of Austerlitz. At Lyons, the language of the President was very explicit. There was a great festival in honor of the inauguration of a statue of Napoleon, who, it seems, was very fond of the Lyonnese, and told them so upon some occasion or other, which this statue is intended to celebrate. Upon this occasion, the nephew, in presence of the image of his great uncle, is reported to have said that "if the modest title of President could facilitate the mission that was confided to him, and from which he had not shrunk, he would not, from any personal interest, desire to change that title for that of Emperor. Let us, then, offer on this stone our homage to a great man." This speech was received with enthusiastic applause, and cries of "Vive

l'Empereur." The tone of some of the French journals is warlike, and the probabilities of an English invasion are again, especially since the great man's death, the subject of discussion. The re-establishment of the Empire, politically, would necessitate the re-establishment of the Empire, geographically, that is, with what are called its natural limits—the Rhine, the Alps, and the Pyrenees—this would inevitably lead to a European war, and where is he who alone could have taught how to bring that war to a successful issue? Alas for England!—she has not got the Duke of Wellington, but she has got Cobden, and Frenchmen know it.

The harvest has been generally got in, and is spoken of as rather under an average crop. Labor was very scarce, and indeed the men for the militia were not obtained without difficulty. The drain of men from Great Britain and Ireland is becoming serious.

Great discontent is felt in the Australian colonies, at the renewal of the transportation system. Meetings of the colonists have been held to remonstrate against this infamous usage, and to insinuate quite gently, that rather than submit to it they will proclaim their independence. The Australians will be as good as their words—more power to them.

By the steamer *Franklin* we learn of an attempt on the Prince President's life. An infernal machine designed to kill the Prince, had been seized at Marseilles. It was thought there was yet another, and that a conspiracy to murder the President was extended throughout the Province of Vars, set on foot by the Socialists. One hundred of these gentry have been arrested. It was expected that the Empire would be proclaimed on the 15th inst.

"CANADA TEMPERANCE ADVOCATE."

In replying to the strictures upon the TRUE WITNESS contained in the *Canada Temperance Advocate* of the 1st instant, we wish our cotemporary clearly to understand that we do not intend to follow his example—of imputing evil motives to those who differ from him in opinion as to the merits of the "Maine Law." We give our cotemporary credit for being perfectly conscientious in his advocacy of that law; we believe him to be, a sincere friend of temperance, vividly impressed with the evils of drunkenness, ardently desirous of finding an efficacious remedy for these evils, but unable to find in the world in which he lives and has his being, any such remedy save in legislative interference; we respect his motives, but differ with him as to the mode by which the moral reformation is to be brought about.

Were our cotemporary a Catholic, our task would be an easy one; for, as we have remarked before, Catholics have certain first principles in common, by the application of which they can solve every conceivable political or social problem.

But Catholics and Non-Catholics have nothing in common to which they can alike appeal; they can never arrive at the "*Deus vult*," which is the highest reason, because they have no common means of arriving at a knowledge of that Divine Will; they can never get beyond the "*populus vult*," and the will of the people is no reason at all. In arguing with a Non-Catholic, therefore, the Catholic must argue as he would argue with an amiable and highly intelligent heathen; as he would have argued with a Cicero, or with some of the great men of Pagan antiquity, who had naught save the last faint glimmerings of the primeval revelation to guide them in their researches after truth.

The advocates of the "Maine Law" apparently forget that it is for them to prove that their measure is just, necessary, and likely to be beneficial in its results; that it is for them to show cause why the measure should pass, and not for its opponents to show cause why it should not pass? It is enough for the latter to refute the arguments which the former adduce, and therefore the TRUE WITNESS has confined itself to the task of pointing out the fallacies contained in all the arguments brought forward in support of the "Maine Law," all of which arguments are based upon the principle—that the use of alcohol is *malum per se*, and that the State has the right to prohibit it, as supreme moral law-giver.—We have contended that the use of alcohol is not *malum per se*,—that, as the functions of the State are wholly and solely in the temporal order, it has no moral or spiritual jurisdiction whatever, and that therefore it has no right to interfere with, or to lay any restrictions upon, the importation, sale, or manufacture of spirituous liquors, except for revenue purposes. If our opponent asserts that the use of alcohol is *malum per se*, we challenge him to prove it; if he asserts that the State has moral and spiritual jurisdiction, we call upon him to show whence this moral and spiritual jurisdiction is derived: the *orzes probandi* rests with him. Be it understood that in denying to the State any moral or spiritual jurisdiction, we are speaking of the State in its abnormal condition, divorced from, and professing to be independent of, the Church, and not of the State in its normal condition as ancillary to the Church; it is all moral and spiritual jurisdiction, independent of the Church, that we deny to the State.

We will now examine the exceptions taken by the *Canada Temperance Advocate* to our articles upon the "Maine Liquor Law." These are that we have—"shamefully distorted" the 11th section, by representing it as giving power—"to any scoundrel of a common informer—such common informer being a voter in the town or city where the complaint is laid—to subject any citizen, to whom the said rascal of a common informer may owe a grudge, to a domiciliary visit from the police"—that we have denounced the wholesale condemnation of the use of alcohol as *malum per se*, as blasphemous "and as a revival of the damnable heresies of the Manicheans"—and thirdly, that we have falsely assumed that it is "the de-

mand which causes the supply, and not the supply which causes the demand." We will endeavor to reply to every one of our opponent's exceptions.

We repeat it—that by the 11th section of the "Maine Liquor Law," as quoted by our opponent, power is given to any scoundrel of a common informer—who, it may be remarked, is invariably an uncommon liar, and an object of scorn and loathing to every honest man—such common informer "being a voter in the town or city,"—to subject the private dwelling house of any decent citizen, to whom the said rascal of a common informer may owe a grudge, to a domiciliary visit from the police. Here are the words of the Act, as quoted by the *Canada Temperance Advocate*. After providing that, if any three common informers "being voters in the town or city," shall make complaint under oath or affirmation "that they have reason to believe, and do believe," that spirituous liquors are kept "in any store, shop, warehouse, or other building or place," a domiciliary visit may be inflicted—the Act continues, "But no dwelling house in which, or in part of which a shop is not kept, shall be searched, unless at least one of said complainants shall testify to some act of sale of intoxicating liquors therein, by the occupant thereof, or by his consent or permission, within at least one month of the time of making said complaint." Now, if words have not lost their meaning, the above quoted passage implies that, whilst the oath, or affirmation, of any three scoundrels of common informers, that they believe—forthrightly—that spirituous liquors are kept and intended for sale, shall be sufficient to subject any dwelling-house in which, or in part of which, a shop is kept, to a domiciliary visit—the oath or affirmation of any one scoundrel of a common informer that liquor has been sold in any dwelling-house, "in which, or in part of which a shop is not kept," shall be sufficient to subject any private dwelling-house to the same abominable intrusion; and thus the sanctity of the house of any honest man can, as we said before, be violated, his honestly acquired property confiscated, and he himself subjected to fine and imprisonment, at the will of any rascal of a common informer. Such laws as these may do for the State of Maine—for the State of Maine is a democracy, and democracy and liberty are, as all history shows, incompatible; they may suit a democratic community,—for democracy utterly debases men; renders them incapable, and unworthy of freedom, and fit only for the yoke and the lash; but they would never be tolerated, and could never be enforced; amongst a free, and a liberty-loving people; amongst men, whose boast is that their houses are their castles, and who would defend the sanctity of their hearths, if necessary, with their hearts' blood. We deprecate therefore the introduction of any such laws into Canada, because they would never be submitted to except by men intended by nature for slaves; with common informers and domiciliary visits, the freest community on earth would soon be reduced to the condition of Rome in the days of Tiberius.

We are Catholics, and therefore we reiterate our denunciation against the wholesale condemnation of alcohol, and its use, as *malum per se*; we assert that such wholesale condemnation is blasphemous, and a damnable heresy; in fact, that it is nothing short of Manicheism. "How do you prove it?" asks our opponent. Simply enough, we reply. It is blasphemous, because, if the Scriptures be true, Jesus Christ habitually made use of alcohol, and was reproached as a "wine bibber" for so doing; now to assert that that, of which Jesus Christ habitually made use, is *malum per se*, is, to accuse the Son of God of sin, and to take part with His persecutors who crucified Him betwixt two thieves. It is a damnable heresy, because it is Manicheism: Manicheism consists in asserting the positive nature of evil, in opposition to the Catholic doctrine that evil is the negation of the good; Manicheism consists in asserting that any thing that is, is *malum per se*.—Because everything that is, must be either creature, or creator; if evil, and creature, then the work of the Evil Principle; if evil, and not-creature, then Evil-creator—that is, the Evil Principle Himself. Hence it is impossible to assert the existence of anything *malum per se*, without asserting the fundamental error of the Manicheans,—that there are two Principles—one the Author of good, the other the Author of evil—unless indeed our Non-Catholic cotemporary is prepared, with Luther, Melancthon, and the heresiarchs of the XVI. century, to maintain that: God is the Author both of good and evil. It is enough for us as Catholics to know that alcohol is God's creature; and that all that God has made is good, though; as a free agent, man is able to, and alas! too often does, pervert these good creatures to his own destruction, abusing, instead of using, them; but this does not prove that what God has made is *malum per se*, but only that the heart of man is very corrupt.

