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DR. CAHILL'S LETTER TO THE CATHOLICS OF LIVERPOOL.

Liverpool, March 11, 1853.

The Irish in England are, from the very nature of the case and the circumstances, liable to be judged from false premises, and the value of their character calculated from misconceived data. The very presence of the poor Irish in England is, in itself, a decided evidence of the grinding poverty that oppressed them at home, and of the imperative necessity of emigrating to England for a mouthful of bread. The very nature of their case sends them to this country naked, and hungry, and friendless, and exterminated, and broken-hearted. I shall not here allude to the causes of this melancholy state of things; I merely mention the undeniable and thrilling fact, that hundreds and thousands of our wretched countrymen come over to England in a state of physical destitution and of mental depression, which makes every generous heart weep, and which stands before the mind of every thinking foreigner as one of the most unsolvable problems in political science—namely, how the most powerful, and (as it is said) the most wealthy, and the most liberal, and the most free, and the most generous, and the most godly country in the world, can continue, by its laws, a state of things which makes Ireland the weakest, the poorest, the most persecuted, the most enslaved, the most discordant, and the most religiously rancorous territory that there is at present, or perhaps ever has been, or perhaps ever will be, on the face of the earth. I shall not attempt to solve, in this place, this Irish political problem: my object here is merely to state the fact, that, from such a kingdom of terror, desperation, and woe, the poor Irishman arrives in England, accompanied perhaps by his starving wife, and his naked six children. And now where is the poor forlorn stranger—the poor hungry family—to get a morsel of food, or a night's lodging? I answer this question with sincere gratitude, that English sympathy and English generosity have extended to those forsaken wanderers the protection which Orange- Irish bigotry and Irish cruel landlordism have refused to them at home. But how are they to continue to live in England? They are not trained to any one department of commerce; they do not understand the agricultural science of this country; their wretched position in Ireland prevented them ever obtaining a glimpse of the neatness, the cleanliness, the order—the harmonious, decorous silence of an English gentleman's house. Where can the poor exiles go, or what office can they discharge? This is the question. They are obliged (if not employed) to cram the desolate garret, to fill the putrid cellar, to crowd the filthy lanes, and to present an accumulation of misery and a concentrated aspect of despair, which it is difficult to say whether nakedness, and hunger, and filth, and depression, and despair, leave the deepest traces on the heart of the stranger who has the courage or the sympathy to visit these abodes of national calamity and Irish woe. And yet, beloved fellow-countrymen, this is the point from which our enemies would fain describe our national character; this is the original from which our eternal and deadly foes would have the malice to paint the Irish national habits, and natural heart, and natural mind. This is painting the eagle chained, the lion in a cage, the flower withered, daylight set. Ah no! this is not the Irish character, no more than the putrid ashes of a dead warrior represent the living, gleaming resistless hero of the clanging battle. No, this is the sick-bed of Ireland, the hospital of Ireland, the church-yard of Ireland.

Again, if these poor creatures procure work, their place must necessarily be in the lowest offices of the town and the country; and to the true Irish heart that has read, and knows, and understands the circumstances, it is painful to behold the lowliness of their position, the description of their labors, and the smallness of their remuneration. Untrained in any of the mechanical arts of commerce, unacquainted with the improvements of scientific husbandry, and not accustomed to the luxuries and happiness of the domestic circle, the wonder is how soon they acquire knowledge of higher offices, and are made fit to fill more advanced situations, and ultimately become competent to rival, and even surpass, the English servants in all the duties that belong to their place. The wonder is, comparing all the circumstances of our case, how the poor Irish have made such advances in England; and have, under the presence of such disastrous and calamitous antecedents, risen by industry, honesty, and fidelity, from heart-broken misery to comparative comfort and social independence. If any other people in the world had the same difficulties in every sense to contend with, in my inmost soul I believe they could never have had the enduring perseverance to attain the place which the Irish at this moment occupy in England; and a place, too, which they have gained without the loss of their national

feelings, their national honor, or their national faith. And it is but common justice here to state with gratitude, that the English merchants, and the English employer, and the English people have encouraged the faithful Irishman, advanced the steady servant, and repaid with abundant wages and sincere kindness the Irishman who won a place in their confidence and esteem by a conduct of fidelity, punctuality, and truth. No one is more happy than I am to publish this fact: and no bosom more ready to feel it than the fond, grateful, warm heart of a moral and untainted Irishman.

While speaking on the subject of servants, there is one class of Irish immigrants to England who claim an especial notice in this very public communication to you. The persons to whom I allude are the poor, forlorn, wandering Irish girls. Their parents dead, their brothers having gone to America, their friends in the poorhouses, and no one living to protect them; these poor children, these deserted Irish orphans, crawl to Dublin, beg their passage to Liverpool, wander through all the neighboring towns for a rag to cover them, a morsel of food to keep the spark of life in their skeleton frames, and are prepared to work in the lowest place, and to do the humblest work, to earn their hard bread in honesty. Every one knows how hard it is for a poor girl in a strange country, without money, without friends, without a home, to maintain her character in the midst of the difficulties of her sad fate, her broken-hearted condition, and the numerous trials that present themselves before her at every step. No one living can understand this case either from writing, or painting, or description—you must see the original—you must behold these poor children, and hear them tell their own story. You must look into their artless beautiful Irish faces, hear their piteous complaints, and see the tears of agony that roll in streams from their eyes, before you can at all comprehend the incredible terrors that beset the path of these destitute children of Ireland. And you can never value the perfection of their character, and learn the sacrifices they make for virtue, till you hear the English magistrates on the English bench, in many, in several appropriate instances, declare publicly and officially that the conduct of the Irish girls is without reproach, and that their love of country, and their courage in enduring incredible privation and poverty, can only be equalled by the constancy with which they protect the chastity of their sex, and maintain the spotless purity of their character. These astonishing poor children are to be met in every town in England; they interest one's feelings and afflict one's heart; and if there be any one duty of charity more than another which I would command you discharge in the name of God, and for the love of our country, it would be never to omit an opportunity of being a father to these fatherless children, consoling them by your care, protecting them by your sympathy, and rescuing them from the perils that beset their virtue, and from the infamy that threatens their poverty, not their will. The greatest blot on the name of some sections of Englishmen is the late crusade preached against those poor girls. It is decidedly not the character of the generous English people to deny sympathy to distress in whatever form it presents itself, and it is not in the nature of an Englishman to declare war against poor forlorn females; and hence every generous heart must long for the moment of blessed national, social union, when these discordant and inhuman feelings will be banished from every bosom, and when no inquiry will be made at the threshold of the employer, whether the servant be Catholic or Protestant, but whether they are fitted for their office, and whether they are entitled from their moral character to enter their doors, and mingle with their children within the sacred precincts of the sanctuary of their domestic bliss. And in all my experience (which is very great) I have never known a Catholic servant who, if possible, did not love their Protestant masters and mistresses more than their Catholic employers—who would not fight for the honor of their children, and, if necessary, die in their defence. I have never known them to interfere in their internal family concerns, never speak on the subject of religion to their children, or betray the secrets of their private intercourse on any pretext or occasion whatever. On the contrary I have heard Protestant gentlemen and ladies repeatedly declare that their Catholic servants were most remarkable for their humbleness, their hard work, their fidelity, and their lasting gratitude. The importance of this part of my letter has detained my heart longer in discussing it than I had intended, and I therefore recommend it to your practical consideration and beneficent sympathy.

Beloved fellow-countrymen, it is quite certain that happier days are in store for poor old Ireland. The poor whom you once knew there are all dead or emigrated, or living in the poor-houses; in fact, the poor are nearly extinct; their generation is almost passed

away; the houses they inhabited are all thrown down, and the entire face of the country is changed. The chapels are, in many instances, only half filled; miles may be travelled without meeting a human being, or seeing the house of a poor man. And the fox-hunting fellows, and the claret-drinking old cocks, and the rack-renting gentry, are all gone too; and the surface of Ireland is beginning to be covered with a wealthy, hardy class of farmers and agriculturists, who live economically, require much labor from the poor, can afford to give fair wages, and who will add to the capital of the country, in place of increasing its incumbrances. In a word, the condition of Ireland in future is like the condition of a beehive when the old stock is smothered, all the old people are dead and buried in a premature grave, and the young bees, therefore, will have an abundance of support for the future time. I point out this state of things in Ireland to prove to you that the immigration of the Irish to England must soon cease altogether, that therefore the labor in England must be executed by native hands, that higher wages must be necessarily given, *quoad*, the deficiency of labor from Ireland; and, consequently, that the condition of the Irish in England must very soon assume a position of a higher value than it has ever hitherto attained. I think this view of my case cannot be controverted; and hence I now become before you, armed with this good news, to call upon you to rise with our contemplated advancement, to put on a higher moral character, to assume a more orderly social attitude, to rival the good and the virtuous in the whole tenor of your lives, to double your efforts of industry, to be behind no other class of men in the community in everything that can elevate character, and give credit to the country of our birth and to the faith of our fathers—make the name of Irishman be identified with peace, with order, and religion; and I tell you that, on the day you make this honorable, legal, constitutional pledge, you lay the foundation of a society which no power on earth can subdue, and you enter into a combination of virtue which is able to win liberty and social happiness from the most grinding tyranny that ever existed. Who ever heard of a nation of Ribbonmen advancing in the arts of commerce, or in the perfection of the gospel? Who has ever known virtue to spring from perjury? Who has ever seen social peace be the result of civil revenge and sanguinary murder? Who has ever read of wise laws being enacted by a kingdom of drunkards? Depend upon it, your condition will soon be raised to a point beyond your expectations; and, therefore, the clear view of our advancing interests must induce a corresponding pre-eminence of our social, moral, and religious demeanor.

This point carries my mind to the most vital section of this communication—namely, your conduct on next St. Patrick's day; this is, in fact, the main question to which I shall devote the remainder of this letter.

I think it due to the occasion that you should meet in the Concert-hall, and there celebrate, with feelings that shall not belie the name of the hall, the joyous festival in commemoration of the conversion of Ireland to Christianity. I am also of opinion that you owe it to your own character to render the present occasion even more remarkable than your meeting in 1852. I am convinced that the public example set by you in this second instance will have the effect of striking at the very root of Irish disunion in England; and, as France takes its political and moral tone from Paris, all Irish England (if I may so speak) will adopt the feeling, the feeling of Liverpool; and the voice of public praise will be echoed throughout the length and breadth of this country, in eulogy of our name and in defence of our national character. I do positively believe that the *soirée* must be conducted even on a more respectable scale than on the last year, in order to give confidence to your friends, and to disappoint your enemies. If you failed to realise the public expectations in this year, all your former decisions and pledges to me would be considered as the unsteady, and changeable, and transient acts of Irish enthusiasm, but not the unvarying, permanent unshaken determination of cool reason and deliberate action. You must, therefore, carry out your *soirée* with increased splendor in 1853.—You see the tone of command with which I address you; if you have invested me with the general's sword and truncheon, surely you must have wished that I should appear in this character. I am no more nor less than what you yourselves have made me; I speak the dictation which you yourselves have conceded to me; I utter the words which you yourselves have put into my mouth; I address you in the voice of a man to whom you yourselves have given supreme authority to speak, to act, and to command in the case before us. I am no usurper. I am your own official servant; and, as you know my place, I think I also know yours. I therefore place you at

this moment and by these presents, under two mild but firm commands; firstly, to render the *soirée* in this year more than usually splendid; and secondly, to have no private dinners or public drinking parties out of your own houses. I call on you, in the name of God, and for the love of your religion and your country, to fulfil these my two commands; and while you will thus astonish all England, you will make me the greatest man in Ireland. You know I have already overcome Lord John Russell, Lord Palmerston, and Lord Derby; surely you will not allow me to be vanquished in a beer-house or a gin-shop, or have me spit upon by the reckless street drunkard.—Fulfil my commands, and follow my advice, and you will pay a respect to me which no language of my gratitude can express; you will do homage to the authority of your Church, which no calumny can contradict; you will gladden the hearts of your faithful wives and your spotless little daughters; you will bring peace and happiness on that blessed evening to your firesides; you will be, on that holy night, the true fathers of your dear little children, the loving guardians of your helpless families; and you will earn a blessing from God and a reward from heaven.—Enable me to praise you, to boast of you, as I have often done before. Give me the power to propose your example to others, and to check the Irishmen of Newcastle and Leeds by the Irishmen of Liverpool.

I need hardly say what pain I feel in being compelled to be absent from you on that glorious day.—It is not my fault; neither is it yours; it is a mistake on both sides. I waited foolishly for an invitation; I became engaged in the meantime in Glasgow, whither I proceed to-morrow; your invitation came too late; and thus I am deprived of the inexpressible joy of witnessing that conduct, which, however, I fondly and firmly hope I shall hear through the agreeable reports of the local press. Believe that I am your sincere, your firm, your attached friend; and the man who contradicts my advice and my power is your deadly, incarnate enemy; and, while my counsel will raise you to happiness and virtue, his advice will involve you in vice and beggary, and in crime. Beloved fellow-countrymen, I now bid you farewell, till the next happy occasion, when we shall meet again; and believe me to be your attached friend and faithful countryman.

Unalterably yours, &c.,
D. W. CAHILL, D.D.

EXAMINATION OF ONE'S RELIGIOUS BELIEF.

(From the Catholic Telegraph.)

The Council of Trent, in its 5th session, defined that children, once baptized, when they come to the use of reason, are not obliged to examine the tenets of their religion before professing their belief therein: whence it follows that Catholics are not obliged to find particular reasons for believing the articles of their creed—but are bound to believe those articles independent of any examination whatever. The reason of this is clear. The Catholic religion is a revealed religion. The foundation for faith in its articles is the authority of God revealing through His Church. I believe, not because after mature examination, I find reason to receive the propositions of Faith, but because God, who can neither deceive nor be deceived, has revealed. This is my motive of belief. This is the motive of belief of every man, woman and child in the Catholic Church. Learning or acuteness must bow before authority, just as ignorance and dullness. The man who knows the Bible by heart—who has read all the Fathers—who has penetrated all the subtleties of the schools—who can answer every objection of Protestant, Schismatic, Jew, and Infidel—never finds a new motive for believing, or any reason not already known to the poor Catholic who, having learned his catechism, the creed, the doctrine of the Sacraments, and the Lord's prayer, has never heard of objections, and would not be able to solve the least of them. All stand on the same platform—all believe the same—and for the same reason.

Some people imagine that the belief of a learned man is more intelligent—less blind—than that of the ignorant. It is not so. The belief of the most ignorant convert among the savages of New Caledonia, is just as intelligent as that of the greatest theologian in the Church. The ignorant man believes, because God reveals. The learned man can never find a better reason.

Nor does learning enable man to be more certain that God has revealed such and such doctrines, than he is when ignorant. After all his learning, his motive for believing that God has revealed any article, must always be, because the Church says so—just what it was when in his childhood he learned from his mother to lisp the act of faith. Nor has the child of the Church any need to examine into the question.

whether the Church be divinely commissioned or no. The teachings of the Church are *in possession*: and he is not bound to prove that she is infallible—but her enemies must *prove* that she is fallible. He is bound to believe all she teaches until it be *proved* that she teaches falsehood; and as this can never be proved, he is *always* bound to believe the Church.

Hence the mistake of those who would have Catholics waste their time with considering Protestant objections. It is all very well for an Ecclesiastic, whose duty it is to defend the Church, or for a layman whose intercourse with Protestants renders it necessary for him to be informed of their prejudices and strange notions—to listen to or reflect upon their arguments and misrepresentations; but for one who has nothing to do but live quietly along, and save his soul in the Catholic Faith, a knowledge of error is quite unnecessary. It is a distinguishing feature in the Catholic Church, that she teaches nothing *negatively*; she describes nothing in her catechism to be *disbelieved*—nothing to be *hated*. Protestantism, on the contrary, cannot be known unless in the light of that of which it is a negation—against which it is a protest. Our children can learn all the faith without so much as knowing that there is such a thing as Protestantism. Just as in teaching them the existence of God, we do not repeat to them the ravings of atheists, or in explaining the Trinity, we do not trouble them to remember the sophisms of Sabellius, or in a word, just as in teaching any truth, we do not care about telling what bad man has denied it, so in teaching the doctrines of the Church which Protestantism denies, we do not care to tell our children that there have been men who denied and protested against them. Hence, we think it bad policy and misunderstood Catholicism to promise Catholic readers for Protestant arguments in exchange for Protestant readers of Catholic arguments.