We hardly know whether we ought to treat the last objection brought against the TRUE WITNESS—that we falsely assume "that it is the demand which causes the supply, and not the supply which causes the demand"—seriously, or as a rare, and exceedingly quaint jest. The *Canada Temperance Advocate* solemnly assures us that he protests against our false assumption—"that the demand causes the supply"—and as it is not in its columns that we should expect to find a joke, we will therefore give our cotemporary the benefit of the doubt, and assume that he seriously contends that it is "the supply which causes the demand." This, if true, is in the language of Horace Mann—"as great a discovery in political economy, as steam is in physics," and will no doubt effect a thorough and radical change in all the operations of the merchant and the financier. The world has hitherto been given over to delusion to believe a lie: men have hitherto, in all the affairs of life, acted upon the false principle "that it is the

demand which causes the supply;" they have been all wrong, and trusting to blind guides like Adam Smith, Ricardo, McCulloch, and writers upon political economy, might have gone blundering on for ever if the *Canada Temperance Advocate* had not come rather late in the day, to set them right. Had our Statesmen only heard of this discovery in time, what evils might they not have averted? When the people of Ireland were crying out for food, they would have answered—"Foolish men, it is the vast supply of food you have already got which causes your inordinate demand for more; diminish that supply, throw your meal into the sea, and cast out your potatoes to rot, and the demand will soon cease, when the supply, the cause of that demand, is removed." Or they might reply to the demand of the Australian colonists for labor—that is because they have so large a supply of labor already that they are so clamorous for more. Oh! what bright prospects to the poor and needy does this discovery of our "Maine Liquor Law" men open up; no need of hunger now, or poverty, for these proceed, not from the demand for, but from the over supply of, food and riches. In winter we may expect to see arrive large cargoes of snow and ice, to meet the demand of our frozen Canadians, and in summer the furrier will bring forth his coats and costly stock of furs. In the market, provisions will become dear as they become abundant, but cheap as dirt in seasons of scarcity. One thing only puzzles us, and that is to discover, if the supply causes the demand—what it is that causes the supply? According to the old theory, we could trace the genesis of supply from demand—of demand, say of intoxicating liquors, from the corrupt heart of man—the corrupt heart of man, from the fall of Adam—of the fall of Adam, from the rebellion of the free will of the creature, against the will of the Creator: we had at least a logical process by which, from the first cause, we could explain the existence of the demand; but 'tis all but an idle dream; it is not the demand which causes the supply, but the supply which causes the demand—what then we would ask, causes the supply? or does it exist without any cause? We should be much obliged to our cotemporary, if he would solve these little difficulties for us in his next issue, and assign a reason or cause, for supply, into which the idea of demand does not enter. We say this, not to throw any discredit upon our cotemporary's axiom, "that it is the supply which causes the demand," but because supply is a fact which stares us in the face, and we have not as yet been able to account for the existence of a fact without a cause.

We would willingly rest our case here, and we assure our cotemporary that, if he can succeed in proving the truth of his grand discovery in political economy—"that it is the supply which causes the demand"—we will cease from our opposition to the "Maine Liquor Law," and become one of its warmest advocates. He will have, we foresee, some little difficulties to contend with at starting, such, for instance, as to explain why coals are not sent to Newcastle, where the supply of coals is great, and where, if his theory be true, the demand for coals ought to be prodigious.

The *Canada Temperance Advocate* concludes by asking—"How the enactment of a prohibitory measure is calculated to prove injurious in practice?" By offering a premium to smuggling, illicit distillation, and sly grog-selling. Men will never be brought to believe that the provisions of a "Maine Liquor Law" are binding on the conscience: the temptation to violate them will be great, and the facilities for violating them will always be still greater. Thus a disregard for law will be engendered, and men will learn to look upon its violation as of small moment, provided it can be done without detection. This is no mere theory of ours: it is a simple statement of facts, that have occurred, and which, whilst human nature remains unchanged, will occur again. The "Maine Liquor Law" is not new: a very similar measure, differing slightly in detail, but identically the same in principle, has been attempted and abandoned in England. We quote from a work on the statistics of drunkenness, by J. G. Millingen, M.D., Surgeon to the Forces, &c. &c. We commend the extract to the attention of our opponent, as he may be sure that what has been, will be:—

"Every act of interference, either from individuals, or on the part of the Legislature, has proved not only abortive, but has increased the evil it was intended to remedy. The imposition of heavy duties only threw the distillation of spirits into the hands of illicit speculators, instead of respectable capitalists; and as McCulloch justly remarks—'superadded the atrocities of the smuggler to the idleness and dissipation of the drunkard.' During the latter part of the reign of George I., and the earlier period of George II., gin-drinking was so prevalent, that it was denounced from the pulpit and the press. At length Ministers determined to make a vigorous effort to put a stop to the further use of spirituous liquors, except as a cordial or medicine. To accomplish this end, a duty of twenty shillings was laid on spirits, exclusive of a heavy license-duty to retailers, while a fine of £100 was levied on all defaulters. But instead of the anticipated effects, this Act produced results directly opposite: the respectable dealers withdrew from a trade proscribed by the Legislature; and the sale of spirits fell into the hands of the lowest and most profligate characters. The officers of the revenue were hunted down by the populace, and did not dare to enforce the law: and Tindal, in his Continuation of Rapin, says—'within two years of the passing of this Act, it had become so odious and contemptible, that policy, as well as humanity, forced the Commissioners of Excise to mitigate its penalties!' During these two years, twelve thousand persons were convicted of offences connected with the sale of spirits, WHILE NO EXERTION COULD CHECK THE TORRENT OF SMUGGLING, and Seven Millions of gallons, illicitly distilled, were annually consumed in London and its environs. Our present consumption (in 1839) of British, Colonial and Foreign spirits is immense; but not equal to what it was at the period alluded to."

The facts given above may be verified by consult-

ing the History of England, and the Statute Book, during the reigns of George I. and George II. If unfortunately, the "Maineacs" should prevail in Canada, the same, or still greater evils may be expected to follow: for surely, the Executive is not stronger in Canada than it was in England at the period alluded to, and the facilities for smuggling, illicit distillation, and sly grog-selling, are much greater. It is for the *Canada Temperance Advocate* to show how, if the Executive in Canada is too weak to enforce the partial restrictions upon the importation, sale, or manufacture of spirituous liquors, now on the Statute Book, it will be strong enough to enforce the provisions of a prohibitory law; how, if it cannot do the less, it will be able to accomplish the greater. When the government shall be able to put an entire stop to sly grog-selling, under the present system, then, and not before, will we believe in its power to put a stop to all grog-selling; but it does seem to us absurd to call upon the government to do the latter, because it is notoriously incapable of performing the former.

CAPITAL PUNISHMENT.

We read in the city papers that the Governor General has remitted the sentence of death passed upon Thomas Therien, and John Cole, convicted of murder, the one at Three Rivers, and the other at St. Francis, at last assizes. A few months ago, a brute who cut his wife's throat in a back bed-room, had a similar indulgence accorded to him; and in fact it may be said, that for all practical purposes the "Death Penalty" has been abolished in this happy land, and full license given to every man to commit murder, with comparative impunity. But our Philanthropists are not content with this: so long as the law, authorising the infliction of the "Death Penalty," remains upon the Statute Book, they seem to dread, lest the returning common sense of governors, and governed, should lead to the re-establishment of the old system, and they therefore seek to prevent this by calling for the formal repeal of the obnoxious law. Now seeing that this law is but a dead letter, that our Executive dare not do their duty by enforcing it, seeing that every brutal and blood-thirsty scoundrel, who cuts his neighbor's throat, or knocks his wife down, and then deliberately proceeds to kick her to death, is sure—poor fellow—of a reprieve, we do not see why a law, thus degraded into a solemn mockery, should be retained, or why judges should be compelled to enact the farce of pronouncing a sentence—which they know—and which the prisoner at the bar knows—and which the villain who is plotting against the life of his victim very well knows—and which every body else knows—will never be carried into execution. We have shams enough in every direction, in Church and in State, without keeping up any longer such a monstrous sham in our Penal code—it is a dead letter—a humbug—away with it.

We regret that it should be so; we regret that the moral cowardice of our rulers, that their base subserviency to popular clamor, and their criminal neglect of duty, should have furnished the advocates of the abolition of Capital Punishment, with such an excellent argument for its repeal. We regret it, because—in spite of the namby-pamby declamations, so much in fashion, against the barbarity of "choking a man"—we know that Capital Punishment, when firmly and consistently enforced, has ever been found the most effectual, and indeed the only effectual, safeguard to life and property, which human laws can devise, and that its repeal has always been attended with a rapid increase of crimes against the person; because we know that it is the *only* punishment of which the hardened scoundrel has any dread, the only punishment of whose dread the most hardened scoundrel can never divest himself—no, not even when he cracks his obscene jests on the scaffold, in order to impress his "pals" with the idea that he "dies game;" for the criminal is always a coward in the prospect of death, and is then most craven, when he most effects to despise it. We regret this practical repeal of the "Death Penalty," because we know that, if the government will not do its duty—the only duty for which it exists, viz., the protection of the lives and property of its subjects—the subjects will, sooner or later, be compelled, in self-defence, to take the law into their own hands and protect themselves: because we know that if we discard Jack Ketch, we shall very soon be compelled to call in Judge Lynch. Aye! bad as Lynch Law is, better by far that the murdering ruffian should be hung by Lynch Law, than that he should not be hung at all.