Protestants are *bound* to hear our arguments and examine, each for himself, all our claims; but we are not bound, at all, to hear them—nay, we are bound to avoid hearing them, unless to confute them—because we are bound not to lose our time in what is unprofitable—not to expose ourselves unnecessarily to dangers: "He that loveth danger shall perish in it."

CATHOLIC INTELLIGENCE.

CONVERSIONS.—On Sunday last, W. T. P. Wait, Esq., an Undergraduate of Oxford, residing at Newbury, renounced the errors of Protestantism, and was publicly received into the Catholic Church by the Very Rev. Canon Dumbine, at St. Joseph's Catholic Chapel, Newbury.—*Waterford Chronicle*.

On Sunday, the 6th ult., Bridget Bagge, and Marianne Magee, both inmates of our union workhouse, renounced the errors of Protestantism, to the great edification of those who had the happiness to be present at the imposing ceremony, and were received into the Roman Catholic Church by the Rev. D. McKeon, Chaplain.—*Id.*

Mr. John W. Waddie, of John Street, in this parish (St. Dunstan), one of the most intelligent and active of the lay teachers, has seceded from the Anglican for the higher privileges of the holy Catholic Church.—*Catholic Standard*.

We read in a Madrid paper of March 4th, a paragraph recording the conversion of three English ladies, Mrs. Isabella Sadler de Villar, and the Misses Marianne and Emily Sadler, natives of London, and educated in the Anglican sect. They were lately received into the Holy Catholic Church, in the sacristy of the Cathedral at Madrid, by the Rev. Don Claudio Lopez, Rector of the College of St. Philip Neri in Madrid.

IRISH INTELLIGENCE.

PROSELYTISM IN THE PARISH OF FERRITER NEAR DINGLE.

To the Editor of the Telegraph.

SIR,—Familiar as the public must have become, since the miserable years of famine, with the ideas of proselytism in the south and south-west, I am sure that Catholics of Ireland have very little conception of the details, or of the agencies of corruption, cruelty, and terror to which alone is to be ascribed whatever success has been achieved in the work of perversion and demoralisation. We know that large sums of money have been collected in England, and large contributions from all classes, including the very highest personages in the realm, from time to time transmitted to agents in this country, most of them ministers of the establishment, to be employed in purchasing at almost any price, the souls of our people; but of the actual working of this system of organised wickedness, none except the Priest who, under poverty and every discouragement, is engaged in actual conflict with the enemy, can form an adequate judgment. I ask attention to the following case, occurring in my own parish (the parish of Ferriter, in the county of Kerry), and which is but one of a group or class of cases, illustrative of the means used to retain and secure the converts in their new religion. I dwell upon this individual case, because, having been the subject of judicial inquiry, it can meet with no denial or evasion.

The case of Kennedy v. the Rev. Edward Cowen, minister of the Established Church, and principal agent of the new Christianity in that unhappy district, was tried at the last quarter sessions at Tralee, and was reported in the county newspapers. The plaintiff, Kennedy, about thirteen or fourteen years ago, being in great poverty, was induced by ample promises of relief and assistance, outwardly to abandon his religion, to attend church, and send his children to the Protestant school. Immediately on his apostasy he was put into possession of a comfortable house, and, owing to the support which he received, he remained for some years in a state of comparative prosperity; but conscience at length awoke within him—his children were growing up, and it occurred with him, as with many of those unhappy creatures, that the

blasphemies against his religion which he permitted without remorse to fall from his own tongue, shocked and terrified him when he heard them echoed back from the lips of his offspring. He returned to the Catholic Church, with his family, in the month of January, 1852, and by that act brought down at once all his trials and sufferings. He was immediately ordered to quit the house he had received, as part payment of the price of his apostasy. To this he was willing to accede, if paid a sum of £7, due to him by the late Mr. Sale, Mr. Cowen's predecessor; upon this it was resolved to deal with him by the law of the high hand. A party of men was sent to his house to dispossess him by force, but he anticipated their object and expelled them from his home. After a lapse of some time the parson learned that he had been confined to his sick bed for weeks, and consequently was unable to offer any resistance. At an early hour in the morning, in the severe month of last December, he marched a body of twenty men to his house. The poor wretch, suffering from asthma, and unable to remain in bed, was seated by the fireside, with his shoes off—the rest of the family being in bed. He was rudely seized, dragged out, flung down in the mud before his own cabin, while one of the assailants held him down, planting his knee upon his breast. His wife was also seized, dragged out in a state approaching to absolute nakedness, and secured in like manner. His four children (one of them an infant) and their aged grandmother shared the same fate. All were kept secure while Mr. Cowen's agents were at work flinging out the furniture, and demolishing his house, till nothing was left but four blackened walls. Then only did they loose their sick and feeble victims, to look for shelter where they might, on a bitter morning in December.

For this illegal violence the Assistant-Barrister of the county awarded the sum of £10 as damages to Kennedy, to be paid to him by the Rev. Mr. Cowen.

The tribute to justice and outraged humanity contained in the sentence of the assistant-barrister, was not obtained without an expenditure much greater than the amount of damages awarded, all of which has been borne by myself, who, to tell the truth, can ill afford it. The Rev. Mr. Cowen, sustained by the funds of the various proselytising societies, has given notice of an appeal, to be heard at the coming assizes of Tralee. It is also my intention to prosecute the parties guilty of the outrage. These purposes will require considerable outlay.

I submit this statement of facts to the public, in the hope that those who can afford it will contribute a small sum to vindicate justice and the rights of conscience.—Your obedient servant,

WILLIAM AHERN,
P. P. of Ferriter, Dingle.

DINGLE COLONY.

There are four electoral divisions in my parish, and the population in each, according to the census of '51, is as follows:—

In Kinnard electoral division the population amounts to 1,029, and there is not a single Souper among the whole. In Minard electoral division the population is near 1,000, and this electoral division was always free from Souperism. In the electoral division of Dingle the census returns give a very large population, 9,907. I admit that there is a large number of perverts in this division. No wonder, after the vast sums that have been expended in bribing the starving poor; but the number of perverts compared with the Catholic population is like a drop in the ocean. In the electoral division of Ventry the population is 1,577, and very few perverts because the electoral division of Dingle embraces the greater portion of the Ventry colony.

I deny that there is a single sincere convert to Protestantism among the whole of the Soupers. In my former letters to the *Tablet* I proved this to the satisfaction of any reasonable mind.

No doubt English gold and landlord intimidation have induced a great number of starving creatures to go to the Protestant place of worship, and send their children to the Bible schools; but I emphatically deny that any *bona fide* conversions have taken place, and I again repeat what I stated before, that if the unfortunate perverts received some means to emigrate, the whole fabric of perversion—the building up of which cost more than one hundred thousand pounds—would crumble to pieces, and along with it would disappear all the lying, cheating, and hypocrisy of the vile gang that has invested this locality for the last twenty years, and again would that morality and true Catholic piety be established, for which the people of this country were formerly so distinguished.—I remain, dear Sir, sincerely yours,

EUGENE O'SULLIVAN, P.P., Dingle.

ST. PATRICK'S DAY IN OLD IRELAND.

The overflowing churches during the late Novena in honor of the great Apostle of Ireland, the multitude of the Faithful who, on the Festival of the Saint, thronged to receive Holy Communion, so that scarce breathing-time was left between one Mass and another; and we may add, without impropriety, the vast numbers one met wearing with holy pride that hallowed ensign, the humble and beautiful trefoil, by which St. Patrick, in that remote age of the fifth century, symbolised to the Celtic heathen the holy mysteries of the Catholic Faith—all seemed to witness that instead of any decay or falling-off, Catholicity is rising in Ireland in renewed youth. Wordsworth, speaking of Italy, calls the regions of that country "twice-glorified fields." The phrase indicated merely the Paganism of the writer, who could see nothing glorious in Italy save her old heathen greatness, and the transient restoration of some of its features at the close of the middle ages. The triumph of the Catholic Church after the temporary pestiferousness of the Protestant "Reformation," or the French Revolution, has fulfilled, and is fulfilling, the promises made to her by her Divine Founder. The voice of the Roman Pontiff rules his Faithful children in Australia and China, in California and at the Cape, in spite of Voltaire's hundred volumes, and the world-wide revolution.

The law which governs the history of the Catholic Church, governs also particular portions of it. Scholars, philosophers, and statesmen are willing to give their tribute of admiration to particular periods in Catholic Kingdoms, and then, because perhaps centuries of oppression or political decay follow, they think all is over. With them St. Patrick was a great Saint, as the Church of Ireland was a great and shining light to all Europe. But Catholics know that St. Patrick is a great Saint, and that if Faith is present, it matters not in the sight of Almighty God whether a nation flourishes in arts and arms, or whether it is politically declining. The Anglican sectary or the infidel are

quite capable of recording with admiration the heroic character and actions of St. Patrick. To them, he is merely an extraordinary person, who did, at a particular period of history, display such astonishing holiness and greatness, that of a barbarous nation he made a people of Christians. But all the faithful Catholics, all the poor who on Thursday thronged the Dublin Churches from early morning, forgetting their own poverty and sorrow as they beheld the Most Holy honored with due magnificence on the Feast of St. Patrick, they know that he still lives, their intercessor in Heaven, the powerful and holy patron of the wronged, but ever Catholic Irish nation.

Under the invocation of St. Patrick they go forth, laying the foundations of empires upon soils *alto sole carentes*, and everywhere establishing, subject to the Holy See even as Ireland herself is, dioceses, provinces, and churches, which have grown into full proportions, not merely within the memory of man, but are included in the brief chronicle of the last dozen years. Everywhere the memory of St. Patrick is cherished, and his benign intercession is accordingly continually felt. That great and stupendous change by which, in our time, the Irish acquired the national virtue of temperance, as already none could deny they had that of purity; that still more wonderful gift of heroic patience, of which in the awful years from which they have recently emerged, they gave to the Church such an illustration—these are some of the fruits they owe, in this age, to the influence of that great Saint, to whom doubtless their devotion, in great part, earned them the preservation of Catholic Faith through long and dreary centuries of suffering. That one fact at once constituted the greatness of their history then, and presaged a fertile harvest of heroic Christian deeds throughout the earth when the time of recompense should arrive, and the Irish nation was to be called forth to achieve the office destined for it by Providence in the world's history of the centuries which are coming on.—*Tablet*.

There is no longer any doubt of a contest for the representation of Athlone so soon as Mr. Lawes's petition shall have been disposed of. The Solicitor-General is to be opposed by Mr. Thomas Norton, for some time a judge in one of the colonies. A meeting, consisting of 14 of the electors, was held this week, with a view of promoting his return, and next week the public are to be favored with a full and true account of Mr. Norton's political faith, and his claims for the suffrages of his fellow-townsmen.

Mr. Lucas writes in the *Tablet*: "My good friends in Meath will perhaps be glad to hear that this morning I received from the solicitors to the petition against me, formal notice that the petition is withdrawn. Of course, I never expected that so unfounded a petition would be prosecuted; but the withdrawal even of an unfounded petition is in all cases the withdrawal of an annoyance, though in this case it certainly is not the removal of a danger."

THE IRISH PARTY.—I can write very briefly this week about the position of the Irish party. I think its prospects as good as, or better than, they ever were. Everything depends upon securing a nucleus of men who will stand firm to their principles, and who will do Parliamentary work. Hitherto the obstacles in the way of this have been the nominal existence of a party really entertaining different views and objects, and, therefore, utterly unable to take effective counsel as to the details of a Parliamentary campaign. Up to the present time there is no question that this unhappy state of things has grievously impeded us; but, for the future, we shall have no difficulty of that kind; a free course is now open to those who really agree with one another to bring their opinions in a connected and concerted way before the House of Commons, and to use to the utmost the power and opportunities which the present state of affairs undoubtedly confers upon them. More it is unnecessary to say, because the case is not one for promises but for acts, and in this, as in every other like matter, the tree must be judged by its fruits.—*Cor. of Tablet*.

The remonstrance addressed by certain of the Catholic Clergy and other electors of the county Galway to their Parliamentary representatives, has been brought to light, together with the answers of Sir Thos. Burke and Capt. Bellew. The remonstrants set out by complaining of the absence of those hon. gentlemen at the two meetings held in Dublin previous to the re-assembling of the House of Commons after the Christmas recess, and they then dash at once into the substantive charge preferred by Mr. Anthony O'Flaherty, touching the certainty of seven-eighths of the Brigade taking their seats upon the Ministerial benches. "An hon. gentleman" observe the remonstrants, "whose stereotyped 'honesty' his recent conduct has so admirably contributed to confirm before the country, and who pretends to be as intimately informed upon as he patriotically patronises the futile, nay disastrous course of policy which, if any credence can be attached to his assertion, is for the future to guide the Irish Parliamentary party, has, in a lately published letter, expressed his belief that of the 60 representatives 'who compose the Irish party,' so repeatedly and so distinctly pledged to the policy of 'independence,' 54 sheltering their recreancy behind the plausible pretence of giving 'a fair trial' to the Government—terms specious indeed, but whose bitter and insulting mockery the sad experience of the past has indelibly graven on the afflicted heart of Ireland—are in reality prepared to traitorously violate that policy whereunto they are plighted. We therefore, gentlemen, are constrained, as well in justice to your own characters as to those electors by whose noble efforts you were elevated into your present proud position, to call upon you to disown every idea of participating in so scandalous an abandonment of public and solemn pledges, and to reassure your constituents and the country by a prompt, explicit, and indignant repudiation of so foul a calumny."

Sir Thomas Burke, in reply, states that, however anxiously he may be to promote the cause of "religious equality," he did not think it expedient or necessary to attend the meetings in Dublin, and he adds:—

"With regard to the present Government, although they may not go far enough in some respects to meet your views or mine, still, if they bring forward good measures for Ireland, I cannot withhold my support to them; and I do not see the wisdom of Irish Liberal members uniting to put a Tory Government into power, which must be the result if every measure brought forward by the present Government, be it advantageous to Ireland or not, is to be opposed by them."

Captain Bellew is also tolerably explicit; he says: "I beg, in answer to the questions contained in the document, to say that I am just as independent of this Government as I was of the last. As to my absence

from two meetings in Dublin—I did not attend them, as I do not approve of the policy which pledges all persons attending such meetings to every resolution proposed and carried thereat, and which policy I consider dangerous and unnecessary."

THE FLIGHT OF THE POPULATION.—The *Western Star* thus refers to the continued thinning of the population in that quarter of the Kingdom:—"The 'Exodus' still rolls onwards. To judge by the crowds daily assembled at our several railway stations from all quarters of the provinces, one would be inclined to doubt that much progress was making in spring work in the fields. It is true a considerable number of the emigrants are of the gentler sex, from the ages of 12, upwards, but there are likewise a large proportion of the masculine gender, including some active young fellows such as a recruiting sergeant would like to look upon—and all seem amply provided with the necessaries for a voyage across the Atlantic (where the principal portion are bound for) or to the 'gold diggings' at the antipodes. Should no stop be put to this unparalleled movement during the six months it will not be a very difficult matter to take a census of the population of Ireland in the coming year; we rather imagine it would take a larger amount of figures to give the depopulation which has taken place since 1848."

According to a Tipperary paper, the Exodus proceeds upon a large scale from the Ormonds and the northern parts of that fine country. Within the last few weeks numbers of respectable persons have emigrated from the locality of Nenagh for the gold regions and the United States.

The letter from Dungarvan, dated the 9th of March, thus refers to the progress of emigration from the county of Waterford:—"There are over 150 persons at present fully prepared to leave the locality of Ring, Old Parish, Villierstown, &c., for the 'land of freedom.' About 60 of them passed through this town this week for Waterford and thence for Liverpool, to take shipping for the great Republic. From last June up to this month over 400 able-bodied men and women left these localities, the principal part of whom received sums of money, varying from £5 to £20, from their friends in America, to enable them to leave this unfortunate country for a more prosperous place. I have heard farmers state they were very much in dread in a short time that they could not procure a sufficient number of agricultural laborers to till the land at 3s. per day, in consequence of the great tide of emigration from their neighborhood, which was rather on the increase, and that none remained at home but the aged and infirm, who are not capable of using agricultural implements to till the land."

The *Sligo Journal* states that "hundreds" are preparing to leave that county. Large sums of money have been sent home by emigrants, and two or three of almost every laboring family in and about Sligo have had their passage paid for by their friends.

BALLINASTOE.—To judge by the crowds daily assembled at our several railway stations from all quarters of the province, one would be inclined to doubt that much progress was making in spring work in the fields.—*Bullinastoe Star*.

GALWAY.—In consequence of the daily increasing emigration, it is feared that there will not remain a sufficient number of laborers for the cultivation of the land. However, the spring operations are rapidly and satisfactorily progressing. There is a greater breadth of potatoes sown now in the west of Ireland than at a corresponding period last year, and the great demand for sea-weed still increases.—*Galway Packet*.

WRECK OF THE QUEEN VICTORIA.—The operations at Howth, for the purpose of endeavoring to raise the wreck of the ill-fated Queen Victoria, have for the present ceased, and will not be resumed till there appears a prospect of continuously fine weather.

The Chancery of Christchurch Cathedral, just left vacant by the death of the Rev. Mr. Trench, has been conferred by Lord St. Germans on the Rev. Hamilton Verschoyle. The new dignitary is one of the most strenuous opponents of the national system to be found among the whole body of the Irish clergy, with the exception, on the other side, of Dr. Cullen himself.—*Times*.

We find the following paragraph in the *Limerick Chronicle* of the 9th March:—"Wanted the next of kin of Daniel O'Keefe, born near Limerick, in 1784—and of William McGuire, who died in 1822, in India."

ASSAULT UPON JUDGE PERRIN.—A prisoner named Dennis O'Connor, who was convicted at the Tralee assizes, on Saturday last, of robbery, having been sentenced to a years imprisonment with hard labor, as soon as his lordship had uttered the last word of the sentence, suddenly stood up upon the seat in the dock, and taking a large stone, at least two pounds in weight, from his pocket, hurled it with all his strength at the head of the learned judge, who escaped most miraculously. When the prisoner stood up and raised his arm, his lordship most providentially happened to be looking in the direction of the dock, and, observing his purpose, turned to one side and stooping down, so that the blow, which was undoubtedly well aimed for his head, merely struck him on the shoulder and neck; and has not caused the slightest injury or inconvenience to his lordship. The prisoner having been removed from the bar, Judge Perrin, addressing the governor of the gaol, said that it was highly improper that arrangements were not made to prevent such occurrences taking place. It was not the first time that similar assaults were made on the judges in discharge of their duty; and it should be known that the gaolers throughout the country were empowered to search the prisoners before they came into court, and not leave it in the power of any prisoner to act as the prisoner in the present case had done. One of the turnkeys who removed the prisoner here came into court and stated that he had just ascertained that the stone thrown at his lordship by the prisoner, who had been searched that morning before leaving the gaol, had been taken out of the wall of the cell under the dock. His lordship observed that if a search had been made when the prisoner was coming into the dock the outrage could not have occurred, and he hoped that for the future persons who had prisoners in their charge would be more careful. Mr. Hickson, Q. C., on behalf of the crown, asked permission of the court to send up bills to the grand jury, who were not yet discharged, against the prisoner. He (Mr. Hickson) understood that the prisoner was a returned convict, and a notorious bad character, and it was necessary to make an example to prevent a recurrence of such outrage. Judge Perrin said he did not feel then disposed to make an order on the subject. It is, however, understood that the crown counsel intend instituting a prosecution against the prisoner at the next assizes.—*Freeman*.

THE STATE PRISONERS.—We have seen a requisition in course of signature, calling upon the high sheriff of the town to convene a public meeting of the inhabitants to memorial government for the release of Smith O'Brien and his fellow exiles. Of course this movement will have the cordial good wishes of every Galwayman—we may almost say—without distinction of political or religious feelings.—*Galway Mercury.*

SHIRT MAKING IN ULSTER.—The Belfast Northern Whig says:—"We must not omit referring to the establishment, in our province, of a branch of industry which has already imparted comfort and hope to many otherwise desolate hearths—we allude to shirt making on a wholesale scale, indeed. Derry city appears to be the centre of this new industrial movement—not less than 14 houses in this line being now established there, principally representing London and Glasgow firms. Some of those houses will turn out from 500 to 600 dozen shirts weekly, at prices varying from 4s to 30s per dozen for making; and we are happy to learn that the fair sempstresses of the locality referred to have already established for their work an unrivalled character, some of it being really exquisite. We cannot understand why Belfast should not participate in the benefits of this novel enterprise. We trust it soon will.

GREAT BRITAIN.

JEWISH EMANCIPATION.—The Bill for removing the legal disabilities under which the Jewish subjects of the Crown still suffer, has passed through those stages in which it might have been seriously menaced in the House of Commons. It has been read a second time by a decent majority—nearly double the actual majority which carried the first reading,—and having passed through committee without any material alteration, we do not anticipate any serious resistance to its progress through the final stage to the House of Lords.—There, however, the battle will be fought inch by inch,—and we confess we do not see in the present state of parties, or in the manner in which the measure has been supported in the Lower House, anything to warrant the conclusion that the Peers will now depart from the course which for six years, they have undeviatingly pursued with reference to this question.—*Catholic Standard.*

The despotic party on the Continent must be amazingly pleased at the accounts continually published in the daily journals since the Parliament met of the bribery, corruption, and perjury which prevailed in the late elections. The Liberal party abroad, basing their hopes on acquiring for their respective countries a Representative Assembly somewhat like the House of Commons, must be equally dismayed at learning the immoral means by which that Assembly—the great champion of liberty—is brought together. England's example has a world-wide influence, and probably neither the bribers nor the bribed, whether favoring despotism or freedom, thought for one moment as they passed the filthy lucre from one to the other, how deeply they were injuring the character of their country. How many election petitions are in all to be tried, what with compromise and withdrawals, we know not; but probably the whole number will be little short of a hundred, and already 13 seats have been declared vacant in consequence of bribery or treating.—*Economist.*

We have no very exalted opinion of the worldly wisdom of our Free Church clergymen; and this, we dare say, they will accept as a compliment. But, seeing that they have been taken in more than once by pretenders to ultra-evangelicalism, we are rather surprised to find that they should still be open to imposition.—On Sunday last, great excitement was caused by the non-appearance, in the Free East pulpit, of a flaming denouncer of Popery, who had been announced to preach, and of course to carry away some of the money much needed for the Sustentation Fund, in order that he might apply it to the conversion of the Catholics.—It turns out that the rev. "tramp" had placed himself in circumstances which would have rendered any clerical countenance given to him quite scandalous.—We refrain from giving the particulars. Indeed, some versions of the story are not fit for ears polite. The reverend gentleman left Aberdeen, having only got a little money—not a tithe, we believe, of the 240l which he is said to have taken from the 'no-Popery' people of Edinburgh.—*Aberdeen Herald.*

ANOTHER CRIME OF THE JESUITS.—At the annual meeting of the Liverpool branch of the Irish Society, held at the Philharmonic Hall, on Monday evening, Dr. McNeile, who presided, stated that Queen Elizabeth "sent over to Dublin founts of Irish type, in order that the Scriptures might be printed in the Irish language. Some years elapsed," he continued, "before the translation was made, and when it was ready for printing the types could not be found, having been stolen by the Jesuits from Dublin, and carried off to Douay, where, instead of being used in the Queen's interest, they were employed to print Popish tracts for circulation in Ireland." The Doctor did not condescend to explain how the Jesuits contrived to accomplish this very clever trick.

AN ULTRA-PROTESTANT.—Mr. H. Herbert, as chairman of the Southampton Election Committee, reported to the House that a person of the name of Bower was tendered as a witness by the petitioners. On the new Testament being handed to him he stated that he conscientiously objected to take an oath. He was asked whether he belonged to any sect—Moravian, Quaker, or Separatist? He replied that he was a Separatist, but, on the declaration provided for that sect by the act of Parliament being read by the clerk, he declined to accept it, stating that what he had meant in saying that he was a Separatist was, that he had separated from all sects. Thereupon, under the authority of the act, he was committed to the custody of the Sergeant-at-Arms.

The Wesleyan controversy has brought forth bloodshed at a place called Yeadon, near Leeds. On Sunday Mr. Everett, an expelled Minister, was announced to preach in the Wesleyan chapel, but was prevented by a legal process served upon him. A mob of the reformers, becoming exasperated, attacked the house of the chapel-keeper, Thomas Mann, declaring they would turn him out; and as the mob began to break the doors and windows with stones, some one from within threatened to fire. In about half an hour after the disturbance had begun, a gun was discharged by some one from within, and the shot entered the legs of Hiram Yeadon; who is now under medical treatment. After this the constables were called in, and took five men who were in the house into custody, who have been remanded by the West Riding magistrates for a fortnight, that the wounded man may be able to appear.—*Guardian.*

RAILWAY ACCIDENTS.—Complaints are made, that just as "wreckers" on the sea-coast take advantage of misfortune to plunder the shipwrecked mariner, so country-people, flocking to the railways after these terrible misfortunes, avail themselves of the confusion and distress to walk off with carpet-bags and articles of value belonging to the passengers. In this case it is said that a good deal of property was afterwards missed.—*Spectator.*

The Rev. James Nisbett, formerly Anglican Curate at Cleobury Mortimer, was found guilty of willfully uttering a forged bill of exchange for £300 to Mr. Hughes, the prosecutor, an attorney, at Worcester.—He obtained £255 on the bill drawn by R. Mitchell, and accepted by William Robert Nisbett; the former he represented to be a clerk in the goods department at Vauxhall station, and the latter his brother, managing his estates in Ireland. The prisoner was sentenced to ten years' transportation.

At the Middlesex Sessions, on Monday, what is rather foolishly called "the infernal machine case" was tried—the trial not being about an infernal machine. Several weeks ago, some Frenchmen succeeded partially in duping the French Embassy, and setting Sir Richard Mayne and the Detective Police to work, by a clumsy fabrication of the discovery of an "infernal machine" in a kitchen in Theobald's Road,—five rusty gun-barrels and some wood-work,—intended to destroy the Emperor of the French! While the Police were looking after this "plot," they detected something more tangible performed by the Frenchmen. The upshot was, that on Monday last D'Albert and Charon were tried for stealing a trunk belonging to a fellow-countryman, containing clothes, pistols, and fifty-two sovereigns. The prosecuting counsel made a flourish about the "plot," the intentions of the British Government, and so on—and there ended the "infernal machine" part of the business. D'Albert was convicted of the robbery; the other man was acquitted.—*Spectator.*

At the Central Criminal Court, George Corton, a young man of twenty, has been convicted of stabbing his father "with intent to murder" him. The proof was clear; and sentence of death was record.

SUSPECTED CHILD-MURDER.—On Wednesday afternoon, 2d ult., a woman was observed going beneath the Lynn Bridge, near Brieche Toll, Linlithgowshire (looking carefully around her), and then turn away back. The girl who noticed her, through curiosity, went down to the water, which was frozen over at the time, and saw beneath a hole in the ice the naked body of an infant. She alarmed her father, who came and took the body away. It was a full-grown male child. On the Friday afterwards it was ascertained that the woman belonged to Whitburn, about four miles north from Lynn Bridge, and her daughter, it was rumored, had a child recently before. They have both been taken into custody, and the whole matter is being investigated by the proper authorities.—*Edinburgh Advertiser.*

OUTRAGES ON WOMEN AND CHILDREN.

(From the London Chronicle.)

The Bill for the Protection of Women and Children, introduced by Mr. Fitzroy, will go far to redeem what is, we fear, a national disgrace. Whether we are in any degree indebted for it to the somewhat-vivacious and personal reply which the "Women of America" sent to a recent address from their British sisters, it is superfluous to inquire. Anyhow, the stern realities of our police courts equal, if they do not surpass, the fictitious horrors of Mrs. Beecher Stowe. It is high time that we began to look at home. Whether the crimes of trampling upon a wife, beating her on the head with a poker, kicking and lacerating her person, are peculiar to England or to our own times, we know not. We suspect that, even when "England was merry England," there was always a good deal of coarse brutality about the boasted British character; and savage domestic tyranny, at least in the lower ranks of society, is, we fear, no new phenomenon in our annals. Still it can hardly be doubted that cruel outrages upon women, chiefly perpetrated by their husbands and paramours, are largely increasing.

The member for Lewes has based his motion upon six cases, which were brought before the metropolitan police courts in the months of November, December, and January last. We have glanced through our own file for a period of two months only, from the middle of December till the same period in February; and in addition to the six instances enumerated by Mr. Fitzroy within that period—and besides the actual murders committed by Horler on his wife, and by Dobson on the girl, his concubine, at Wakefield—we find, in London alone, the following frightful catalogue. We confine ourselves to the dry facts, without adding to the ghastly circumstances of brutality:—

1. December 16.—An elderly man, John Parrett, in Bethnal-green, beats his wife, after keeping her in a state of starvation.
2. December 29.—Robert Caunt, at Hammersmith, is convicted of a most ruffianly assault on a publican's wife. The magistrate urges the necessity of an alteration of the law, especially regretting his inability to inflict hard labor with imprisonment.
3. Jan. 9.—John Stokes kicks his wife brutally on the body, until she is a mass of wounds.
4. Jan. 12.—W. Bethell beats his mother with a heavy hammer on every part of her person.
5. Jan. 13.—Bernard Standen makes indecent proposals to a poor little girl of eleven years of age. The innocent child refuses his solicitations, whereupon the brute knocks her down with a heavy stick, and beats her.
6. Jan. 16.—Michael Callaghan beats his wife on the head with a hammer, inflicts several wounds, and fractures five ribs.
7. Jan. 23.—James Dove, a "Protestant," beats his wife because she is a "Catholic." He has been constantly in the habit of tearing her clothes and assaulting her. On this occasion he inflicts blows on the face and head till she is covered with blood, and is with great difficulty prevented from getting her down and trampling on her person.
8. Jan. 26.—A great coarse ruffian, Smith, is brought to the court for wantonly upsetting the tray of a little muffin-boy, who, upon complaining, is knocked down and brutally kicked and maimed by his assailant.
9. February 3.—Denis Ragan, in broad daylight, commits a filthy act of indecency, accompanied by an assault on a young lady, who, upon remonstrating, is immediately knocked down by a violent blow on the face.
10. Feb. 5.—Joseph Miles is fined for a most savage assault on his wife, whom he nearly murders

with a thick stick, because his supper was not ready. On a previous occasion his brutal violence had kept the woman in the hospital for thirteen weeks.

11. Feb. 10.—Thomas Kent commits a savage assault on Mary Steadman, a poor prostitute. Without the slightest provocation, he walks up to her and knocks her down with great violence, regretting that "he had not done for her," as he "had often threatened to do."

12. Feb. 12.—John Cokley thrusts his tobacco-pipe into the eye of a poor woman who came to fetch her husband home from the public-house.

13. Feb. 17.—The keepers of a brothel in Wych-street—a man, and the woman with whom he cohabited—brutally assault the servant-girl of the house, nearly beating her to death. They are fined five pounds each, which is paid by the man, who produces a bag of sovereigns.

14. Feb. 19.—Mary Anne Griffin cuts her child's throat.

15. About the same period Thomas Macket throws the girl Lee, with whom he had cohabited, into the Regent's Canal.

These instances, as we have said, are all taken from the records of the London police courts; but we cannot omit to add the horrid case in which the child Mark Connell was starved to death by his stepmother, with the father's connivance, near Bristol.

Here, then—including Mr. Fitzroy's list—are more than twenty instances, occurring within two months, in London alone, of the most foul and savage attacks, committed mostly by men on women and defenceless children. The old chivalry of common life, which held it base to lift a hand against a woman, seems to be extinct; and things have come to such a pass that a poor man's wife only claims from the law of England that measure of protection which is freely awarded to a dog or an ox.

We fully concur in the proposal to try corporal punishment. Threatened flogging has stopped amateur regicide; and its salutary terrors may have some weight with women-kickers, and with those filial filiors who beat their mothers with hammers.

UNITED STATES.