We speak not without warrant. Capital Punishments have been partially suspended in most countries, altogether abolished in some—and what has been the result? The Grand Jury of Maine County, Michigan, will give us an answer, which our friends the Philanthropists, would do well to ponder. In a late presentment of the Grand Jury, Michigan, at a session of the Court in Detroit, we read—

"The increase of the crimes of murder, and manslaughter, since the abolishment of Capital Punishment, not only amongst us, but throughout our State, has become more manifest and alarming. The records of the Court of this County show that at each of the terms, there has been at least one case of aggravated murder—and at one town, two cases, WHEREAS, previously to the existing law, and since our State organisation, no conviction of murder had ever been had by any of the Courts of the State.—These we regard as a proof of an alarming disrespect, and an undervaluing of human life, legitimately referable to a change in the legislation upon this subject."

We have seen the experiment tried elsewhere; in Australia, and in Norfolk Island which bears to Botany Bay, the same relation that Botany Bay long bore to England, and always with the same results. Every mitigation of the "Death Penalty" for murder, was always attended with a fearful increase of crime. The only case in which we ever knew a mi-

tigation of punishment accompanied by a diminution of crime was an exception in appearance only, but in reality a confirmation of our assertion—that the "Death Penalty" is the only punishment which the hardened scoundrel dreads, the only punishment of whose dread the most hardened scoundrel can never divest himself. The case was this:—The country had long been infested with Bushrangers, or runaway convicts; these men had no means of existence, save what they could obtain by pillage, and it used always to be the rule to hang the Bushranger who had been guilty of robbery, or who was found with arms in his possession. In accordance therefore with the old proverb, "that it is as well to be hung for a sheep, as a lamb," our friends used almost invariably to murder where they robbed, in order to leave no witnesses against them, on the same principle as pirates generally scuttle the ships which they plunder. Thus murders became so frequent that by way of putting a stop to them the Executive made it a rule never to hang a Bushranger if his hands were unstained with blood; in that case he was merely well flogged, and sent to an iron-gang; but if he had been guilty of murder, he *inevitably* swung for it. Now this soon effected a change in the tactics of the Bushrangers; they absconded as much as, perhaps more than, ever; they robbed just as much as, perhaps more than, before, but they seldom murdered—because they knew, that if they murdered, their lives were surely forfeited, but, that if they only abstained from murder, they ran no risk; and so long as they could keep their necks out of the noose, they cared not one fig for any other punishment that the law could inflict. So that in this case, though a mitigation of punishment was followed by a diminution of crime, it was not so much because of the mitigation, but because of the certainty that the "Death Penalty" for murder would in every case be enforced.

But it is vain to argue with Philanthropists, or to hurl facts at their heads; they have their theories, and their theories must be carried out; they have their character for benevolence to support, and that character must be sustained. Alas! they do not think that all their maudlin sympathy for the blood-stained ruffian is but a proof that they have no sympathy for the innocent victims of that ruffian's crimes; that their Philanthropy is but a loathsome cant, under which they seek to hide their cold-blooded selfishness, their callous indifference to human wrongs, and human sufferings, so long as their eyes are not assailed by the sight, so long as the groans of the sufferers are too far off to reach their ears. They would weep over a man hung in Montreal for cutting his wife's throat, because that would disturb their mental tranquillity, but they would listen unmoved to a tale of brutal murder committed at Gaspe, provided only that no—"untaught knaves, unmannerly,"

"Should bring the slovenly unhandsome corpse Betwixt the wind and their sentimentality."

If our Philanthropic friends only proposed a relaxation of the "Death Penalty," in so far as they were themselves more particularly concerned—that is, in cases which they were the sufferers by the violence of the criminal, we should have no objection. If, for instance, it were proposed to enact that no crime against the person or property of one who signs the petition for the abolition of Capital Punishment, should be punished with more than a few days' imprisonment, or that their houses might be burned, their wives and daughters outraged, and their throats cut, with impunity, we should offer no opposition; none, whatever. But we do object most strongly, that they should have it in their power to place other men who are not Philanthropists, in a similar awkward predicament; we do object that they should have it in their power, to exercise their Philanthropy to the ruin of the community, and to be so mighty generous at our expense. But we forget—generosity at other men's expense, is now, as it ever has been, and ever will be, the grand characteristic of the true Philanthropist.

"THE QUESTION OF QUESTIONS."

The *N. Y. Freeman's Journal* publishes the following extract from the *Mercersburg Review* of September, edited by Dr. Nevin, and calls upon his readers to pray for the speedy conversion of its author. Dr. Nevin has been long known to the American public as one of the ablest writers of whom Protestantism can boast; of late he has been seriously examining the claims of Protestantism to be the religion established by Jesus Christ, and preached by the Apostles, and the result of these enquiries has been to produce the conviction in his mind, that whether true or false, Protestantism is *not* the religion of the Christians in the first ages. "Evangelical Puritanism, the sect system generally, is at war with what was considered to be Christianity in the first ages." The writer then continuing his investigations, comes to the conclusion that the whole controversy betwixt Catholicity and Protestantism is summed up in the following question:—Did Christ establish an Institution, with a Divine constitution, as the means of preserving and propagating His religion, to the end of time? "All falls back just to this," says Dr. Nevin:—

"Has there ever been in the world such a Divine constitution as the Holy Catholic Church, in the sense of the ancient creeds? It is another question, which we need carefully to distinguish from this, whether there be any such Divine organisation, with supernatural functions and powers, actually at hand in the world now. We may dispose of this second question afterwards, as shall seem best; before it, comes plainly the other: Was there ever any order of this sort in Christian history? Were the first ages right, or were they wrong, in making the existence of an article of faith, and in grounding upon it the entire weight of the world's salvation? Here it is, that the chasm which yawns so fearfully between the past and the present comes fairly and fully into view. Puritanism

does not believe, what was believed most firmly in the days of Ignatius and Polycarp, that the Church stood among men as an actual polity, created by Divine commission, and endowed with corresponding heavenly powers for its own ends. What was a foundation mystery of faith in the one case, is scouted as a dangerous unscriptural 'figment' in the other.—In this way, Puritanism breaks with the universal Christianity of the first ages; turns its *Creed* into a grand *Lie*; for all must go together if any regard is to be had to the original sense of the symbol; and so literally converts the course of church history into a wholesale radical apostasy and delusion from the very start.

"Such is the simple historical fact. Who will deny, that it is full of unutterable solemnity and interest? Here is the question of questions surely at this time, for all who can rise above the paltry prejudices of party and sect, so as to take any interest in the truth for its own sake. Alas, that the number of such should be so few! Is the old church doctrine of the Apostles' Creed—or was it rather—fact or figment, a reality or a dream? Was it a true 'heavenly vision' to which fathers, martyrs and saints, did well, 'not to be disobedient;' or must it be regarded, on the contrary, as the most melancholy hallucination that ever took possession of the human mind, the art of Satan playing himself off as an angel of light, the mystery of iniquity 'leading captivity captive,' in a new downward sense now, most horrible to think of, for at least fourteen hundred years? What are all other questions, with the everlasting din that is made about them in our Babel of sects, as compared with this?"

"Was there ever among men a Church, in the sense of the Creed, a Divine constitution, carrying in itself real grace as an order of existence above nature, and rightly challenging in such view the 'obedience of faith?'"

"This is the first question. Only where it is answered in the affirmative, of course, can there be any room for the second; which then, however, cannot fail to come home with like awful solemnity—as a waking, and not merely sleep-walking interest—to every mind that is seriously bent on being saved:

"Is the mystery of a Divine Church in this old sense still at work in the world? Are the glorious things once spoken of Zion yet true and real, as they were held to be in the first ages? Or has that heavenly vision dissolved long since into thin air and mere Gnostic idealism, like the baseless fabric of a dream which leaves no wreck behind?"

Truly, as Dr. Nevin says, this is "the question of questions," and one upon which the candid enquirer after truth can only come to one conclusion; for it is not because they doubt that Christ *did* establish a Church that Protestants protest against her, but because they know that if they once admit that fact there is no help for them—they must either become Papists, or renounce all Christianity—that is if they are capable of reasoning logically. If ever there was a Church, with a Divine constitution, there must be a Church now, unless the gates of hell have prevailed against her. If there be a Church now with a Divine constitution, that Church must be the Roman Catholic Church, for no other Society on earth so much as pretends to be that Divinely constituted Church; for a Church, Divinely instituted, with a Divine constitution, with a Divine commission to teach, and as such "claiming the obedience of faith," must needs be infallible, and therefore conscious of her infallibility. Now, every society on earth, calling itself a church, save the Roman Catholic Church, acknowledges its fallibility, and thereby proves itself fallible, and *not* to be the Church Divinely constituted and Divinely commissioned to teach.