BETTER LATE THAN NEVER.—In the Mass. Legislature, Mr. Butler, of Lowell, from the Special Committee on the subject of the destruction of the Ursuline Convent, has reported a bill "relating to the sufferers by a mob at Charlestown," granting indemnity. The report states that the Committee concur in the opinion that the good name and fame of the Commonwealth demands that an adequate indemnity be granted to the sufferers by said mob. The bill provides for a Board of three Commissioners "to hear all claims; that notices of the times of hearing be given; that the Commissioners shall award to each claimant not more than his or her actual loss amounts to, or to their representatives.—*Boston Pilot.*

CASE OF SPRING—MOTION FOR A NEW TRIAL.—A very considerable sensation has been produced in Philadelphia, by the discovery of an extraordinary deception which took place in the formation of the jury for the trial of Arthur Spring. It appears that a man named Corr was summoned to act as a juror in the several cases to be brought before the Court of Oyer and Terminer. Corr was in bad health, and, under the impression that he could act as deputy, sent a neighbor of his, named Charles McQuillan, to act as his substitute. When Corr's name was called in Court, McQuillan answered to it, and was sworn in as a juror, not only on the trial of Spring, but in several other cases which had been tried previously, during the sitting of the Court. On the evening that the jury returned their verdict against Spring, and after the return of that verdict, Judge Doran, who acted as his counsel, received an anonymous letter informing him of the deception practised by McQuillan. Upon these facts Judge Doran, on Saturday, moved for a new trial, and also for an arrest of judgment.—*Catholic Instructor.*

STATE SCHOOLS.—If any Catholic hitherto ignorant of duty in the matter, be desirous to know whether he can with a good conscience patronize infidel schools, he need only say one word to his pastor, and he will be informed that the voice of Peter has been heard again and again and in thunder tones, condemning, denouncing and anathematizing the whole scheme of mixed or godless education, and its fanatics and abettors. There is no mistake about this. The trumpet of the Vatican gives no uncertain sound, and the Prince of the Apostles speaks with no double, stammering tongue. Peter has spoken; and that voice of solicitude, vigilance, and authority has flown across the loud sounding waves of seas and oceans, and been echoed heartily by the assembled hierarchy of the United States, as well as by the Bishops individually speaking from the pulpit and through the press. Catholic Bishops, pastors, journalists, writing with the general approbation of Bishops, have agitated the question from one end of the land to the other, until now there is hardly an excuse for ignorance on the subject. If your son or your daughter is attending a State-school, you may be as certain that you are violating your duty as a Catholic parent, and conducting to the everlasting anguish and despair of your child, as if you could take your oath of it! You ought not to be able to rest an instant, to bargain, labor, recreate, eat, drink, sleep with common comfort, until you have removed your child from that proximate occasion of spiritual ruin in which, perhaps ignorantly, perhaps thoughtlessly, you have placed him. Do you wish him to be a reputable, thriving member of society; a comfort and a prop to your old age; and honor to your name; but above all, a Catholic man, and an heir of heaven? Take him away from that school.—Perhaps he has been too long there already. Perhaps he has already contracted habits of vice, or infidel principles, which he will carry to his grave, and into the endless world beyond. Take him away. Let him rather never know how to write his name, or spell his way through the plainest paragraph of a newspaper, or perform the simplest calculation, than become the bound and chained slave of Satan, than rise up at the last dread day of account to curse you in all the unavailing repentance and bitterness of final despair. Take him away, if you do not wish your bad of death to be tormented with the spectre of a soul which God has given you as a sacred trust, surrendered to the great enemy of mankind.—Take him away, and let him be a boor, a hewer of wood and drawer of water; let him incur the scorn of an enlightened age; let him be accounted by lettered infidels and heathens only an ignorant Papist, rather than incur the anger of his God and the loss of his soul. Take him away let what will be the consequence.—*Western Tablet.*

PROTESTANT FANATICISM.—A man whose name is Samuel Cole, residing in Washington County, Ohio, who was made insane from the workings of the spirit-rappings delusion, became possessed of the idea that he must offer, like Abraham of old, a sacrifice to the Supreme Ruler of the Universe. He accordingly proceeded to carry his object into execution, by taking off one of his feet, which he succeeded in doing, some days since, in a very scientific manner, and with heroic determination that would compare with the self-sacrificing deeds done in earlier ages. His family fearing that some other of his limbs might be demanded in a like case, had him conveyed to the Lunatic Asylum, at Columbus, where he is now in the enjoyment of as much liberty as the nature of his disease will warrant the superintendent of that institution in granting him.—*Roman Guardian.*

It is said that Barnum and Gavazzi are to divide the profits of Gavazzi's present tour.—*Ibid.*

MORE VICTIMS.—The Lockport Courier says, a well known merchant of that village—H. Nichols, Esq.—has lost his reason, "owing to some communications that have been made to him by the mediums from the spirit world." Apropos, the Superintendent of the Lunatic Asylum at Utica says that insanity is fearfully on the increase in this State. From Monday until Friday last, five days, seventeen new patients were admitted into this institution—the greatest number before admitted, in so brief a space of time. There is no doubt that this increase is owing, in a great measure to the unhealthy state of excitement caused by the "spiritual" humbugs of the day.

THE IRISH HEART.—One of the most admirable traits of the Irish character is the fine vein of true golden affection that runs through it. It is a perpetual thing to find in the newspaper accounts of how poor women, who have come from the old sod, and, from day wages, have saved enough to bring over either an infirm father, a desolate and starving mother, or a brother whose life was an eternal toil, with hardly a subsistence.—These are noble traits of character, and may be found every where among the Irish peasantry. We see that even so far off as Australia what is so common in this country is noted. An Irish paper states that at the Limerick Post Office letters are continually received enclosing from \$50 to \$500, sent by poor emigrants to their poorer kin to help them onward from the desolate home of their birth to those far off golden fields.—*Mobile Tribunal.*

CASE OF THE ARCHBISHOP OF SANTA FE.

As the particular circumstances connected with the exile of this distinguished Confessor of the Faith are not so generally known as they ought to be, we give the following abridgement of the proceedings at the meeting at New York:—

The name of the distinguished Prelate, as this address beautifully expresses, "will hereafter find a place in the same catalogue with the great Athanasius of Alexandria; with the eloquent Chrysostom of Constantinople; with the illustrious Popes who at various periods have been persecuted and exiled for the faith; with the noble martyr of Canterbury, Thomas A. Becket; with the great Von Vischerig, late Archbishop of Cologne; with the living Archbishops of Turin and Cagliari, who have all suffered exile or martyrdom for the same cause which compelled the Apostles, in their appeal from the decisions of a human tribunal, to ask whether it was right that they should obey men rather than God. It is to us a glorious reflection, that the whole spirit of the primitive apostleship is thus exhibited, from time to time, in the fidelity of their successors. What would become of the Holy Catholic Church if her supreme Pontiffs and high ecclesiastical dignitaries should degenerate into men of the world, liable to be frightened or bribed into treachery towards the divine trust which God had committed to their charge? Of this we can have no apprehension. The Redeemer of the world provided against it, and His Almighty arm is powerful enough to sustain those whom He has sent, if they will rely upon Him for strength, from the highest to the lowest."

The Most Rev. Archbishop Mosquera is a native of the country from which he is now exiled, and belongs to one of the most distinguished and patriotic families in his native land. The family is wealthy, and the Archbishop was at least so, as he expended some time ago nearly \$10,000 of his own private property upon an ecclesiastical seminary, which the Government of Granada has taken and appropriated to other uses!

It might naturally be supposed that a country like New Granada, a Republic, indeed, in name, "the inhabitants of which are Catholics, and itself professing to be a Catholic State, should recognise the clear distinction between civil and ecclesiastical authority—allowing each to move freely in its own sphere so long as the one did not trench on the legitimate prerogatives of the other. All this was secured by the constitution and laws of New Granada when Archbishop Mosquera was consecrated as Metropolitan of Santa Fe de Bogota. He broached no innovations on the constitutional civil or legal element of the country; but the Legislature of that country invaded his ecclesiastical, and, hitherto, recognised rights. One of their first invasions was a law, passed in April, 1845, that when any civil tribunal should admit an accusation against any ecclesiastic, whether Priest or Bishop, the accused, simply because he was accused, should resign his office into other hands, and, if he refused to do so, should be exposed to imprisonment, banishment, and other penalties. Another encroachment on the rights of conscience and the liberty of the Church was enacted on the 27th of May, 1851. By this the right of appointing Pastors was taken from the Bishops of the country and vested in a parochial club, composed of the heads of families in each parish—thus taking from the bishops, whose functions by divine appointment it is, the power to govern the Church of God. It is unnecessary to speak of other atrocious acts of civil violence, not only against the ecclesiastical authority of the Archbishop of Bogota and his suffragans, but also against his private rights in alienating ecclesiastical property, which had been realised in great part from the ample resources of his private fortune."

To consummate their injustice, the venerable Prelate, although in a very delicate state of health, is now driven into exile!

In the proceedings of the legislature of Granada, we have another painful instance of the depths to which nations, as well as individuals, will fall, when they presume to interfere in affairs beyond their jurisdiction, and over which they are entirely unfitted to rule. If the rulers of New Granada do not retrace their steps, we have no doubt that they shall have deep reason to regret their unjust usurpations.

It is understood that the venerable Archbishop will proceed to Europe early in April.—*Catholic Instructor.*

REMITTANCES TO
ENGLAND, IRELAND, SCOTLAND AND WALES.

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

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

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 8, 1853.

NEWS OF THE WEEK.

With the exception of the second reading of the Jewish Emancipation Bill, little business of general interest has been transacted in Parliament during the past week. The time of the House of Commons has been chiefly taken up in bringing to light the fearful system of corruption that universally obtains throughout the English constituencies. Every fresh disclosure verifies the startling assertion made, before the St. Alban's commission, by Mr. James Coppock—"That if, instead of going through the register of voters, as Mr. Edwards had done, and marking down—*sold his vote*—I were to go through the list of Boroughs, beginning with the first letter on the list—say Abingdon—and to the last letter of the alphabet, and put opposite the names of members—*bought their seats*—I should make quite as extraordinary a list as Mr. Edwards has made for his Borough." Mr. Peacocke has moved that Mr. J. Coppock be called to the Bar of the House to explain this assertion; we may expect some startling disclosures of corruption, bribery, and other malpractices at elections.

On St. Patrick's Day, Mr. Napier moved for several papers, connected with the Sixmilebridge massacre, and in so doing took occasion to censure the conduct of the Attorney-General for Ireland, in not proceeding against the Catholic Clergy, who, and not the soldiers who fired upon a flying mob, were the guilty parties. Mr. J. D. Fitzgerald was in favor of an enquiry; but that enquiry should include the conduct of Mr. Napier himself, whose duty it was to have ordered an immediate investigation. Sir J. Young contended that the law had been impartially administered by the present Irish government; and unadverted very strongly on the course pursued by the late Attorney-General throughout the whole business. He was of opinion that there was no case against the two Priests, to send before a jury; and that the law officers of the crown had done well in quashing the indictments. After a desultory conversation, in the course of which angry words were bandied to and fro, Mr. Napier's motion was agreed to. It will be seen that the petition against Mr. Lucas has been withdrawn.

The County Meath Assizes has been taken up with the trial of a number of assault cases, excited by the insulting conduct of the Kells "Jumpers." The first case—that for assaulting the Rev. Mr. Bickerdyke, a "Jumper," and his deputy, J. Sharrock, resulted in the acquittal of the defendants; the Chief Justice expressing a strong opinion against the offensive and irritating conduct of the complainants. Upon another trial of the same nature, the judge administered a severe rebuke to another of these "Jumping" gentry—the Rev. Edward Stopford, who calls himself the Archdeacon of Meath. This gentleman would get on the table to give his evidence; the following conversation ensued:—Chief Justice—"Who is this?" Mr. Hinds—"The Archdeacon of Meath, my Lord." Chief Justice—"What does he want?" Mr. Hinds—"To give evidence on the disturbed state of Kells." Chief Justice—"We know quite enough about the disturbed state of Kells; it is evident, from the proceedings, that the town of Kells is in a very deplorable condition. It is to be hoped that these discreditable scenes may be put an end to; they are only calculated to excite animosity, and keep alive the bitterest feelings amongst the people." Hereupon the discomfited "Jumper" looked very foolish indeed, and sneaked away with what is called "a flea in his ear." The complainants against the Catholics were all dismissed, a "Bible-reader" was fined, the unjust conduct of the Protestant magistrates severely condemned by the Chief Justice—and so ended the "Jumper" Assizes.

In spite of the prognostication of his enemies, Napoleon III. manages things well in France; public credit is restored, and a general confidence in his government, as the triumph of peace and order over Socialism, irreligion and demagoguism, is everywhere expressed. Intent upon the regeneration of France, the Emperor disregards the clamors of a few factious at home, and the warlike preparations on the other side of the Channel. An interesting correspondence from Mons. Ducos, on the peace question, will be found on our sixth page. A "fusion," or reconciliation between the two branches of the house of Bourbon is again spoken of as "*un fait accompli*." Advances, it is said, have been made by the Orleanists to the Count de Chambord, in which the latter is recognised as head of the Bourbon family. Rumors were current that the coronation would take place at Rheims. The war steamer Napoleon was to be superbly fitted up, and, it was said, would be dispatched to convey the Pope to France.

The revolutionary party in Lombardy are being kept down with a strong hand; and, contrary to her usual policy, the Austrian Government has at last determined to treat the insurrectionary faction with the rigor it deserves. This severity is very displeasing to the friends of Mazzini, who are also much shocked and surprised that their crimes against society, should be no longer allowed to pass unpunished. The *Times*,

for one, is quite astonished at the harsh measures adopted by the present Austrian Government, and contrasts them with its clemency—its mistaken clemency—in the years '49, and '50.

Capital punishment was only inflicted in Hungary, in '49, on military men who had deserted their colors in the field, or who were convicted of the crime of murder, with the shocking exception of Count Louis Batthyany. In Lombardy no executions followed the campaigns of Charles Albert. Even in Vienna, Robert Blum as a foreign instigator caught in the fact, and the murderers of Latour, were the only persons who suffered death.—*Times*.

Mazzini, the cause of all these disturbances, is still at large. With too much truth the *Trieste Lloyd* calls "London the free-port of all the murderers of Europe—the workshop of the assassin—where are laid up, and sharpened the knife of the demagogue."

Father Gavazzi delivered his first lecture at New York on the 23rd ult.; a good many Protestant reverends, of the Maria Monk and Leahy stamp, attended; but the discourse seems to have been a failure. Barnum, it is said, has seen the ex-monk, but don't think him worth while hiring; and the Yankees generally have had so much experience of political and religious humbugs, they have been made so supremely ridiculous in the eyes of Europe by their Kossuth mania, that they seem inclined to fight rather shy of the apostate Padre, in spite of his magnificent costume, and his "tall and massy form set off to the best advantage in the flowing drapery of his black stuffed cassock, which he folds from time to time in the style of a Roman toga." In spite of all these accessories—in spite of his "dramatic action"—in spite of "a small tricolor crucifix on his left shoulder, and another larger one, with a medal on his left breast"—in spite of all these *fixings*, or "gettings up" the speech itself was felt to be a failure. Gavazzi's English, we are told, is very imperfect, nay unintelligible, "but he makes up for it by the impetuosity of his manner," and damns the Pope in the most exquisite pantomime. As it is not improbable that, with the opening of the navigation, when circuses, clowns, Ethiopian minstrels, monkeys, and barrel organs do infest our streets, this itinerant buffoon will pay us a visit, we will endeavor to give our readers a specimen of his style. His mission, he said, was to give liberty to the Irish, and to overthrow the Pope. He was no Protestant, but a Roman Catholic, and even to gain the sympathies of the Americans he would not become a Protestant. From the Pope, and the Woman of Babylon, the rev. mountebank started off quite unexpectedly to the state of the pavements in New York, which, said the great Gavazzi, "are muddy in rainy weather—dirty in dry—and fit only to suffocate people in storms." He begged therefore of his audience, whilst waiting the coming of Christ, to reform their pavements to resist the Pope, and to sympathise with him—Gavazzi—with his toga-like robe—his flowing drapery—his little tricolor crucifix on the left shoulder, and his big tricolor crucifix and medal on his breast. "This was what he expected from the American people." Warned, however, by the failure of Alexander Smith, Gavazzi prudently abstained from any demands upon the purses of his audience.

The news by the *Arctic* is of little interest. Parliament had adjourned for the Easter holidays. The Madiahs had embarked for Marseilles. Fresh disturbances were dreaded in Lombardy.

"PUTNAM" AND THE BOURBON QUESTION.

The Yankee Protestant Parsons have lately started another wonderful mare's nest, though with what design, it is as yet impossible to determine. In the person of the Rev. Mr. Eleazar Williams, a Protestant missionary amongst the Indians in the northern part of the State of New York, they profess to have discovered a real live Bourbon, the son of the unhappy Louis XVI, and the lovely Marie Antoinette, who was falsely supposed to have died, at the age of ten years, in the Temple prison in Paris, in 1795; but who in reality was, in some mysterious manner not explained, and for some mysterious reasons not assigned, spirited away from his prison house by nobody knows whom, conveyed to America nobody knows how, and consigned to the care of an Indian woman at Caughnawaga, by whom he was brought up as her own child. Of course, the writer of the above romance, the Rev. J. H. Hanson, a Protestant minister, of "worth and ability" at New York, gives his readers to understand that the Indian woman "has been tampered with by the Romish Priests, and her mouth hermetically sealed"—and that the Romish Bishops of Montreal, or Quebec, are somehow or other implicated in this mysterious plot to defraud a Protestant minister of his birth-right; thus does he account for the silence of the reputed mother, an old woman of ninety, living at St. Regis—"who is of course entirely under the control and influence of the Priests." Now, by his own account, Mr. Eleazar Williams was an idiot until about 13 or 14 years of age—when, bathing in Lake St. George, he suddenly was restored to reason; he has therefore no recollections of his childhood prior to the year 1799. After this miraculous recovery of his reason, Mr. Williams was sent to Massachusetts for his education, where his expences were unaccountably defrayed, and he himself became a Protestant; ultimately he developed into a full blown Evangelical minister, in which capacity he labored amongst the Indians, as a missionary, until the history of his mysterious origin was, still more mysteriously, divulged to him by the Prince de Joinville, in the autumn of 1841; and was finally laid before the intelligent American public, by *Putnam's Magazine* for February and April 1853.

The direct testimony, adduced in support of this wonderful romance, consists solely in the assertions of Mr. Williams himself. His story is—that, on the 18th of October 1841—(it is as well to remember the dates)—he—Mr. Williams—embarked at Mackinac on board a steamer bound for Green Bay, on board of which were the Prince de Joinville, and

suite; that, previous to the arrival of the steamer at Mackinac, the Prince, had made anxious enquiries after him, and immediately upon his coming on board desired to be introduced to him; that he had long conversations with the Prince on board the steamer, and that the Prince, upon their arrival at Green Bay, at 3 p.m., October 19th, insisted upon his taking up his quarters at the hotel where the Prince was stopping; that he—Mr. Williams—had another long interview with the Prince on the night of the day on which the steamer arrived at Green Bay, during which the Prince revealed to him the history of his origin, and, having exacted a solemn pledge of secrecy, placed before him a parchment document containing a full renunciation of his—Mr. Williams—claims to the crown of France, which the latter refused to sign, because he felt that it did not become him, a Bourbon, to barter away his birth-right, even for the princely establishment that was offered to him as a reward for his compliance; that, having pledged himself, and signed a written promise, not to reveal the Prince's secret, the interview, after having lasted for four or five hours, was brought to a close; and that the next day, the Prince started for St. Louis, leaving the inward soul of Mr. Williams in inexpressible trouble.

This story, published in *Putnam's Magazine* for February, attracted the attention of the Prince de Joinville, from whom it also elicited an explicit denial. On the 9th of February, the Prince writes from Clarendon, giving his version of the events, conversation, and interview, of the 19th and 20th October, 1841. He admits that, at the date specified, he was on a tour through the United States—that he met Mr. Williams—"rencontra sur le bateau"—who seemed to be well informed on the several points on which the Prince was chiefly interested, concerning the Indians, and the early French missionaries and *voyageurs*—that, in consequence, he had long conversations with Mr. Williams on these topics, on board the steamer, and at Green Bay; and that finally, before starting for St. Louis, he engaged Mr. Williams to communicate to him any further particulars upon the above mentioned topics, which he—Mr. Williams—might chance to possess. Accordingly we find that on the 25th October, four days after the interview, Mr. Williams did write a long letter to the Prince, containing, no allusions to the wonderful, and soul disturbing, revelations that had been made on the night of the 19th and 20th, but certain curious details respecting the first settlements of the French on the shores of the great Lakes. This letter was politely acknowledged by *Lieut. de Vaisseau V. Touchard*, who, in transmitting the Prince's thanks, added that should Mr. Williams ever visit France, His R. H. would be glad to see him. Here then we have two different versions of the substance of the Prince's interviews, and conversations, with Mr. Williams. As both cannot be true—as either the Prince must be a liar, or Mr. Williams—(or rather his abettor, for we do not believe Mr. Williams to be anything worse than a dupe, or tool in the hands of some designing knave)—an impostor, it is worth while enquiring—of these two opposing statements, which is the more entitled to credit?

There is this much to be said for the Prince's story—it is consistent throughout, and is perfectly, and easily, reconcilable with all the admitted facts of the case; whilst, on the other hand, there is about the story of Mr. Williams, such an amount of antecedent improbability—the story of the interview with the Prince is so *a priori* incredible, (for what object on earth could the Prince have had in revealing a secret of such importance to a man like Mr. Williams, who, by his own showing, has been guilty of violating, a solemn pledge, and a written promise?)—that, unless supported by the strongest evidence—extrinsic and intrinsic—common sense would command us to reject it as an impudent forgery. But the story of Mr. Williams is full of the grossest contradictions; in one part it is inconsistent with another part, and contains internal evidence of being, not only a forgery, but a very clumsy forgery to boot.

Mr. Williams ias. "for years kept a 'minute journal' of every thing which has occurred to him"—it is to this "minute journal" that we propose introducing the reader; and if it can be shown that the writer contradicts himself upon some material facts, it is but a fair conclusion to suppose that he is little entitled to credit upon others of more importance. With the little space at our command we can but notice two or three of the discrepancies to which we allude.

Much stress is laid by Mr. Williams, or rather by his advocates, upon the fact that, immediately upon his arrival in America, the Prince made anxious enquiries after a missionary amongst the Indians of the name of Eleazar Williams. In one version of the story, as told by Mr. Williams himself, we are informed that the Prince applied to Mr. T. L. Ogden of New York, for information—that Mr. Ogden wrote to Mr. Williams, who replied that "he would be exceedingly happy to see the Prince." This was a short time previous to the steamer interview. Now, in the "minute journal" for 18th October, 1841, we find the following entry:—

"Captain Shook of the steamer stated that the Prince had made inquiries of him two or three times since leaving Buffalo, about Mr. Williams, the missionary to the Indians at Green Bay; and that as he knew no other gentleman in that capacity, excepting myself, I must be the person, the object of his enquiry. I replied 'That cannot be Captain—he must mean another person,' as I have no acquaintance with the Prince."

Now, if the account of the correspondence between Mr. Ogden and Mr. Williams—in which, the former acquainted the latter with the Prince's anxiety to see him, and the latter replied that he would be happy to meet the Prince—be true, the story of Mr. Williams' incredulity, when informed shortly after, by Captain Shook, that the Prince *did wish to see him*, must be false; Mr. Williams would not have replied—"that cannot be; he must mean another person," had he had any correspondence

on this very subject with Mr. Ogden. But Mr. Williams has evidently a very treacherous memory, of which here is a still more striking instance:—

In 1848—about six years and a-half after the memorable, and soul-disturbing, interview with the Prince, in which the latter revealed to Mr. Williams the secret of his origin—a Mr. T. Kimball writes to him, informing him, that an aged French gentleman, named Bellanger, who had lately died at New Orleans, or Helena, (for the place is not certain), upon his death-bed, had confessed that, in 1795, he had brought the Dauphin to America, and that, under the name of Eleazar Williams, the son of Louis XVI. was laboring as a Protestant Missionary amongst the Indians in the Northern part of the State of New York. The letter added, that Bellanger had been bound "by the *Sacramental oath* of the Roman Catholic Church never to disclose, particularly in Europe," the descent or family of the royal youth.—What the "*Sacramental oath*" of the Roman Catholic Church is—what induced Bellanger to commit perjury on his death-bed—or to whom he made the confession—we are not informed; the lively imagination of the intelligent Protestant reader must supply these particulars. Well—how does Mr. Williams receive, in 1848, this full confirmation of the same story that he had heard from the lips of the Prince de Joinville in October, 1841? The "minute journal" will inform us:—

"Green Bay, March 10.—In the letter I have received from Mr. Thomas Kimball from Baton Rouge, Louisiana, my curiosity is somewhat excited; and it may be a novel news.

"The intelligence is so improbable it had no weight nor consideration with me; and thinking at the same time there may be mistake as to the person, I shall wait patiently the meaning of all this for a further information from Mr. Kimball upon this new and mysterious subject."

Now, if, in 1841, Mr. Williams had been assured by the Prince de Joinville, that he was the son of Louis XVI, and the lawful King of France—the confirmation of the very same story, in 1848, would not have appeared "so improbable," as to merit "no weight nor consideration," from him; he would not have thought that there was a "mistake as to the person," and the subject would most certainly not have been "new" to him. Mr. Williams' "minute journal" of 1848 is therefore not reconcilable with his "minute journal" of 1841; of the two statements, we must reject one, at least, as false; and so we come to the conclusion that the account of the events of the 19th and 20th October, 1841, as given by the Prince de Joinville, is the more credible.

But Mr. Williams is not only contradicted by himself, but by his reverend Protestant friends as well; we still quote from the "minute journal." On the 24th March, 1848, a few days after the receipt of the startling and improbable intelligence from Mr. Kimball, we find the following entry:—

"I have written to Mr. Leavitt, of Boston, and sent the letters containing the mysterious news in relation to my origin."

letters, which, as we are informed by the entry of the 10th of the same month, expressly mentioned the Rev. Eleazar Williams, *by name*, as the person who was brought over to America by the deceased Bellanger.

The Rev. Joshua Leavitt is next brought on the stage, and appealed to in confirmation of Mr. Williams' story. But the former gentleman, who, if the entry in the "minute journal" be correct, was fully informed in March, 1848, of Mr. Williams' "mysterious origin," tells us:—

"In the autumn of the same year, Mr. Williams called on me, and greatly astonished me by saying that he himself was the supposed Dauphin."

We can only account for the Rev. Joshua Leavitt's "great astonishment" in the autumn, by supposing that he had not heard, in the spring of the same year, that Mr. Williams was "the supposed Dauphin," and that the letters from Mr. Kimball, which Mr. Williams forwarded to Mr. Leavitt on the 24th of March, did not contain "the mysterious news in relation to his"—Mr. Williams—"origin." It may be added, as confirmatory of this hypothesis, that Mr. Leavitt caused to be printed in the *Chronotype* newspaper of the 12th April, 1848, the substance of the extraordinary statement received from Mr. Williams. Accordingly, in the *Chronotype* of that date, we find a statement to the effect that, a Frenchman of the name of Bellanger, who died in 1848, at New Orleans, or the Island of Cuba, had confessed on his death-bed that he had brought the Dauphin over to America; but there is no mention whatever therein, of Mr. Williams, or of his identity with the son of Louis XVI—a rather singular omission, if, as Mr. Williams' "minute journal" assures us, Mr. Leavitt had been fully informed of these important particulars by the letters forwarded to him on the 24th March, "containing the mysterious news in relation to his"—Mr. Williams—"origin." From these discrepancies between the "minute journal," and the Rev. Joshua Leavitt's depositions, we are inclined to suspect—that, the idea of personating the Dauphin had not presented itself to Mr. Williams, or rather to his friends—when the letters to Mr. Leavitt were forwarded;—and that the whole of this extravagant romance was concocted betwixt the commencement of April, 1848, and the autumn of the same year, when Mr. Leavitt was so "greatly astonished" at being told by his friend, Mr. Williams, "that he himself was the supposed Dauphin."

The following discrepancy is also note-worthy.—In the first article upon this subject, in *Putnam's Magazine* for February, the Rev. John H. Hanson, speaking in the first person, says:—

"I have examined, in the presence of two physicians, the right knee of Mr. Williams. It has on it the deep indented scars of a scrofulous tumor, and the disease must have been severe, as the leg down to the instep is blackened with it."—P. 210.

Mr. Williams, too, says himself:—"My knees are eaten up with scrofula, and there are no other scrofulous marks on my body."—P. 198.

In the April number the subject is continued; and

are furnished with the evidence of three physicians, as to the scars upon Mr. Williams' right leg, dated, "New York, Feb. 12, 1853." The first two, John W. Francis, M.D., and Richard S. Kissam, M.D., after "a careful examination," testify:— "We are fully convinced that the joints have never been affected by scrofula, or any deep-seated inflammation. The scars are colorless and superficial. . . . these marks show no stigmata of diathesis."—P. 468.

B. Gerondelo, M.D., the medical adviser of Mr. Williams, also asserts that the marks "are in no sense scrofulous. How the Rev. Mr. Hanson intends to reconcile the "colorless" and "superficial" scars," with the "deep indented scars," and the "leg blackened down to the instep," it is not for us to determine.

Our object has been, not so much to examine into the truth of the lofty claims put forward by Mr. Williams, as to ascertain, from the internal evidence, whether the letter of the Prince de Joinville, or the "minute journal" of the *soi-distant* Bourbon, be the more entitled to credit. The mystery of Mr. Williams' origin we have not attempted to clear up; but it may be well to state that, if that reverend gentleman will but come to Caughnawaga, the whole "mystery" will be quickly disposed of. There are still living in that Indian village, several persons who will remember him when a child, and before he was snatched over from France; and though it may not be quite so flattering to his vanity to be told that he is the son of an Indian Squaw, as to see, in print, that he owes his birth to the fair daughter of the Cæsars, we promise him that he will hear a very particular, and if not quite so romantic, yet a far more trustworthy, account of his "mysterious origin," than that furnished by the Rev. Mr. Hanson to the readers of *Putnam's Magazine*. Here is the story of Mr. Williams' origin, which is current at Caughnawaga amongst the Indians, and which may be easily verified by any one who will give himself the trouble to visit these "diggins":—

The real title of the Rev. Eleazar Williams, is not Louis of France, but Lazarus Onewarenhiaki, by which name he is still well known amongst his Indian brethren at Caughnawaga. His father's name was Thomas Tehorakwoneken, and this Thomas, with the formidable name, was the son of an American of the name of Williams, who was taken prisoner by the Iroquois before the cession of Canada to England. This Williams married an Iroquois Squaw, by whom he had several children, one of whom—Thomas aforesaid—to whom, as is their custom, the Indians at his birth, gave the name of Tehorakwoneken—married another Iroquois Squaw—Miss Marie-Anne Konwateventon—by whom he had several children, amongst others, our friend the Rev. Eleazar Williams—alias Lazarus Onewarenhiaki—alias Louis of France. Thomas died about five years ago; but the mother is still living, and indignantly repudiates the imputation that Lazarus is not her veritable son. It will thus be seen that Eleazar, or Lazarus, has a strong dash of European blood in his veins; not the blood of the Bourbons, or the Cæsars, indeed, but good Anglo-Saxon blood notwithstanding; his relatives are still living, and their family likeness to Lazarus is very striking. There are also, at Caughnawaga, Indians still living, who well remember young Lazarus as their play-fellow, when the latter was considerably under the age to which the Dauphin must have attained in 1795; a fact which can easily be substantiated by a few hours' visit to the Indian village. As to the marks upon Mr. Williams' body, the Indians have a very simple explanation—an explanation different indeed from that given by the writer in *Putnam*, and not quite so flattering to the pretended scion of Royalty. The persons who inflicted the wounds, of which the marks remain, are still to be found at Caughnawaga if required, and are able to furnish some curious particulars of Mr. Williams' early career, which will quite dispel the "mystery" that hangs about his origin. The absence of his name in the Baptismal Register is easily accounted for. Prior to 1796, these Registries were often kept in a slovenly manner, and this was so notorious as to necessitate the passing of a special statute to remedy the evil—35 Geo. III., c. iv.

BROWNSON'S QUARTERLY REVIEW.

Brownson's Quarterly Review, for April, 1853, contains articles on the following subjects:—

- I.—The Spiritual not for the Temporal.
II.—Life of Mrs. Eliza A. Seton.
III.—A Consistent Protestant.
IV.—The Love of Mary.
V.—Dangers which threaten Catholics.
VI.—Ethics of Controversy.
VII.—Literary Notices and Criticisms.