THE IRISH BAZAAR.

The annual Bazaar for clothing the children of the Irish poor will open on Tuesday next, the 19th inst., in the St. Patrick's Hall, corner of the Place d'Armes, the rooms being kindly placed at the disposal of the Ladies conducting the Bazaar, by the Committee of the Catholic Institute. We hope sincerely that the charitable exertions of the ladies of St. Patrick's Congregation will be attended with ample success, and that they will meet with prompt and ready support. It is now the season when the winter clothing has to be provided for our poor children, not only those in the Asylum, but a number of others who cannot attend school during the winter, without something to shield them from the inclemency of the weather. The Irish Bazaar lately held in Quebec, made *Six or Seven Hundred Pounds*; there is an example for us, and we hope it will not be lost upon us. The way to receive a large sum is, for every one to go there and spend whatever they can afford—little or much—as the old Scotch proverb says—"every little makes a muckle"—and it is by the seven-pence-halfpenny, and quarter dollars of those who cannot spare more, that the hundred of dollars and of pounds are chiefly made up. In Kingston there was a Bazaar held this summer by the Catholic ladies, which produced about *Four Hundred Pounds*. Let it not be said that Montreal—the real metropolis of the provinces—will be behind both the sister cities. Let every one of us put his shoulder to the wheel, and help on the good work with a cheerful heart, assured that God will repay whatever is bestowed on his "little ones." The ladies who kindly undertake to manage this Bazaar are doing all in their power—they are giving their time, their money and their labor, and if the result be not satisfactory, it will be our fault, not theirs. Let us encourage them by every means at our disposal.

The consecration of Mgr. Cooke, as Bishop of Three Rivers, is to take place on the 18th instant, the Feast of St. Luke, at the principal Church of the district; and that of Mgr. La Rocque, as Bishop of Cydonia, *in partibus infidelium*, and coadjutor of his Lordship the Bishop of Montreal, on the 28th instant, at the parish Church of Chambly, the native parish of the new Prelate.

DR. BROWNSON.

The Committee of the St. Patrick's Orphan Asylum, in the name of the children of that institution, beg to tender their best thanks to Doctor Brownson for the very handsome relief accruing to them, from the lecture given by him on the 29th ult., for their benefit. We beg at the same time to express our deep obligations to Doctor Brownson for his very great generosity in coming from Boston, unsolicited, on such a mission of charity. We cannot forbear adding, that our obligations are much increased by the advantage and pleasure we derived from his Christian and energetic eloquence. We do no more than echo the sentiments of the crowded audience, whom his words both delighted and instructed, when we say, that the orphans were not the only, nor perhaps, the chief gainers by the visit of the learned and charitable Doctor. May we soon see him amongst us again.

THOMAS BELL, Sec. of Committee.

LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST.

Translated from the French of the Rev. Father Jesuit De Ligny, by Mrs. J. Sallier. D. & J. Sallier, New York and Montreal.

We noticed, as they appeared in monthly parts, the early numbers of this excellent translation of Father De Ligny's celebrated work, and endeavored to give them the praise which they deserved, for the elegance and fidelity with which the text of the author is rendered. The work is now complete, and is bound up in one handsome volume, embellished with copper-plate engravings from the paintings of the best masters. The publishers are, we understand, preparing to issue "The Life of the Blessed Virgin," as a companion to the "Life of Christ," and we are confident that no Catholic will consider his library complete without them.

REMITTANCES RECEIVED.

St. Bridget, O. Donnelly, 12s 6d; Calumet Island, P. McNally, 12s 6d; Belleville, J. Donoghue, 12s 6d; Richmond, T. Bartley, 6s 3d; St. John Chrysostom, T. Lynch, £1 5s; Gananoque, Rev. J. Rossier, 10s; St. Athanasie, Rev. Mr. Huberdault, 12s 6d; Williamsstown, M. Heenan, 11s 3d; Isle Aux Noix, Sergt. McGinness, 12s 6d; N. Lancaster, J. A. McGillis, 12s 6d; St. Raphael's, D. M'Pherson, 12s 6d; Sand Point, D. McDonell, 6s 3d; Kingston, J. G. Harper, Esq., 15s; Peterboro, T. M'Cube, £1 10s; Mosca, T. Fitzpatrick, 15s; Durham, M. Brady, 6s 3d; Cornwall, Dr. M'Donald, 6s 3d; Prescott, M. Tracy, 12s 6d; T. Buckley, 6s 3d; Bytown, J. O'Meara, 12s 6d; S. Monaghan, M. Cooney, 6s 3d; S. Mountain, J. Morrow, 6s 3d; W. Roberts, 6s 3d; St. Andrews, Ottawa, T. Fitzgerald, 12s 6d; Isle Perrot, Rev. Mr. Aubry, 6s 3d; Williamsburg, A. M'Donnell, £1 5s; Beauharnois, H. Rogue, 15s; Perth, J. Doran, 18s 9d; St. Andrews, C. W., Rev. Mr. Hay, £2 10s; Godefrich, Dr. M'Dougall, 8s 9d; Granby, M. Gannon, 12s 6d; Cornwall, A. Stuart M'Donald, £6 6s 3d; Toronto, P. Keena, 10s.

ACCIDENTS.—We regret to learn that, on Thursday last, a fatal accident occurred on the unfinished part of the Champlain and St. Lawrence Railroad, by the running off the track of one of the cars of a sand train, which carried with it all the following cars. There were six men (laborers) on the train, three of whom escaped unhurt: of the three others, Nicholas Bateman, aged 30 years, was instantly killed, and John Hasting had his left ear and part of the cheek torn off, and had his lower jaw fractured, and the third, Walter Webb, had his left foot so severely bruised (crushed) as to require amputation of three of his toes. Hasting and Webb were both brought to the Montreal General Hospital in the afternoon, and are both doing well. Neither of them is dangerously hurt. We were also yesterday, sorry to hear of another fatal accident, which occurred on the same line, at St. John's, on Monday last. In making some excavations, the earth "caved-in" upon two men, who were at work, and sad to relate, both were found dead, on their being extricated. We did not learn the names of the sufferers.—*Herald of Tuesday.*

LATE REV. MR. M'MAHON.—On Monday, 4th instant, a grand Pontifical (anniversary) service took place in St. Patrick's Church, Quebec, for the late Rev. Mr. M'Mahon the now lamented, and while living, the esteemed pastor of that church. His Grace the Archbishop was present, and was assisted by the Rev. the Superior of the Seminary, the Curés of the R. C. parishes of Quebec and St. Roch, Grand Vicar Canseau, and many other clergymen. Notwithstanding the unfavorable state of the weather, the congregational attendance was most considerable, and immediately after the service a beautiful mural tablet, the handiwork of Mr. Morgan, Sculptor, St. John Street, (Without) Quebec, was, for the first time, exposed to view.—*Montreal Pilot.*

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



The above Association having made arrangements for the delivery of a COURSE OF LECTURES during the ensuing winter, feel great pleasure in announcing to the public that THOMAS D'ARCY M'GEE, Esq., will deliver the Opening Lecture on TUESDAY EVENING, NOVEMBER 2; and a Second on THURSDAY EVENING, NOVEMBER 4, at the ODD FELLOWS' HALL, GREAT ST. JAMES STREET.

Subject first Evening—"THE CELTIC RACE." Second Evening—"CHRISTENDOM." To commence at EIGHT o'clock precisely. Admission—1s. 3d.

(By Order) R. P. REDMOND, Secretary. Montreal, Oct. 13, 1852.

FOREIGN INTELLIGENCE.

FRANCE.

THE PRESIDENT'S TOUR—THE EMPIRE.—As the Prince President slowly makes his way southwards, the enthusiasm of his reception grows progressively more expansive. At first, there were few spectators on the line, but much decoration at the stations. Then the crowds became thicker, and the cheering more audible. Another stage or two, and "Vive l'Empereur" had taken the place of "Vive Napoleon." Now the people are actually presenting written remonstrances against further delay in his assumption of the imperial crown. No doubt is entertained that the empire will before long be established, the only question on which any discussion arises being the mode of effecting it. Some persons will tell you boldly that Louis Napoleon on his return is to proceed from the railway terminus straight to the Tuileries, between a double line of troops, who will raise him to the empire by acclamation, and that then he will of his private authority submit a *plébiscite* to the sanction of the people; others, again, affirm that the Senate will be convoked in November, and will draw up the *plébiscite* on which the nation is to pronounce. It is said that the principal anxiety of the President is to get the hereditary empire accepted by the foreign powers, and it is affirmed here that Austria shows herself less and less opposed to it.

Advices from Strasburg announce that the Rhine had overflowed its banks at Schœnaeu, Rhinau, and Plobsheim, above Strasburg, and that the country was completely inundated to an extent of forty kilometres. Six villages were under water, and a seventh was surrounded by an immense lake. The Prefect and the chief engineer had repaired thither to afford relief. Another despatch states that the embankment of the Robertsau, at Strasburg, was burst, and that of Altenheim seriously threatened.

The *Monteur* of Tuesday contains an announcement that, as the negotiations entered into between the French and Belgian cabinets for the renewal of the commercial treaty of 1845 has not led to the satisfactory result which might have been expected, it became indispensable for France to adopt measures calculated to restore equality in the consequences of the duties now existing between the two countries.

SPAIN.

The *Coruna* journals contain most unaccountable stories of a man whose arrest was ordered on the 1st ult., by the judge of Allariz. His name is Manuel Blanco, forty years of age, and he is charged with having committed nine murders, and also with deriding his victims, among whom were two or three of his own brothers; whilst some accounts say that he formed one of a gang who murdered people, and afterwards melted them down for the sake of their fat, which they disposed of in Portugal.

SWITZERLAND.

A postscript to the *Courier Suisse* of Lausanne, of the 19th ult., states that the Duchess of Orleans after her accident returned to Lausanne to procure medical assistance. A letter from Lausanne informs us that Drs. Pellis, of Lausanne, and Guisan, of Mezeres, were immediately in attendance on the Duchess, and found that she had received a simple fracture of the right clavicle. She had passed a good night, and the state of the princess was such as to cause no uneasiness. The young princes, who were with her, escaped without injury.

ITALY.

The *Piedmontese Gazette* of the 18th ult., announces the passage through Turin, on the 17th, of Mr. Freeborn, Consul, of England at Rome, on his way from London to Rome.

Count de Sambuy, Sardinian Plenipotentiary to the Court of Rome, arrived at Chambéry on the 19th. The *Official Gazette of Savoy*, in giving this intelligence, positively denies that Count de Sambuy's departure from Rome was owing to Cardinal Antonelli's letter, or any other cause of coolness with the Holy See, and that he is shortly to return to his post.

PRUSSIA.

The papers announcing the death of Wellington report the celebration of the 83rd birthday of a contemporary, Alexander von Humboldt, the "Nestor of Science," on the same day, Tuesday, the 14th. The venerable author of "Cosmos," who is engaged for some hours every day on his fourth volume, is reported to be in excellent health. The anniversary is kept with great *éclat* by all the scientific societies in Berlin.

The Prussian army is ordered to wear mourning for three days for the Duke of Wellington. A deputation of Prussian officers will probably proceed to London, to attend the funeral of their late, and only, field marshal.

There are whispers that the cholera has reached the capital, and several deaths in one of the hospitals are attributed to the disease, brought in by a patient from Posen, who, at the time of his admission, was suffering from premonitory symptoms. The last reports from the districts of Posen, where the cholera prevails, are still very unfavorable.

HOLLAND.

DRAINING THE LAKE OF HAARLEM.—That interesting inland sea, which burst through the dykes of sand and willows, and swallowed up some of the richest meadows of North Holland, more than three centuries ago, has been nearly expelled from the territories on which it had seized in spite of Dutchman and Spaniard. In the year 1539, the North Sea broke over the artificial dams and the triple ridges of sand formed by the action of wind and tide on that stormy coast. Twenty-six thousand acres of rich pasture land, with meadows, cattle, and gardens, were covered by the waves which would not ebb; and the

village of Nieuweinkirk was submerged, and all its inhabitants were lost in the tremendous calamity. More than two centuries elapsed before any one began to dream of recovering this vast estate; and then, although the lake was only six feet in depth, the recovery was long believed to be impracticable. Again and again the project has been started since the present century came in. In 1819 a scheme was submitted to the king for the drainage and approved, but it led to no result. Even as late as the session of 1838 a motion for the same purpose was rejected by an immense majority in the Dutch House of Representatives. But as the engineering science of the age became more daring and confident, even Dutch phlegm gave way, and the works were, as our readers are aware, commenced. They have been long in progress, and it is now reported that the task is near its final accomplishment. The remains of the unhappy village of Nieuweinkirk have been found, with a mass of human bones, on the very spot where the old charts of the province fixed its site. In a few more weeks it is believed that the Lake of Haarlem, famous for its fishing and its pleasure excursions, will have become mere matter of record.

INDIA—THE OVERLAND MAIL.

We have received, by extraordinary express, in anticipation of the Overland Mail, dispatches from Calcutta of August 7, and from China, of July 23. No Bombay journals have reached us by this mail. The principal item of intelligence supplied to us by the present arrival is an attack upon Prome by the light steamers, which ended in the guns of that place being carried off, or thrown into the river, and great loss sustained by the enemy. In returning, the flotilla met with a large body of Burmese troops on their way to relieve Prome, whom the steamers attacked, and committed considerable havoc both on men and boats.

CHINA.

From the summary of the *Overland Friend* of China, dated July 23, we copy the following intelligence:—Defeated in every encounter—without money to carry on the contest—its *prestige* broken, and from within and from without altogether wanting in that affection and sympathy which alone form substantial support to a throne—the days of the Tartar dynasty appear fast drawing to a close. Choo, or Tsou, the Prince of the old Ming family, who has several times made known to his countrymen that he is anxiously watching the progress of events, still remains in the back ground; cautiously, perhaps, anticipating the time when the country from end to end being in a state of anarchy, the throne will revert to his possession an easy prize. In our last summary it was stated that the insurgents having attacked (some have it "taken, ransacked, and deserted") Kwei-lin-foo, the capital of Kwangsi, proceeded towards the borders of the adjoining province of Hunan. Dividing, it would appear, into two parties, one body attacked and captured the town of Tsuen at the north, the other crossed the border and took the township Tau, and another smaller place which we do not find in the map of Hunan, called Keem-wha. Keem-wha, at the last advices, was held to a ransom of 30,000 taels. In Hunan large gangs immediately joined the insurgents, as a distinguishing mark wearing blue caps or turbans, the Kwangsi men red.

AUSTRALIA.

THE GOLD FIELDS.

The accounts from the northern mines (Maitland district) are fully as brilliant as those of the last overland mail. The discovery had so increased the traffic between the Hunter river and Sydney that a new steamboat company was in the course of formation at Maitland, with £40,000 capital in 4,000 shares at £10 each, and a good dividend was anticipated without affecting the position of the old company, the traffic being double the amount it was capable of accommodating. From the western mines some fine specimens of pure gold nuggets, one especially of ten pounds weight, had arrived at Sydney, and were purchased at 65s. 6d. per ounce; however, the operations of the miners at the wet diggings were for a time suspended in consequence of the waters of the Turon being so high as to cause many of the richest beds to be overflowed; however, this district has been more than compensated by the discovery of dry diggings in the dividing range fifty miles west of Molong, which were turning out exceeding rich; 6 oz. per day had been obtained per man by one party. The gold here is found in crystallised quartz. A railway was projected from Melbourne to Alexander.

On the 3rd of May, according to the Sydney papers, 950 ounces of gold were brought into Sydney by the escort and mails from four of the diggings in the Bathurst district—viz., Major Creek, Araluen, Braidwood, and Goulburn, the utmost regularity and order prevailed. At the Little River each man was averaging an ounce of gold a day. In the Bathurst district the aborigines had assembled in great numbers, accompanied by a large number of half-caste children, all of which would be destroyed by the aborigines according to their custom. The colonial government was urged to take measures to prevent these atrocities.

A valuable document has just been published—the Anniversary Address of the Melbourne Chamber of Commerce. In these days of rapid growth, when towns increase at speed of steam, and cities are erected as by magic, Melbourne and Victoria fairly promise to outstrip them all. We have heard in glowing terms the tale of San Francisco's growth—how St. Louis first arose and became a city—Melbourne rises faster—Victoria is progressing at railroad pace. We have seen of late the stream of emigration flow, propelled unceasingly towards the "diggings" opening up a field for new commercial enterprise. The document before us tells the story of this progress, which steadily continues. The independence of Vic-

toria dates only from July, 1851. Her imports have risen in that year from £745,000 in value to £1,056,000. Her exports from £755,000 in 1849, to £1,423,000 in 1851. In September, 1851, no gold had been exported from Victoria. In the six months next ensuing, 563,471 ounces of gold were shipped— at Melbourne, chiefly, the greater part of it for London. Although at the present time, amongst gold producing countries, California stands pre-eminent, being said to have produced, in 1851, a sum scarce less than £15,000,000 Victoria is only second to it in productiveness, and yields apparently a larger quantity than the average of Russia, which is estimated at £4,000,000 per annum. Vast masses of people have continued to congregate round those spots which produced most gold, and the diggings of Alexander Mount swarmed with men and families to the number of 50,000 at least. Up to February of the present year upwards of £30,000 had been received as payment for licenses issued to the miners. The prospects of the wool-growers, so far from being altered or disimproved since the flow of labor set in towards the gold-seeking, have been afflicted in no measure by the change and the quantity of wool exported during the last closed season has been as great as ever. In 1845 the census of Victoria gave a total of nearly thirty-three thousand. It now falls little short of 115,000. At Melbourne 10,945 souls in 1846, are increased to 23,143 in 1851. Such are the undeniable truths which attest the progress of this infant colony. The address of the chamber not merely sets forth these facts, but deals with other questions of vital importance to the colony, such as the establishment of a mint and assay office, for the purpose of avoiding the expense attendant on the shipping of gold for coinage to England, and re-exportation to the colony; and the fixing of low revenue duties on a certain number of imported articles. Its conclusion is "that the colony is in the midst of a race of unexampled progress. An exuberant nature has lavished on it unbounded resources, and it will be for the colonists to meet those auspicious circumstances by promptitude, energy, and liberality in the path of improvement, in order that the full benefit of their position may be realised."