The first article is devoted to the defence of the tenet, which perhaps, of all others, does most shock Non-Catholic prejudices—we mean the assertion of the supremacy of the Spiritual order over the Temporal. Protestants could find it in their hearts to forgive us, poor Papists, all our other errors, would be but abandon this obnoxious tenet; would we but consent to renounce our Popery and shout with them for the independence of Cæsar, they would overlook our superstitious practices—wink at the practice of Confession, and almost tolerate our love for the Blessed Virgin; even our Faith would be allowed to present no insuperable obstacle to our salvation, and the gates of the Kingdom of Heaven would be declared open to us, though believers. It is as Papists, as the assertors of the principle that, the Temporal order is for, and should therefore always be subservient to, the Spiritual, that Catholics are chiefly obnoxious to the Non-Catholic world. There are, indeed, Catholics by name, though, thank God, they are neither numerous, nor influential, who seek to effect a compromise, by asserting the independence of one order of the other, and who profess to recognise

the supremacy of each, in its own order. To these compromising, and time-serving, Catholics, the remarks of the *Reviewer* are particularly appropriate:—

"Ye cannot serve God and Mammon." Ye cannot assert that one order is supreme in some things, and the other supreme in other things, because the two orders, though distinguishable, are not in reality separable, and because this would leave no authority to decide in what things the temporal is supreme, or in what the spiritual. If you make each the judge of its own powers, of the extent and limits of its own authority, you bring the two orders into perpetual conflict, place them in a state of perpetual hostility, with no possible means of establishing peace between them; you declare the claims of each, however they may conflict with those of the other, just and legitimate, and as the authority of each in determining its own powers is, on this hypothesis, equal, you must maintain that the same claim is both just and unjust at the same time, which we need not say is a palpable absurdity. To escape this inconvenience, you must give the power to determine the province of each order, either to the temporal, or to the spiritual. If you give it to the spiritual, you declare the spiritual supreme; if to the temporal, you make the temporal supreme. One or the other of these two you must do, whether you will it or not. Then you must either subject the spiritual to the temporal, or the temporal to the spiritual.

The *Reviewer* meets the objection, that the supremacy of the Church, or Spiritual order, over the Temporal order, or State, has always proved fatal to civil, and political, liberty, and retarded social progress. "Look at the condition of Popish countries," is the cry of the whole Non-Catholic world, from Macaulay, down even to Mr. George Brown—and lower still, if there be a lower depth—"compare it with the condition of Protestant, England and America. In the former all is poverty and misery—intellectual darkness, and political death—the consequence of the spiritual despotism of the Church; whilst in the latter, where her authority is controlled by the Civil power, all is thrift, prosperity, progress, intelligence, political activity, and "go-aheadiveness" in general. Were these statements true, says the *Reviewer*, they would prove nothing against the Church; because the attainment of earthly felicity, material progress, and political privileges, is not the end, for which man was created, or the Church instituted. Her mission is not primarily the temporal well being of man; she does not profess to teach him how to make steam-mills; neither is her object, the fattening of prize hogs, and the indefinite multiplication of dry-goods; that she does none of these things is therefore no valid objection against the Church, whose mission is to prepare man for Heaven, and for the glorious inheritance of the Saints. But it is not true, continues the *Reviewer*, that the countries to which you allude are poor, and enslaved, because Popish; or that civil and political liberty is extinct amongst them because of their constant loyalty, and abject subservience, to the authority of the Church. Granting, for the sake of argument, all that you allege against them—their poverty, their moral and intellectual torpor, their political slavery, and social degradation—these are owing to the oppression of their *Civil rulers*, who reign as despots, not because they are good Catholics, but because they have rebelled against, and succeeded in asserting their independence of, that authority, which you term a Spiritual despotism.—The *Reviewer* then shows, from the History of Europe since the great apostasy of the XVI century—many of the principles, and therefore many of the evil consequences of which have found their way into nominally Catholic countries—that, in every instance which the Protestant adduces of the injurious effects produced by the supremacy of Church over State,—whether in France, under a Louis the XIV;—or in Austria, under a Joseph the II;—in Spain, or in Portugal—the eye of the unprejudiced historical inquirer can trace the workings, and inevitable consequences, of the adoption of the great Protestant principle—"That the Temporal, or State, is supreme in its own order; and that the Spiritual, or Church, should be subordinate thereunto." All the above-mentioned nations have fallen from the proud position which they once occupied, because of their rebellion against, and not because of their dutiful submission to, the Holy See. Indeed, if the teachings of history may be relied on, if they be something better than the rusty records of an old almanac, they proclaim, that, not only is the supremacy of the Spiritual over the Temporal, not injurious to the temporal well being of nations, but that it is essential to the maintenance of all true liberty; that no modern nation ever was, or ever can be, enslaved, whilst faithful to the Church, and obedient to her voice, as speaking by the successor of Peter; and that the liberties of a people can never be overthrown until it has adopted the political creed of Protestantism.—"There is no King but Cæsar—we will have none to rule over us but Cæsar." It matters little whether Cæsar be a single despot, or a many headed mob; where Cæsar is supreme, liberty is trampled under foot.

The second article introduces us to the Foundress and First Superior of the Sisters of Charity in the United States. The third contains a notice of the sermons, and theological system, of the Rev. Theodore Parker, one of the most eloquent preachers, and talented divines, of the Protestant, or Non-Catholic, Church on this Continent, and who may be accepted as the exponent of the views and tendencies of modern intellectual Protestantism. By the rigidly orthodox amongst the sects, the Rev. gentleman is considered a little too much of an Ultra—that is—a too consistent, Protestant. In the fourth article, the reasonableness of the Catholic's devotion to the Blessed Mother of God is commended; and in the fifth, the writer takes occasion to insist upon the duties we owe to our civil rulers; duties which the demagogism of our age is very fond of representing as no duties at all. The "Ethics of Controversy" contains a notice of the controversy now pending betwixt *L'Univers* and *L'Ami de la Religion*, which has excited so much stir in France. Without entering into the merits of this controversy, and whilst waiting patiently for the supreme decision of the tribunal which has been appealed to, we may be allowed to express our opinion that, in representing *L'Univers*, as "in 1848, rabid for democracy, and in

1852, the incense-bearer of Cæsarism," the writer has done Louis Veuillot less than justice. We have not the files of *L'Univers* for 1848 at hand; but if we remember right, that journal as little deserved to be branded as "rabidly democratic" then, as it does to be denounced as the "incense-bearer of Cæsarism" to-day. That in treating some of the difficult, and agitating questions which it discusses, *L'Univers* may, now and then have erred in judgment, is possible—that it has been wanting in that deference to its immediate ecclesiastical superior, which a layman, writing on religious topics, should, *always, and under all circumstances*, observe, is perhaps true; but it would be most unjust to deny to it the credit of having been always the foremost, and boldest, advocate of the Catholic cause in Europe. We presume not to offer any opinion upon the metaphysics of the illustrious *fedacteur en chef*, but that his heart is in the right place, we have no doubt.

The Rev. Father Dowd officiated at High Mass in St. Patrick's Church on Sunday last. We have rarely seen him looking better. He seems to have much benefited by his short tour through the States.

We publish to-day the report of the City and District Savings' Bank, Montreal, which, as a document, is very satisfactory to the depositors. The institution appears to be well managed, its business steadily and healthfully progressing, and it is conducted by the Board of Management and Actuary, in such a manner as to give the public full confidence in it. We like to see the deposits of Savings Banks increasing; there is prosperity in the country when such is the case, and the classes of society who live by manual labor must be advancing in temporal comforts when their savings increase in these useful institutions.

DEED.—On the 1st inst., at the Hospital General of the Grey Nunnery, in this city, Sister Mary Elizabeth Caroline Koilmyer, aged 22 years. She had been born and reared, a Protestant, but touched by the ardent devotion manifested by the Catholic clergy and the Sisters of the Grey Nunnery in tending the victims of typhus fever in 1847, she, in the winter of the same year, sought for, and obtained admission into that pious community. Her friends, at first essayed to dissuade her from this noble act of self-devotion; but finally left her to "choose the better part." Her father, absent at the time from Montreal, wrote to her demanding her reasons for changing, her religion, and state of life. She immediately replied, that, conformably to his desire, she had carefully studied the Scriptures, particularly the 25th chapter of St. Matthew, which speaks of the last judgment. That the perusal of this chapter had inspired her with an earnest desire to be found among the elect, on the right hand of her Sovereign Judge on that awful day; and having observed that the Grey Nuns passed their lives in the practise of works of charity, which the Lord hath solemnly promised to reward, she sought admission among them in the hopes that, by practising their virtues, she might, through the merits of Christ, be also a partaker in their recompense. She passed five years in this abode of charity, beloved and esteemed by the entire sisterhood. Her premature demise was a striking illustration of the death of the just; of her it may be truly said—"Having lived but for a short time, she fulfilled the duties of a long life, and has received the reward of consummate virtue."—*Consummatum in brevi, explevit tempora multa.*—Sap. iv. 13.

CITY AND DISTRICT SAVINGS' BANK, MONTREAL.

The Seventh Annual General Meeting of this Institution was held on Monday, 4th instant, at the Office of the Bank, Great St. James Street.

Dr. Wolfred Nelson was called to the Chair, and Mr. Collins, the Actuary, officiated as Secretary.

The Chairman having read the notice convening the meeting,

The President, Alfred LaRocque, Esq., read the following

REPORT.

To the Patrons and Honorary Directors of the City and District Savings' Bank, Montreal.

Gentlemen,—We have the pleasure of placing before you, an annual statement of this Institution which, we think, is such as to justify us in presuming that the hopes and expectations upon which it was founded, and has been carried on, have not failed, and that it has been useful and of benefit to the community.

The business of the Institution has increased from year to year and is yet increasing in a most satisfactory manner, as we have now the pleasure of shewing you.

On the 31st December, 1851, the balance due to depositors was £87,274 7s. 4d. In the course of the year 1852, the sum of £136,369 18s. 2d. was deposited, and that of £118,602 11s. 10d. was withdrawn. On the 31st December last (1852) the balance due to depositors amounted to £105,041 13s. 8d. to which was added as a new deposit the sum of £3,278 4s. 5d., interest accrued during the year and now carried to the credit of depositors, forming together the sum of £108,319 18s. 1d.

The sum is thus invested:—In Montreal Court House and Quebec Fire Debentures and Provincial Bonds, £12,199 6s. 8d.

In Champlain and St. Lawrence Railroad Bonds, £10,040 16s. 8d.

In the Stocks of the Bank of Montreal, City and Commercial Banks, and "La Banque du Peuple," £24,870 13s. 0d.

In Montreal City and Water Works Bonds, £29,724 11s. 4d.

In Loans at short dates, on endorsed promissory notes and the collateral security of Bank Stocks, Government Bonds, &c. &c., such as are required by Act of Parliament, £29,294 4s. 7d.

In Office Furniture, Stationery, &c., £181 17s. 7d.

In Cash on hand, £3,161 11s. 3d.

The transactions of the past year have resulted in a nett balance to credit of profit and loss of £1,125 0s. 2d., after writing off the loss incurred by the depreciation of the City Bank Stock held by this Institution, but not taking into account the increased value of the different stocks in which investments have been made.

Seven hundred new accounts have been opened during the year, forming a total of 3,637 accounts since the commencement of the bank to the 31st of December last, and it may be added that since the 1st of

January last 247 new accounts have been opened, and there is now due to depositors the sum of £125,463 12s. 1d.

As will have been observed, the bank is now occupying the new premises to which it was removed last spring, and with which the Board have every reason to be well satisfied. In conclusion, we cannot but express the hope that the present state of the affairs of the institution will be satisfactory to the public, and such as to confirm its usefulness to the community. The whole, nevertheless, respectfully submitted.

[By order.] JOHN COLLINS, Actuary.

Montreal, 4th April, 1853.

It was then moved by Theodore Hart, seconded by Canfield Dorwin:—

That the report and statement of the affairs of the City and District Savings' Bank now submitted are highly satisfactory, and that the same be received and adopted and published. Carried.

Moved by A. Laframboise, seconded by Chas. Curran:—

That the thanks of this meeting be given to the President, Directors and Actuary for their valuable services in conducting the business of the Bank for the past year. Carried.

Messrs. Theodore Hart and Benjamin Brewster having been appointed Scrutineers,

The election of the Board of Managing Directors for the ensuing year, was then proceeded with, when the following gentlemen were declared duly elected:—

- Hon. A. N. Morin, Henry Judah,
Joseph Bonret, I. H. Holton,
Alfred LaRocque, Henry Stames,
Edwin Atwater, Alex. M. Delisle,
H. Mulholland, J. B. Smith.

Thanks were voted to the Chairman for his courteous conduct in presiding over the meeting, which then closed.

JOHN COLLINS, Secretary.

Great St. James Street, Montreal, 4th April, 1853.

The following day the Managing Directors newly elected met, and again unanimously elected Alfred LaRocque, Esq., President, and Edwin Atwater, Esq., Vice-President.

At the Annual Meeting of the "St. Patrick's Society," held at the St. Patrick's Hall, on Monday the 4th inst., the following gentlemen were chosen office-bearers for the ensuing year:—

Thomas Ryan, Esq., was unanimously re-elected President of the Society.

- Mr. Edward Murphy, 1st Vice-President.
Mr. Wm. P. Bartley, 2nd do.
Mr. Patrick Lawlor, Treasurer.
Mr. Henry Kavanagh, Corresponding Secretary.
Mr. Henry J. Clarke, Recording Secretary.
Mr. Geo. D. Stuart, Assistant Recording Secretary.
Rev. J. J. Connolly, and the Irish Clergy of St. Patrick's Church, Chaplains.
Drs. McDonnell and Howard, Physicians.

COMMITTEE OF MANAGEMENT:

- Messrs. John Phelan, Messrs. James M'Conn,
Isidore Mallon, John Curran,
Henry J. Larkin, James M'Shane,
Francis Cassidy, Thomas Patton,
Edward Skiddy, James Abjon,
F. Dolan, J. M'Creedy,
M. Dowling, John Murphy,
Arthur Hammel, J. Toland, and
Patrick Cox, C. Egan.

Mr. John M'Donald, Chief Marshal. Messrs. George Groves and Patrick Gavin, Assistant Marshals.

Correspondence in our next.

THE METROPOLITAN.—Baltimore: Murphy & Co. Subscription—2 dollars per annum.

We have received the April number of this excellent Catholic periodical. It contains a great variety of interesting reading matter.—See contents, 8th page.

THE REPRESENTATION BILL.—This Bill having passed the House of Assembly by a majority of 61 to 16, is now before the Legislative Council.

Judge Bacquet died suddenly at Quebec, on Friday last. The vacancy occasioned by his death will probably be filled by the Hon. Mr. Caron, Speaker of the Legislative Council.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Peterboro' T. M'Cabe, £5 5s. A. M'Garrety, 10s; Martintown, D. M'Donald, 6s 3d; Industry, Rev. Mr. Lajoie, £1 5s; Barrie, W. Baxter, 15s; Gananoque, Rev. Mr. Rossiter, 10s; Plantagenet, J. Paxton, 6s 3d; St. Andrews, M. Tommy, 6s 3d; Howick, J. Garry, 5s; Hamilton, F. L. Egan, £1; L'Original, Rev. Mr. Coopman, £1 5s; St. Francis, Rev. J. Morault, £1 5s; Westmeath, J. Cunningham, 12s 6d; St. Eustache, J. Dunne, 6s 3d; St. John's, T. Maguire, £1 8s 9d; Bedford, J. Gough, 15s; St. Athanase, Rev. Mr. Dupuis, 12s 6d; Toronto, W. J. Macdonnell, 12s 6d; St. Louis de Gonzague, Rev. Mr. Burke, 10s; Farnham, J. Mullin, 6s 3d; Portland, Rev. J. O'Donnell, 7s 6d; Pakenham, J. Mantle, 12s 6d; Lochiel, O. Cameron, 10s; Berry, T. Murray, 15s; La Tortue, T. Cullen 12s 6d; Fitzroy Harbor, J. Wade, £3 2s 6d; Brockville, Rev. O. Kelly, £3 5s; Danville, J. Gleeson, 6s 3d; Renfrew, T. Costello, 6s 3d; New Glasgow, P. O'Hara, 6s 3d; Chambly, L. Connor, 12s 6d; St. Bridget, Captain J. Maguire, 12s 6d; Westmeath, P. Flanagan, 6s 3d; Oshawa, Rev. Mr. Proulx, £4; Rawdon, Rev. Mr. Pominville, 12s 6s; Cobourg, W. O'Doherty, 10s.