VAN DIEMEN'S LAND.

Accounts received to the end of May notice the unabated feeling of the free colonists against the continuance of the transportation system. It is noticed in the *Launceston Chronicle* that the quantity of land in preparation this year for cultivation is considerably less than that of former years. The gold fields have attracted so many of the laboring classes from their ordinary occupations, that the farmers have, in numerous instances, followed their uncertain and hazardous track. In the interior deserts are daily taking place. All who can seem bent on making the experiment to get rich. The remaining population will reap a reward more certainly by following the plough and scattering the seed.

IRISH INTELLIGENCE.

GREAT DUBLIN EXHIBITION.—DEPUTATION TO THE LORD LIEUTENANT.—On Thursday, September 23, a deputation from the General Committee of the Great Industrial Exhibition of 1853, had an interview with his Excellency the Lord Lieutenant, at the Castle.—The plans of the intended building were submitted and explained by Mr. Benson, and minutely examined by the Lord Lieutenant, who was pleased to intimate his great admiration at the beauty of the design. His Excellency was particularly struck with the perspective view of the interior of the great hall. In the course of the interview the Lord Lieutenant expressed his anxious desire to co-operate with the committee in every possible way, to promote the interests and success of the Exhibition, and informed the deputation that he would visit the works frequently during their progress. His lordship then undertook, at the request of the committee, to forward to Prince Albert a set of drawings, now in course of preparation, for the inspection of his Royal Highness. The deputation, having thanked his Excellency for the marked courtesy and attention with which they had been received, then withdrew.—*Dublin Telegraph.*

FOREIGN CONTRIBUTIONS TO THE GREAT DUBLIN INDUSTRIAL EXHIBITION OF 1853.—The General Committee has just received a dispatch from M. de Pansigny, the Minister of the Interior at Paris, stating that the French Government is desirous of rendering every assistance in its power to promote the success of the Great Industrial Exhibition; and that M. Heurtier, the Minister of Commerce, had, at the request of his colleagues in the Government, undertaken to carry out the details connected with this important announcement.—*Ibid.*

CATHOLIC REGISTRATION.—Active steps are about to be taken to improve the registration of Catholic voters in the metropolitan boroughs. In the Tower Hamlets two gentlemen, Mr. Bishop and Mr. Burke, are already actively engaged in the good work, and it is to be hoped that some success will attend their efforts.—*Ib.*

RESIGNATION OF THE PROTESTANT PRIMATE.—It is currently rumoured that his Grace the Lord Primate of Armagh is about to retire from the Primacy, the duties in connection with which he has so long and so faithfully discharged. His Lordship, it is believed, resigns his place in order that Lord Derby may have the opportunity of appointing a successor to him previous to the expected "break-up" in the ministry, and the withdrawal of those powers and privileges with which the Premier is at present invested.—*Banner of Ulster.*

The Congregated Trades of Limerick have solicited an interview with Lord Montague, for the purpose of inviting his aid in obtaining from the Earl of Limerick a piece of land, on which to erect an Institute.

Miss Shee, sister of the hon. and learned member for the county of Kilkenny, was rescued from drowning in the Nore, a few days back, by the presence of mind of her young nephew, who accompanied her, and who, by creeping down the bank, and holding by one hand a shrub, stretched out the other and rescued his affrighted relative. Miss Shee had accidentally fallen in whilst attempting to swim a favorite dog.

By recent accounts from Mr. William Smith O'Brien his health was improving, though his vision is much impaired.—*Limerick Chronicle.*

Henry Vereker, Esq., brother of Dr. Vereker, of Limerick, succeeds Mr. Bigger, who died suddenly, as Ballast Master and Comptroller of Light Duties at the Irish Ballast Board, Dublin.—*Limerick Chronicle.*

The subscription for the families of the men shot at Sixmilebridge exceeds £100.

CARRICKFERGUS REGISTRY.—Nearly five hundred voters are added to the constituency, of whom the Liberal party claim 350; and as the numbers at the late election were nearly equal, the Liberal interest appears to be secured in this borough.

Sir Henry de la Beche, the eminent geologist, who laid some interesting papers on that subject before the British Association at Belfast, has since been exploring the coast and mountains of Kerry.

It is rumored that Sir Richard Keane, brother of the late Lord Keane, has been appointed head of the police department in Australia, and he is about to take out a large number of the constabulary of Ireland to form, as it were, a nucleus of the force to be established in that country. Various of our constabulary readers will find interest in this.—*Telegraph.*

AN IRISH TRANSATLANTIC PACKET STATION.—For some long time past the utility, nay, even the necessity, of an Irish transatlantic packet station, has been over and over again urged upon the British Government, but up to the present time with no satisfactory conclusion. This, however, was no doubt partly owing to the want of facts and figures to prove the length of time which might be saved by having such a transatlantic port for the mails and passengers, and, indeed, generally speaking, the arguments hitherto advanced for its establishment have been more of a theoretical than practical nature. This can now be said no longer, as the statements which have been heretofore been made have been within the last ten days reduced to practice, and the result shows a saving of time of two entire days, as will be seen from the following facts:—On Saturday last, about mid-day, the Sarah Sands left the Mersey, bound for Australia, and entered to touch at Cork amongst other places. By curious circumstances, business of the utmost importance required several persons resident in Liverpool, Manchester, Shrewsbury, Bath and London, who had taken berths in her, to remain at home until Monday, and consequently they gave up all hopes of reaching Australia by the Sarah Sands this voyage. On communication, however, they learned that she touched at Cork, and would not leave the harbor until Tuesday (yesterday) evening. This was all they required, for by the rapid communication now existing between England and Ireland, via Holyhead, Cork is within twenty-one hours of London, fifteen hours of Liverpool, the same Manchester, the same Shrewsbury, and about twenty-two hours from Bristol. So that these persons were enabled to transact their business, and yet catch the vessel which had left the port of embarkation three days before, not leaving their various places of residence till Monday evening. They arrived yesterday morning at half-past six, and took the ten o'clock, a. m. train to Cork, where they arrived about half-past four, in ample time to board the Sarah Sands. They were at least thirty persons who availed themselves of her touching at Cork, and making that their point of embarkation instead of Liverpool.—*Dublin Telegraph.*

SUBMARINE TELEGRAPH BETWEEN HOLYHEAD AND DUBLIN.—An amalgamation between the Electric Telegraph Company, and the Irish Submarine Telegraph Company, recently incorporated by royal charter, is being carried out for effecting this object. The cable of seventy miles long, allowing ten miles for contingencies, the distance from shore to shore being only sixty miles. There are to be four wires, making a total of 280 miles of copper wire, and of this 180 is completed. The cable laid down in June last between Holyhead and Howth, not being sufficiently strong, has gone all to "smithereens."

PACKET STATION—THE RIVAL CLAIMS OF LIMERICK AND GALWAY.—We have this day learned that the gifted and practical member for Athlone started no later than yesterday for the Shannon, for the purpose of comparing the respective capabilities of Galway and Foynes, with a view of coming to a deliberate judgment on the matter preliminary to the opening of parliament. We congratulate our fellow-citizens on this fact, as we have the most enthusiastic confidence in Mr. Keogh's perception and judgment, as well as pre-eminent powers of senatorial advocacy. God defend the right!—*Galway Paper.*

EMIGRATION TO AUSTRALIA.—Two or three smart intelligent sub-constables, of the constabulary force in Belfast have sent forward their resignation to Sir Duncan McGregor, preparatory to their emigrating to Australia, to try their hands at the "diggings."

Several shopkeepers in Limerick are giving up business, with the view of emigrating to Australia; some are selling off stock at first cost, and their furniture by auction.

A gentleman of the county Clare, who engaged a passage in the Peru, to Australia, and had all his baggage on board, in the meantime got an order on the bank at Cork, and on returning to Queenstown he had the misfortune to see the vessel steering out of the harbor, and a long distance from him. However, he took a six-oared boat, but was unable to catch her as there was a good breeze blowing. The unlucky gentleman had his intended on board, and was to have married her on his arrival out.

The agents of the Bhurtore, wrecked at Wexford, have dispatched a steamer to bring over the passengers to Liverpool, and have arranged for another ship to convey them thence to their destined port, New Orleans. If the point of departure had been from the south or west of Ireland, no such accidents could take place as those of daily occurrence on the iron-bound coasts which intervene between Liverpool and a "clear offing" in the Atlantic.

DEPARTURE OF CONVICTS.—The Lord Auckland, transport, Captain Thompson, has arrived in Queenstown for the purpose of conveying 260 convicts from Spike Island convict depot to Van Diemen's Land. The convicts from Spike Island carry with them tickets of leave, which have been granted for good conduct during imprisonment. These tickets, it is said, will enable the prisoners to go where they please in the colony, and work for whom they choose, without restraint. The convicts are comfortably provided with wearing apparel, and will be liberally supplied with good food during the voyage. The cost of transport will average about £40 a head. The Lord Auckland will sail on Wednesday or Thursday.—*Cork Constitution.*

An admirable organization for mutual instruction has been got up by the young men of Dublin, under the title of the "Dublin Commercial Improvement Society." It has been instituted for the purpose of imparting a knowledge of languages and practical commercial acquirements to young men whose career looks to the counting-house, the ledger, commercial travelling, or mercantile correspondence.

LOUGH CORRIB DRAINAGE WORKS.—Those works are proceeding with the utmost possible rapidity, to a close. Vast numbers of laborers and tradesmen are employed upon them, and every dispatch is being used to bring them to a completion.

ELOPEMENT OF AN HEIRESS.—A fair maiden, still in her teens, worth 15,000l. ready money, and enjoying in her own right in addition 100l. per annum—residing in her uncle's house near Athy—eloped on the afternoon of Wednesday with a young gentleman, a J. P.

PROVIDENTIAL ESCAPE FROM POISONING.—A few days since, Mr. and Mrs. Garry, their governess, six children, and two servants, had a most providential escape from being poisoned by arsenic, at Moorestown, near Kildare. The circumstances connected with the case are as follows:—Mr. Garry is in the habit of getting in arsenic for sheep-dressing, &c., and had some of that mineral mixed with flour and laid on a shelf in his pantry for the destruction of mice.

HOSTILE CORRESPONDENCE.—Since the late election for this county Capt. Mervyn Archdall, M. P., and Henry D'Arcy, Esq., of Necara Castle, have been firing Epistolary missives at each other through the medium of Colonel Barton, of the Waterfoot, Pettigo, and occasionally availing themselves of the Post Office.

ORANGE ASSOCIATION IN ULSTER.—The Downpatrick Recorder states that the Orange institution in that district is in "a state of great prosperity, new lodges having been formed, whilst the numbers of old lodges are increasing."

IRISH PROVISION TRADE.—The Cork Constitution mentions that sheep continue to be imported from England for that market, whilst cattle are exported, and the trade in butter is vastly increasing.

THE NEW CORN MARKET IN DOWNPATRICK was opened on Saturday, September 18, and the pork market is to be opened in the first week of October.

HOW TO TEACH LANDLORDS A LESSON.—There is a small farm of fourteen acres of land at Carrickedmond, within two miles and a half of Dundalk, on the estate of Mr. Ogle, of London, the agent being Mr. William Robson, of Redburn. A couple or three years since the enormous rent of fifty-five pounds a year was paid for it by a tenant.

TILLAGE RETURNS.—The constabulary of Belfast have received orders from the Government to make out the quantity of oats, wheat, potatoes, flax, green crops, &c., under cultivation, in this district, for the present year. The men will commence this laborious duty in the several divisions of the district to-day.

MURDER OF A SOLDIER OF THE 31ST REGIMENT IN FERMOY.—We regret to learn that two soldiers of this regiment, who had walked a short distance from their barracks in Fermanagh, on last evening, were attacked by some of the country people, and one of them killed and the other so beaten that his life is in danger.

DESPERATE AFFRAY.—On Friday last, about two o'clock, a. m., Mr. Thomas Scanlan, of this city, with a party of men, arrived on the lands at Corbally, five miles from Ballincollig, and were about removing John Connell's corn, for payment of a debt due to Mr. Scanlan, who gave directions to his party to prevent Connell, his sons, and the bailiff, who had been placed keepers over Connell's property, for rent due of the land, to Mrs. Louisa Cuthbert Carney, from coming out of Connell's house.

lincolli proceeded to the scene on hearing of the occurrence; but did not succeed in arresting any of them.—Southern Reporter.

Forty of the reserve constabulary are to proceed to the barony of Tíreragh, county Sligo, which was proclaimed on the 11th inst., under the Crime and Outrage Act. The expense of this extra force is to be borne by the occupiers of land in that barony.

A LOVE POTION.—A Very melancholy occurrence took place in Ennis last week. A young man of good character, engaged at the Ennis Mill, named Thomas Meary, became acquainted some short time since with a young girl of the name of Honora Keane. They frequently walked together, but a few days since the girl fancied she was slighted by him, and as she was anxious to keep him to herself, she consulted some woman in the neighborhood how she could accomplish her desires.

Killarney Cathedral has been built from the designs of Mr. A. W. Pugin; it is roofed in, but remains unfinished. It is a cross church, very lofty, and singularly grand in its proportions. The style is the lancet. The circular columns which carry the clearstory of the nave are of a grey basaltic stone.

One of the queerest pieces of information we have had this week is an item from an Irish southern contemporary. It is worth reproducing. A man named Lonergan, a farrier (place of abode not stated), had been for some time back "laid up" with a sore finger, which suddenly became swollen, as well it might. On yesterday (that is, Tuesday last, September 21, by the date of our contemporary), "the swelling broke, when, singular to relate, a full grown leaf of holly, with seven thorns thereon, was taken from the finger, which is now considerably better. On two other occasions, we have been informed by credible persons, leaves of ivy were, after undergoing a like painful process, taken from the same finger." Brother Jonathan may now drop his sea-serpent to bring out something to beat this "Christmas Tale" of "holly and ivy went to"—Lonergan!—Ibid.

GREAT BRITAIN.

THE LATE DUKE OF WELLINGTON.—At a meeting of the city of London Common Council to-day, (Thursday, September 23) it was resolved to appoint a committee, composed of the Lord Mayor, and a number of the court of each ward, to consider the most suitable manner of testifying their appreciation of the great merit of the Duke.

REMOVED INDIAN APPOINTMENT OF LORD STANLEY.—The Madras United Service Journal says that a report is current at the club that Lord Stanley is likely to succeed Sir Henry Pottinger as Governor of Madras, adding that the young gentleman has made good use of his travels, and collected a vast fund of information while he was in this country. It ought to have been added, that if the report is well founded, it will be one of the grossest jobs ever perpetrated by the most corrupt of our political parties.

EMIGRATION IS GREATLY INCREASING at Bristol. Several first-class vessels are now taking in passengers. It is estimated that in addition to 1635 passengers who have already left, the number of emigrants, during the present year, will be upwards of 4000. In addition to its own immediate district, a number of emigrants leave the port of Bristol for the Midland counties, Devon, Cornwall, and South Wales.

SUCH IS THE FAVOR FOR EMIGRATION from the Highlands to Australia, that a clergyman near Fort-William signed, within ten days, upwards of 1000 certificates, for parties desirous of leaving the district.—North British Mail.

FOR THE PRESENT IT APPEARS that her Majesty's government has resolved to discontinue sending convicts to Van Diemen's Land. It has, however, been determined to make Freemantle, in Western Australia, a convict settlement, and early next month the first batch of 250 transports will be dispatched. A superior class of convicts will be sent to the penal colony. They will consist principally of persons who have served three years' probation in the Dartmouth and Pentonville prisons, and whose conduct there has entitled them to favorable consideration.

PERSONATING LORD JOHN RUSSELL.—On Saturday information was received that a man who bears a strong resemblance to the ex-Premier had, by inducing the proprietor of a livery stable in Piccadilly to believe he was that noble personage, obtained the hire of a tilbury to proceed to Hounslow barracks to visit his nephew in the 8th Dragoons; passing through Kensington, he favored several of the tradespeople with his custom, obtaining goods and cash. At Hounslow he left the tilbury and servant, and taking a post-chaise at the George Hotel, went on to Windsor on important business. Here he found himself short of cash, the driver gave him the contents of his pocket, £3 1s., with which he went off, and no more was seen of him.

WANTED A Chancellor for the Oxford University; as the only duty of the office will be to reflect dignity upon those who elect him, no other qualifications than those of high birth, and a good position, necessary.—The last indispensable, as the electors will desire to make use of it, when need requires. Duty—none; capabilities (with the above exceptions)—none. Salary—none. "Judicious bottle-holding" between Church parties—very requisite. Inquire at the University of Oxford.—Daily News.

ANECDOTE OF THE DUKE OF WELLINGTON.