We regret to learn that a nephew of Mr. Labelle the Contractor, while at work upon the new Court House on Saturday, fell from the building, and his skull coming in contact with the stones lying about the place, was fractured, and he died almost instantaneously.—Gazette.

Several candidates are mentioned as likely to contend for the representation of Toronto, vacated by the decision of the Parliamentary Committee against Mr. W. Boulton.

Married.

At Aymer, on the 30th ult., by the Rev. James Hughes, P.P., James Doyle, Esq., J.P., to Miss Hale, of Vankleek Hill.

FOREIGN INTELLIGENCE.

FRANCE.

THE IMPERIAL CORONATION.—The Paris correspondent of the *Times*, says:—Circumstances of a peculiar kind enable me to repeat that Pius IX. will be delighted to visit Paris. His consent has been asked, and it is believed in the best informed quarters that it has been given. The Emperor attaches the greatest importance to his consecration by the Pope, and to it his entire policy is at this moment made subordinate.

"Louis Napoleon presents himself as the successor of Charlemagne and Napoleon I.; both were consecrated emperors by the Pope; and he believes that the same ceremony performed at Notre Dame would confirm his pretensions and ratify his accession to the imperial crown. He has continued the traditions of the first empire; borrowed from it his constitution and its laws; its form of government, its very nomenclature; and even, to a great extent, its etiquette; and the resemblance is desired to be completed by the repetition in 1853 of the solemn act of 1804.

"The Emperor is convinced that he shall derive much force and security from the benediction of the Pope, and that the head of the Roman Catholic Church will by that act point him out to the population of France as the ruler to whom the most absolute submission is due. But it is on the French Clergy, above all, that the Pontifical benediction is expected to produce the greatest and most useful impression; and the support of a body of men who unquestionably exercise great influence over the masses of the population, is naturally considered as his most powerful auxiliary; personally Pius IX. responds favorably to the wishes of the Emperor.

"Those who are about Pius IX. think differently from him, not so much on the question of his reception in this country, as on the results to the cause of the Church. Misgivings are felt about the reaction which, even in France, might follow the enthusiasm at first excited by his presence; but it is, above all, to the effect that might be produced in Europe, and particularly on the cabinets of Austria, Prussia, and Russia, that attention is directed. Until recently these three powers did not show themselves very favorably disposed towards the actual ruler of France; they admitted, it is true, that he had rendered services to their cause, but they did not consider the re-establishment of the imperial throne as a definitive solution of the situation which the events of 1848 produced; and whatever be the friendly attitude recently adopted, it is doubtful whether the institution of a Napoleonic dynasty is even yet cordially accepted.

The question then arises, how will the conduct of the Pontiff be viewed by them? The recollections of the first empire have not been forgotten at Rome; the consecration of the first Napoleon did not turn out well for Pius VII.; and it is feared that a more happy result will not attend that of his successor. Austria, Russia, and even Bavaria possess considerable influence in the councils of the Pope; but especially the two former; that of France, perhaps, comes next; and the sympathies of the Prelates, who are the intimate advisers of his Holiness, are as strong in favor of Austria and of Russia as they are opposed to France. Generally speaking, all foreign influence is unpopular at Rome, and would be got rid of; but as that is impossible, the least of the evils is preferred. It is firmly believed there that what are called French ideas are most fatal to the Papal authority and to the constitution of the Church. It is to the spread of these ideas that the most influential members of the Sacred College attribute the troubles of which Italy has been the theatre, and the events which convulsed Rome in 1848 and 1849, and it is more than doubtful whether they are re-assured by the resistance of the Emperor to French democracy, because they have not forgotten the revolutionary movements of 1831, nor the conduct of the members of the Bonaparte family in the recent disturbances in Italy.

The *Chronicle* Paris correspondent, writing on Tuesday evening, states that a despatch had been received from Pius IX., which, while stating his readiness to undertake the journey, expresses a doubt if he can come before the month of August:—

"The Sacred College had not yet come to any resolution as to the terms on which it would give its consent to the journey. This delay is very annoying to the Emperor, who is still anxious that the coronation should take place without delay, and it is said that in his impatience he was heard to declare that he would be crowned in the month of May, whether the Pope came or not. The general belief is that the Pope will certainly come, whatever time may be fixed on."

POLICY OF NAPOLEON III.—The *Times* publishes the following letters addressed by M. Ducos, Minister of Marine in France, to Mr. Ewart, M.P.:—

"Paris, Feb. 25th.

"Sir—The questions which you do me the honor to put in your letter of the 19th of February might perhaps appear to me unusual if my mind really entertained the strange ideas which some persons appear to ascribe to me in England.

"But, far from considering these questions indiscreet or inopportune, I rejoice at them, because they afford me an opportunity of giving you the complete assurance of my peaceful sentiments.

"I should consider it as the greatest of misfortunes if a serious misunderstanding should break out between the two nations; and I desire with all my heart that the best intelligence may continue to prevail between them.

"Your newspapers make much stir about our presumed warlike preparations. I confine myself by declaring to you that I have not armed a single gunboat, stirred a single cannon, or equipped a single soldier. I remain the calm spectator of the enormous expenses which you are making, to conjure away an imaginary danger; and I admire the facility with which you

augment your budget when no real necessity prescribes it.

"If the members of your parliament, who are so pre-occupied with our projects of invasion, would give themselves the trouble of paying us a short visit, they would be more surprised than I am myself, perhaps, at the extreme readiness with which the rumor (almost amounting to pleasantries) of our supposed warlike preparations has been received among you.

"I thank you, Sir, for allowing me to establish a certain degree of intercourse between us, and I beg you to accept the expression of my most distinguished sentiments.

"THEODORE DUCOS.

"Ministry of Marine, Paris, March 6th.

"Sir—I am very much alive to the sentiments of confidence and fellow-feeling manifested in your last letter. I desire with all my heart that these sentiments may become general between the two nations, and place both of them in safety from those violent agitations which ruin states, retard all progress, and paralyze the great advance of civilisation.

"The sentiments which I have expressed to you myself are too sincere to render the publication of them disagreeable to me. I leave it to you to judge of the propriety and occasion of giving them publicity.

"Accept again the assurances of my most distinguished consideration.

"THEODORE DUCOS.

SUICIDE OF M^{lle}. MARTHE.—The suicide of Prince Camerata has been followed by another immediately connected with it. Rumor had attributed his laying violent hands upon himself to an affair of the heart, in which Mademoiselle Marthe, the actress, was concerned. This was afterwards contradicted, and it was stated that the young count's resolution to destroy himself was taken in consequence of heavy losses at the Bourse. However this may be, M^{lle}. Marthe was at Havre at the time of his death, but was immediately sent for to Paris. Arrived there, M. Boudrot, an officer of justice, called upon her, and demanded the restitution of a casket of jewels belonging to some of the count's relations, and supposed to be in her possession. M^{lle}. Marthe, it is said denied all knowledge of the jewels, but the application had such an effect upon her mind that she suffocated herself with lighted charcoal in the course of the night.

The cause of science has met with a serious loss. The celebrated M. Orfila, the great chemist, and former Dean of the Faculty of Medicine in Paris, died on Saturday morning. His death was rather sudden.

AUSTRIA.

The correspondent of the *Times*, writing on the 8th ult., from Vienna, says:—"The animosity felt by individuals towards England has reached the highest pitch, but no manifestation of public feeling has been made. Such moderation is, however, not observed in private life, for not long since a scene took place in the drawing-room of a lady of high rank, which reflects as little credit on her good sense as on her good breeding. According to the story which circulates in the first circles, and is generally credited, the lady in question treated a British peeress who had called on her with marked coldness, if not with positive incivility. It is even said that the mistress of the house, and some other ladies present, so far forgot what was due to their own rank and standing as to affect not to observe the entrance of the distinguished foreigner. The breach between the two nations is widening from day to day, and it is much to be feared that as the season advances our travelling fellows countrymen will be treated in a way that may lead to most disastrous consequences. People here are exasperated, and very naturally so, at the ceaseless machinations of Mazzini and Kossuth. There was a rumor on Change to-day that Mazzini had gone on board an English frigate to Genoa." It now appears that the rumor was incorrect.

The following is a translation from the *Lloyd*, a semi-official organ of the Austrian Cabinet, in respect of the false report that the British Ambassador had been insulted in Vienna:—

"One of the last numbers of the *Morning Chronicle* contains a letter from Vienna, giving the intelligence of demonstrations made before the house of Lord Westmoreland, the windows having been broken, the soldiers called in to disperse the assemblage, &c. That this intelligence is utterly false, and a pure invention is so well known to every one in Vienna, that we need not even contradict it. Notwithstanding all the very excusable excitement in Vienna at this moment against those who give asylum to Kossuth and Mazzini, the right feeling of the populace of Vienna still knows how to respect, in the person of Lord Westmoreland, the individual, as well as the representative of her British Majesty. Lord Westmoreland and his family enjoy in Vienna a too well deserved popularity, and the noble lord, whose hospitable house is open to all the chief persons of the population of Vienna, is too universally respected for him or his excellent family ever to be made to suffer for what is in no way their fault. So much will suffice to disavow a newspaper report, lightly and falsely set about.

HUNGARY.

Four persons of note connected with revolutionary movements in Hungary were executed at Pesth on the 3rd of March, three by hanging, the fourth by powder and ball. Karl Jubbal was a tutor of Kossuth's sister's children, and an active agent in preparing for a new outbreak. Noszlopy was a magistrate and member of the Defence Committee in 1849. His later offences are described as brigandage in the Bakony Forest—the Sherwood of the Magyar outlaws since the war of independence. Sarkozy was a private soldier, messenger between Pesth and the Bakony outlaws. These were hanged. Andrasffy had been an officer of Hussars; his offence was desertion. He was arrested so long ago as December, 1851, and shot in March.

SWITZERLAND.

BASLE, March 11.—The Federal Council was in deliberation upon the report of Colonel Bourgeois, the contents of which were very important. Masses of Austrian troops were marching from the interior of Lombardy towards the Tessin and Piedmont.

Austria had not yet answered the two notes of the Federal Council. Colonel Bourgeois had already despatched for Tessin a good number of Lombard refugees.

NUREMBERG.

March 9.—Extraordinary measures have been taken to seize Mazzini, who is believed to be concealed in the town.

The *Courier de Nuremberg* had been seized for the 34th time since the 1st of January.

PRUSSIA.

The Berlin Chambers have introduced a clause in a new code of communal law just completed, which makes the confession of the Christian Faith an indispensable qualification for admission to communal dignities; and this exclusion, we are told, "is not directed against the many forms of infidelity and Atheism, with which Germany abounds, but confessedly by all parties is directed to the exclusion of the Jews."

ITALY.

EDWARD MURRAY, THE CONVICT.—Edward Murray has been visited by his mother in the Castle of Palliano. She found him very fairly treated in every respect. Neither he nor any other of the political prisoners of Palliano are subjected to the regular galley-slave work and *regime*. The health of the prisoner is still very poor, but his conversation and deportment are stated by the governor of the fortress to be extremely satisfactory. The Papal authorities have as yet intimated no intention of shortening the period of his imprisonment.—*Roman Correspondent of the Daily News*.

There was an idle rumor last week about an attack having been made on the life of the King of Naples. The Paris correspondent of the *Chronicle* however, states on the authority of a person, who left Naples on the 6th, that the true version of the rumor was merely that King Ferdinand, in driving out in the neighborhood of his capital, was assailed by two beggars, who, not knowing his Majesty, and taking him for *Inglese rico* importuned him for charity with perseverance than was considered respectful. At length the Sovereign, losing patience, seized upon the whip, and not only laid it upon the shoulders of the lazzaroni with right good will, but sent for some troops from the neighborhood to carry them to prison. In the course of the day the story got wind, and was soon exaggerated into an attempt on the King's life, but the above is the real version of the affair.

ROME.—The consistory after having been successively indicated for Feb. 28th and March 4th, was to be held on Monday the 7th. It is said that in the Allocation of his Holiness would come the question of the re-establishment of the Catholic Hierarchy in Holland. It is known, moreover, that all the arrangements to be taken for that object, and which are being conducted in accordance with the government of his Netherlandish Majesty, emanate from Propaganda, as is always the case regarding countries of mixed religion. There will be, it is said, one Archbishop and five Suffragans in Holland.

The Superior-General of the Jesuits still lingers, sometimes better and sometimes worse, but they have little hope of such a restoration as would permit the complete exercise of the physical and intellectual faculties. May Almighty God hear the innumerable prayers which daily implore the preservation of a life so precious.

There is good news from Ferrara of the health of the Rev. Father Bresciani, one of the editors of the *Civiltà Cattolica*, whose novel, the "Jew of Verrona," has had so great a success throughout Italy. Last month he was in extremity. Public prayers have been made at Ferrara to obtain his recovery, and there is now ground to hope that Italy will not lose this illustrious Jesuit, one of her best writers.

The Rev. Mr. Manning opened, on Sunday, Feb. 20th, in the Church of St. Andrea-delle-Fratte, a course of instructions in English, which have been extremely well attended by Protestants.

In the *Univers* is a letter dated Rome, March 4, addressed to the editors of that journal by M. Louis Veillot, the editor-in-chief. He mentions that on Saturday morning, February 26th, he had had the happiness to assist at the private Mass of the Holy Father, and to receive the Holy Communion at his hands, and that on Saturday evening he had received from a friend, who had arrived from Paris, the sentence passed against the *Univers* by his Grace the Archbishop of Paris. M. Veillot declares that he has no intention of entering into any discussion on the subject. He had not done so on the occasion of the Archbishop's first advertisement, nor on that of the letters of the Bishop of Chartres, or Cardinal Donnet. He had briefly explained his intentions on occasion of the mandate of the Bishop of Orleans, confessed his error, and expressed his sentiments, but had been silent on points where a justification did not appear to him absolutely indispensable.

"Let us," says M. Veillot, "go on thus to the end. Let us spare the chiefs who cannot late us the regret of having drawn from us a single word which would not be that of a Christian not only submitted but resigned, and with which our consciences would afterwards reproach us, even though it were applauded by the whole world."

We have received the following letter, dated Rome, March 4:—*Times*.

"Amid rumors of wars, insurrections, and assassinations elsewhere, Rome remains tranquil, and dull to all appeals to her excitability from *adventurous patriots*, who would gladly risk the lives and liberties

of their fellow-countrymen for their own aggrandizement. The police are, nevertheless, more than usually active; and the other night an English gentleman was arrested in the street on his way to a party, and carried off to a police-office to establish his identity, which was doubted by the police-officer in the first instance, as he (unfortunately for himself in this case) spoke Italian so well that he was mistaken for a native. On remonstrances being made, in consequence, to the higher authorities, they at once expressed their regret, and rebuked the Brigadier of Gendarmes for his want of discrimination, but recommended that all foreigners should pay attention to the police regulation, which enjoins them to carry their *carta di soggiorno* on their persons, to prevent similar mistakes in future.

A letter, dated Florence, 2nd March, in the *Parlamentari*, states that Mr. George Craufurd, brother of a Member of the British Parliament, and an officer in the service of Queen Victoria, arrived there a few days ago from the Ionian Islands, where his regiment is in garrison. No sooner had he arrived than the police ordered him forthwith to quit the country. He inquired what was the motive of that arbitrary injunction, said that he should not depart, and applied to the representative of England, who demanded the revocation of the order, and asked the cause of that odiously exceptional measure. The Minister of Foreign Affairs replied, that the Tuscan Government had been informed by its Consul at Corfu that Mr. Craufurd was repairing to Florence for the purpose of organising in Tuscan a Committee of revolutionary propaganda. Mr. Craufurd protested that this was an infamous calumny; but neither his declarations, nor the interference of the English representative, could obtain for him an hour's delay.

TURKEY.

The Constantinople correspondent of the *Chronicle* writes:—"An unusual sensation has been lately excited in this city by the arrival of an ambassador from Russia of the highest rank, and attended by a most numerous suite. It is said that Fuad Effendi, the Foreign Minister, sent to inquire the object of the mission, and was told that it would be laid before the Sultan himself in due time. Meantime conjecture is busy in supplying what is withheld from public curiosity. The question of the Holy Places, renewal of treaties offensive and defensive, with several other less probable guesses, are afloat. It seems certain, however, that an extraordinary mission, conducted with such display, has for its end something serious, and that something, probably, very adverse to the interests of Great Britain."