BRUSSELS, BEFORE WATERLOO.—Brussels from the beginning of April to the middle of June was the scene of great and untiring festivity. Dinners, soirees, balls, theatrical amusements, concerts—in which Catalani, then in her prime, played a prominent part—caused the streets of that beautiful and picturesque city to echo with sounds of gladness, while the fields and meadows around were alive all day long with military parade and reviews. There was not a grove or wood within six miles of the place but afforded shelter as the summer advanced, to frequent encampments. The troops lay, for the most part, in quarters, or were distributed through the villages as they arrived; but the artillery, with the wagons and tumbrils belonging to it, was parked, and pickets slept, and sentries kept guard beside them. Moreover, the whole line of road from the sea coast to the capital, was kept in a state of constant bustle. Travellers, hurrying to the focus of gaiety, passed, at every stage, corps of infantry, or cavalry, or guns, on the march, and were enchanted, as darkness set in, with the spectacle, to them as new as it was striking, of bivouacs by the wayside, such as Teniers delighted to represent. Nor were they more delighted than astonished to find that amongst the gayest of the gay, in all the festive scenes to which they were introduced, the Duke and the principal officers of his army took the lead. They did not know what his followers in the Peninsula was a matter well understood—that the Duke of Wellington never felt more thoroughly unembarrassed than when cares under which other men would have sunk, demanded his attention; and that the mind which was found able to arrange plans for the preservation of Europe, could, while it worked, enter with perfect freedom and even zest, into every scheme of fun or enjoyment which might be proposed to it. Yet so it was. He who, at his own table, or as the guest of one or other of the leading fashionables of Brussels, was over the keenest promoter of that polished mirth which more than all others he seemed heartily to enjoy; suffered no point, however minute, to escape his notice, to which it behoved the commander of a great army to pay attention; while, at the same time, he conducted and brought to a favorable conclusion political and financial negotiations, which, but for the skill and firmness displayed in his management, might have ended disastrously.

MR. MALONE,

PROFESSOR ST. ANNE'S COLLEGE, BEGS to intimate to Parents and Guardians, that he is prepared to receive two or three young Gentlemen as Pupils, to instruct in that department of Civil Engineering, which consists of Railway Surveying, Levelling, Laying out Curves, Determining the Gradients, the Radii and Tangents of all Curves connected with Railways. Two-half days in each week will be devoted to field operations, and the remainder of the week to inside work, such as Laying down Lines, Plotting, Plan Drawing, Making Sections, and Working Drawings, the Calculation of Areas, and the various Solids which present themselves in Excavations. One year is sufficient for a Pupil of moderate talent. Terms £35 currency per annum, including Board, &c., with the family.

ENGLISH, COMMERCIAL, MATHEMATICAL, DAY, BOARD, AND EVENING ACADEMY, 45 ST. JOSEPH STREET, MONTREAL.

THIS ACADEMY being patronized by the Catholic School Commissioners enables the Principal to impart instruction in the above departments on extremely moderate terms, which he warrants to be equal (if not superior) to any school in Canada. He will resume his Evening Classes on the 1st of October next. Book-keeping, by Single or Double Entry, will be thoroughly taught by Lecture. Gentlemen desirous of studying Surveying or Engineering, will find this a good opportunity. References—Rev. Messrs. Pinsonault, Prevost, and the Clergymen of St. Patrick's Church.

September 25th, 1852. W. DORAN, Principal.

NEW BOOKS AND NEW EDITIONS, JUST PUBLISHED AND FOR SALE BY THE SUBSCRIBERS.

- Cottage Conversations. By Mary Monica. S. D. 2 6
Cobbett's Legacies to Parsons and Laborers (being a sequel to the History of the Reformation); 18mo. muslin. 1 10 1/2
The Spirit of the Nation, and other select Political Songs. By the Writers of the Dublin Newspaper Press; 18mo. muslin; price only 1 3
Moore's Irish Melodies, with a sketch of his life, 1 3
The Speewife. By Paul Peppergass, Esq.; Part 2 1 3
The Works of Bishop England; 5 vols., 50 0

D. & J. SADLER & Co., Corner of Notre Dame & St. Francis Xavier Streets, Montreal, July 21.

DEAF AND DUMB INSTITUTION.

THE DEAF AND DUMB INSTITUTION, founded in Montreal in 1849, after having been closed since May, 1851, will be re-opened on the 5th of OCTOBER instant, at the village of St. Charles de l'Island.

A WORK FOR EVERY CATHOLIC FAMILY.

DE LIGNEY'S CATHOLIC LIFE OF CHRIST AND HIS APOSTLES.

D. & J. SADLER & Co. have just published THE HISTORY OF THE LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST, from his Incarnation until his Ascension. To which is added—THE HISTORY OF THE ACTS OF THE APOSTLES. Translated from the French of Father De Ligney by Mrs. J. Sadler; with the approbation of the Most Rev. JOHN HUGHES, Archbishop of New York.

"We have received the 6th, 7th, 8th and 9th numbers of this splendid edition of the Life of Christ. This book is translated from the French of Father Francis de Ligney, S. J., by Mrs. Sadler, a lady well known to the readers of the Pilot. The numbers are illustrated with engravings of the following subjects: Jerusalem, the Prodigal Son, the Wisemen's Offering, and the incredulity of St. Thomas.

"The life of Christ is concluded in the 9th number and the history of the Acts of the Apostles commences, being intended as a sequel to the Life of Christ, by the same author. We cannot too strongly recommend this book to the Catholic community."—Boston Pilot.

"We cordially congratulate the Catholics of the United States on the appearance of a work, at once so important and interesting, as Father de Ligney's Life of Christ. It is already widely known and appreciated on the continent of Europe, where it has long been prized as one of the most useful and devotional works. Mrs. Sadler, to whom the Catholics of the United States are already much indebted for her valuable contributions to our Catholic literature, has rendered Father de Ligney's work into our tongue with singular felicity, and a nice regard to the original text. The work is superbly printed, and appears in parts, at the very low price of twenty-five cents per number. The steel engravings are done in the best style of the art, and are after designs by Rubens, Vandyke, De Cuisse Schieller, and other eminent masters of the old school. We know no Catholic publication of more general utility, and really so cheap. It has already attained a wide circulation in Europe, and we doubt not but that it will be soon found in every Catholic home in the new world."—N. Y. Truth Teller.

"History of the Life of our Lord Jesus Christ.—Sadler & Co., New York. This is a new edition of the life of our Divine Saviour from his Incarnation to his Ascension, compiled in French from a careful examination of the sacred Scriptures by the learned and pious De Ligney, and translated by Mrs. J. Sadler. The merits of this work are universally recognized, and its reputation yet increasing. This edition is elegantly translated, beautifully printed on fine paper, and illustrated with splendid engravings. The engraving in this first issue is 'The Descent from the Cross,' and is worth the price of the number."—Philadelphia Catholic Instructor.

"We have received the first number of De Ligney's Life of Christ, translated by Mrs. Sadler, and published by D. & J. Sadler & Co., New York, with the approbation of Archbishop Hughes. The work is held in high esteem in Europe, and has already been translated into three languages from the original French. It is issued in quarto form, printed on clear type and on fine paper.—Each number contains 64 pages, and is illustrated with a fine steel engraving. The price is twenty-five cents a number, and twelve or fourteen numbers will complete the work. We have no doubt that it will sell very readily."—Shepherd of the Valley.

The work is a small 4to of 736 pages, elegantly printed from new type, on fine paper, and is illustrated with thirteen highly finished steel engravings, executed expressly for the work.—It may be had in the following styles of binding:—

Table with 2 columns: Binding style and Price. Includes Muslin, gilt backs; Roan, marbled edges; Titulation Morocco, gilt edges; Turkey, extra.

A liberal Discount made to parties clubbing together, and ordering Six or more copies.

D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal, Oct., 1852.

BROWNSON'S QUARTERLY REVIEW.

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

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

INFORMATION WANTED,

OF MARY BRADY, a native of the County Cavan, Parish of Lurgan, Townland of Fartagh, Ireland, who landed in Quebec in June, 1849; came to Montreal in July after; since then there is no account of her. Any information respecting her would be thankfully received by her sister Catherine, by addressing GEORGE MULLEN, No. 3, 38th Street, between First and Second Avenue, New York City; or to this Office.

OF JULIA HAGARTY, daughter to Jeremiah Hagarty, of the Parish of Carmanan, within five miles of the City of Cork, Ireland. She was left at Lachine sheds in 1847, her father being driven from her by the authorities of the emigrant sheds at Lachine. Address, Jeremiah Hagarty, Pictou, Canada West.

OF MARY GINNETY, who remained after her parents, Patrick and Ellen Ginnety, in Quebec last summer. They came from the parish of Carrickmacross Co. Monaghan, Ireland. The Pastor of St. Patrick's Church, Quebec, would confer a favor on disconsolate parents by inquiring for the above mentioned M. Ginnety. Any information of her whereabouts will be thankfully received by her parents, addressed to the Rev. Mr. Timlin, Coloung, Canada West.

FRANKLIN HOUSE,

BY M. P. RYAN & Co.

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

THE FURNITURE Is entirely new, and of superior quality.

THE TABLE Will be at all times supplied with the Choicest Delicacies the markets can afford.

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

THE HOUSE will be OPENED to the Public, on MONDAY, the 10th instant.

NOTICE.

The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same. Montreal, May 6, 1852. M. P. RYAN.

CATHOLIC FEMALE SERVANT'S HOME, AND REGISTRY OFFICE, 13, Alexander Street, Opposite St. Patrick's Church.

JAMES FLYNN, in returning thanks to all those who have patronised him during the past year, hopes to merit a continuance of their kind favors.

FEMALE SERVANTS who can produce certificates of good character, are requested to apply at the Office in Alexander Street. There is room at present for EIGHT BOARDERS.