CAPE OF GOOD HOPE.

FEB. 6.—Arrangements were making by the Governor for a declaration of peace. A commission had been appointed at Grahamstown to investigate claims for losses sustained in the war.

Guerrilla bands of Caffres still infest Zeubag. The Chiefs, Massesi and Baskato, seem friendly. Kicelili's adherence is equivocal.

INDIA.

Throughout India the most profound peace reigns. The north-west frontier is no exception to this rule. The Governor-General is at Barrackpore, and takes his departure for Arracan very shortly. It is given out by a north-west paper that the lieutenant-governor of Agra is very shortly to proceed to Lucknow, with the view of making all the preliminary arrangements for effecting a transfer of the King of Oude's territories from that sovereign to the British. It is said that the above prince has actually applied to our government to relieve him of his sovereignty, and to provide a liberal provision for the support of himself and family. The revenue of the Oude state is said to be nearly a million and a half sterling, even under the present management; under the East India Company it would very shortly double the above.

CHINA.

We find the following statistics of the Catholic Church in Tonquin in the "Annals of the Propagation of the Faith, for March, 1853." Mgr. Retord, M. Ap. of Western Tonquin, writes:—

"1st—The baptisms of pagan children dying amounted to 8,565; 2nd, of children of Christians, 1,953; 3rd, of adults, 845; total baptisms, 11,363; 4th, confirmations, 6,574; 5th, confessions of children not sufficiently old to go to communion, 14,205; 6th, confessions of persons in advanced years, 251,310; total confessions, 265,515; 7th, ordinary communions 183,304; 8th, first communions, 5,203; 9th, communions as viaticum, 1,906; total communions, 190,418; 10th, extreme unctions, 7,743; 11th, marriages solemnised, 915. Total amount of Sacraments administered during the course of last year 477,528."

And in a brief letter from Monsigneur Gauthier, Vicar Apostolic of Southern Tonquin, we find the following statement:—

"The staff of our vicariate actually consists of two bishops, three missionaries, forty-three native priests, four of whom are invalids, and one in exile for the faith, four deacons, three in clerk's orders, fourteen students of divinity, seventy-five Latin students, and sixty catechists. We have had this year 341 baptisms of adults; 104,400 confessions; 60,728 communions; 1,107 extreme unctions, and 628 marriages solemnised. The number of Christians, not amounting to a thirtieth of the population, may be calculated beyond 70,000."

AUSTRALIA.

The overland mail has brought advices from Australia, the dates being, from Sydney, December 28; Melbourne, January 3; and Adelaide, January 16. No fewer than 12,000 emigrants and 152 vessels reached Port Philip during the month of December, more than 30,000 having arrived in three months; and this prodigious emigration had taken place without any perceptible shock to the labor market, and

there seemed no doubt that there would be room for all who came.

The "Great Britain" was to sail from Port Philip on the 3rd January, for Liverpool, with from 150 to 200,000 ounces of gold. The total of the yield of gold from Australia was estimated at from 14 to 16 millions sterling, and not a doubt seems to exist but that vast quantities will be supplied from the mines perhaps for centuries to come. Gold coin is becoming more plentiful, and at Adelaide the working of the mint is likely to be abandoned. Port Philip is crowded with shipping, and it matters go on thus, almost one-half of the best mercantile shipping in the world will be anchored in that port until a reaction takes place. The influx of goods, however vast, as well as the amount of labor, are all absorbed, and Australia bids fair to make a more rapid progress in wealth and population than any other region in the history of colonisation. Gold has positively been discovered at New Zealand.

Gold, it is stated, has at length positively been discovered in New Zealand. The locality is about thirty miles from Auckland, in the Gulf of Hauraki, where ten men obtained in one day about £40. The government had issued proclamations with regard to it.—*Times*.

RELIGIOUS PARTIES IN ENGLAND.

(From the Lamp.)

The present state of "the religious world" in this country may be divided into three classes. 1, the Church of England; 2, the Non-conformists; and 3, Catholics. Of these three, the richest, the most active, and the most numerous are the Non-conformists. They comprise every shade of dissent apart from the Establishment, to which they stand opposed in politics, in interest, in several of their tenets and in the quality of their adherents. They can boast of some of the most energetic and opulent among the merchants and warehousemen of the chief towns of the United Kingdom. Their means are abundant; their intentions single and straightforward; and their influence in all the great movements of the people, influential and well-nigh overwhelming. They boast of being able to carry or control any parliamentary measure they please. The Anti-Corn-Law League is theirs; so is reform, so is the peace movement, and so is the grand principle of enterprise, free trade, railroads, science, the Great Exhibition, and the combination of capital, talent and industry. There is something very admirable in all mere practical virtues, neither do we withhold our need of praise from men who act in concert, as they do, upon every emergency that concerns their interests, and who move forward towards the end they have in view, compact as a phalanx, without jostling, rivalry, or dispute. They are a lesson in this respect to each of the other two classes of the community, with whom they frankly profess to hold neither sympathy nor relation.

The Church of England as opposed to Non-conformists, are a section so much the smaller in comparison, in exact proportion as they are so much the more divided among themselves. As a body, the Establishment claims the possession of all the nobility, rank, respectability, and learning of the mass of Protestants. The two universities are theirs; and so are all the chief offices of honor and emolument under the Crown. What was once Catholic is theirs; and what was venerable once, because it was really Catholic, imparts a degree of splendor even to those who now occupy the places of their Catholic ancestors. The Cathedrals are theirs; the magisterial and judicial benches the army, the navy, the banner of the cross called the Union Jack, and the Feast of St. George the Martyr, whose knights still flout the wind with their plumes of borrowed antiquity. They have everything that is really English and ancient about them. The book of Common Prayer, upon which they rest themselves so proudly, is only good where it is Catholic, and is shallow and unmeaning where it is Protestant. Their titles, temporal and ecclesiastical, are Catholic; the halo of Catholicity shines with diminished lustre around the mitre, the coronet, and the crest. Their armorial bearings speak of the Holy Land, and the figures that support their heraldic shield, the motto, and the device, do, for the most part, tell a tale big with the renown of Catholic Great Britain. Yet, with all the splendor of this ancient prestige in their favor, the Church of England party falls into the shade of a dim minority. It is a petrified relic of antiquity, without breath or life. It is immovable by any inherent power of its own; and stands stupid and erect, like the figure of a man in ancient armor, speaking loudly of its past grandeur, afraid of moving, and every instant in fear of being moved by others, lest it should topple from its unreal base at a touch, fall to pieces in the sight of all men, and reluctantly expose to day-light the paltry devices with which its hollow importance is scarcely held together. It feels that it is nothing but a sham; and it is this consciousness of its own nothingness that renders the Church-of-England party so prodigiously tame, stubborn, and obstinate.

But both the Establishment and the Non-conformist parties are equally opposed to the Catholics, the still smallest number of the whole lot. However much the Non-conformists and the Establishment may differ between themselves, they certainly agree in this, that the both of them hate the Catholics with a perfect hatred. Even the somnolent Church of England looks up, bestirs itself, and shows some latent symptoms of life, when this is mentioned. The soldier fixes his bayonet, the Bishop puts on his mitre, the Peer his coronet, and the Squire his seven-league hunting tops, when the cause of opposing and putting down the Papists is taken in hand. The country is scoured to raise recruits and fill up the drawsy ranks of the Church party; the Non-conformists and the Establishment embrace each other; the House of Commons becomes the arena for a religious feud; and after a protracted and confused conversation or debate, the Pope and Popery are at last supposed to have been quite got rid of by a show of hands!

In the meanwhile, the Catholic party, if party it can be called, holds on the equal tenor of its way, unshaken, imperturbable, and imperturbed. It looks upon both its foes as one and the same, with an apparent difference subsiding between them, but at the bottom with no difference at all. They are both of them heretics of the same stamp, only one is in possession of the good things of the land, and the other is hoping and striving shortly to be so. In a religious point of view, there is, in fact, no difference between the Non-conformist, and the Establishment partizans.—The ques-

tion may be different, but in birth, motives, and manners, they are precisely the same. Each of them denies the seven Sacraments, the Unity of the Church in the Chair of St. Peter, the authority of the Priesthood, and the necessity of ecclesiastical discipline.—The bishops and clergy of the Establishment are worse than shames in the sight of a Catholic. The Non-conformist who claims the privilege of having no hierarchy to overrule him, is not more destitute of Church government than the Church of England herself. The ordinations of the Establishment are invalid *de ipso facto*, because they deny the Church of Rome, from which they pretend to derive their ordination; and of the two, the Non-conformist is more honest and sincere, because he openly disavows ordination altogether.

But each of these bitter foes of Catholicity is entirely ignorant of the mortal sin under which he labors, by remaining external to the Church of Christ, which is the Catholic Church; and they both of them accordingly deny purgatory, sometimes hell, the intercession of Saints, and the only doctrine by which they can hope to be saved, namely, the grand dogma of the Incarnation as developed in devotion to the Blessed Virgin Mary, Mother of God.

UPPER AND LOWER CANADA.

(From the Quebec Morning Chronicle of March 7.)

Western Canada is increasing in population astonishingly. Toronto will soon contain twice the number of inhabitants which Quebec now contains. Hamilton will in twenty years hence be as large as Montreal. All this is told us by a gentleman, who nevertheless keeps pouring into the ears of the French Canadians, in a patronizingly flattering kind of way, that "their French brethren" have the finest houses, the neatest farms, the best charitable and religious institutions, the most improved agricultural instruments, the politest peasantry, the most exemplary ecclesiastics, and indeed are next to the Dutch, the thriftiest and most industrious if not the most go-ahead or speculative in the world. Surely it is strange that a people so very comfortably housed, of such exemplary habits, living in a country so capable of being highly cultivated, possessed of innumerable water powers, mines of gold, copper, lead, and iron, and yet unfelled forests, with the deep and broad St. Lawrence before them, rich itself in all the treasures of the ocean, abounding as it does in whales, porpoises, seals, salmon, and every other fish that swims, should be so stationary compared with Upper Canada. Can Col. Prince, or any other gentleman, who has visited the Seminary and travelled as far as the Falls of Montmorency be deceiving us, or be himself deceived? He is deceived. The people of Lower Canada are only happy and contented. They are not progressive. A French Canadian builds himself a nice little house, puts a stove in to it, carpets with home made stuff, white-washes it, outside and inside, wall and roof, paints the window-frames red, or brown, or green, does up a nice little bed in the corner and settles down for a life-long smoke of the pipe. The Upper Canadian on the other hand, builds a shanty, as a California miner would raise a tent only to shelter him temporarily from the weather. He has no idea of contentment. He always wants more, and more too on this earth. To live through the world, respectably and honestly, in the hope of heavenly reward, is not his only purpose. He wants to increase his means, not for the sake of building up charitable or other institutions, but with a view to getting hold of a large business, which is to afford employment to steamboats and railroads, and increase the population not by births, which is a slow process when it is considered that there are deaths as well as births in every community but by a new adult population, attracted to a particular spot of country by its commercial spirit, just as fish are brought to a fishing ground by the heaving overboard of a barrel of bait. Upper Canada is now increasing faster than Lower Canada because the people are less comfortably settled, are less particular about the fixing of fences and white-washing of barns, and more alive to the importance of changing crops, manuring land, and raising good wheat; and for no other reason. Were the Upper Canadian contented with only raising enough to keep him comfortably in a neat little house, there would be no more rapid increase of population in Canada West than in Canada East.

[We thank the writer for his unintentional compliments to Catholic Canada.—Ed. T. W.]

THE CANADA CLERGY RESERVES.—Serious rumours are abroad on the subject of the Canada Clergy Reserves Bill—rumours excited by the declared intention of Lord John Russell to move the omission of the third clause in the bill, which runs as follows:—"So much of the said act of the third and fourth years of her Majesty, chapter seventy-eight, as charges the Consolidated Fund of the United Kingdom of Great Britain and Ireland with, or authorises any payment thereout of, the sums needed to supply such deficiency as in the said act mentioned, shall from and after the passing of this act be repealed." The House of Commons must of course be satisfied that neither the tax-payers of England nor the people of Canada are to be injured by the passing of a delusive or emasculated measure.—*Daily News*.

We inadvertently omitted in our Saturday's impression to notice the imposing religious services which took place at St. Malachy's Church, on Thursday 17th ult., in honor of the Festival of Ireland's Patron Saint, that day so dear to every Irish heart. The weather was delightfully fine, and multitudes thronged from city and country to be present at the august ceremonies; the venerable pile of St. Malachy's was crowded to excess, and even the yard was filled by hundreds, anxious to catch a glimpse of the solemn proceedings of the day. The appearance of the altar was very attractive, with its new and splendid tabernacle, of most classic design and elaste finish, tastefully decorated with green satin drapery, displaying in its fold the Irish Harp, surrounded with golden shamrocks. Pontifical High Mass was sung by his Lordship the Bishop, assisted by his Clergy. After Mass his Lordship delivered in his usually able, and very eloquent manner, a beautiful and impressive panegyric upon the life and virtues of St. Patrick. He dwelt with great feeling on the many pleasing recollections that this day ushers forth on the Irishman's heart—of his dear native isle—the land of his birth and early days, the home of his fathers; with her history, her virtues, her beauties, and her wrongs. He eloquently remarked on the millions of Irish Catholics, who still true to and fondly cherishing the faith of their fathers

which St. Patrick taught, on this day gather round the altar of the Church to celebrate in piety and prayer the festival of Ireland's immortal Saint.—*St. John's Freeman, N.B.*

SKETCH OF A REGISTRATION OFFICE MARRIAGE.

A wedding at the superintendent registrar's office is certainly a very rapid and unimposing affair. The gentleman, says Mr. Jones gives notice to the registrar of the district in which they lived during the previous seven days, that he has engaged a match between himself and Miss Mary Smith. A printed form is filled up with their names, rank, age, and place of residence. This is entered in a volume called the "Marriage Book." This first step of the operation is performed, at the small charge of one shilling. The volume containing the solemn announcement remains in the registrar's office "open at all reasonable times without fee, to all persons desirous of inspecting the same." The notice so entered is read before the next three weekly meetings of the poor law guardians. Unless the wedding has been "forbidden by a person authorized to forbid the same," and a sharp papa or mama would be needed to find out what had been going forward if Miss Smith desires to keep the little affair secret, at the expiration of the three weeks the unhappy couple, between the hours of eight and twelve in the morning, may meet, accidentally of course, just by the office of Mr. Thompson, the registrar, and, walking in, also accidentally of course, may, in the presence of two persons accidentally present, the registrar's clerk and a passing stranger, for instance join in the following brief and innocent dialogue:—"I do solemnly declare that I know not of any lawful impediment why I, John Jones, may not be joined in matrimony to Mary Smith." Whereupon the lady responds, "I do solemnly declare that I know not of any impediment why I, Mary Smith, may not be joined in matrimony to John Jones." Another minute has thus been passed. Emboldened by the lady's declaration, the gentleman next says, "I call upon these persons here present to witness that I, John Jones, do take thee, Mary Smith to be my lawful wedded wife. A third minute has passed, and the lady's turn has come again, "I call upon these persons present to witness that I, Mary Smith, do take thee, John Jones, to be my lawful wedded husband." Just four minutes have been consumed, the fee is one shilling, and a shilling for a certificate, and the affair is complete. No ring, no kneeling, no fuss. They are bound man and wife at the small charge of seven shillings altogether, with a degree of certainty which nothing but an Act of Parliament, price £1,000, can undo.—*Household Words*.

THE LATE DR. CHALMERS ON TEETOTALISM.—It has been objected by one of the German infidels, that our Lord did not show a deep sense of the danger of Wine when he created by a word so excessive a quantity—some hundred gallons—by an act of omnipotent power. Would not this apply to the case of every vintage! If God gives a plenteous vintage, you would not say that this is a temptation to men to drink to excess? There was no more temptation to drink to excess from his filling many large water jars, than to his being pleased to give the sunbeams and rain drops that make a plenteous vintage. *The secret of temperance is not in the cellar, but in the heart of the landlord of the wine cellar. A Christian man will not become drunk if he drinks from a bottle. It is not in the quantity before you, that the element of temperance is, but in the Grace of God that has been planted in your hearts. Now it does seem to me, without the least expression of disrespect towards those who differ from me, that if God had designed that men should be universally what is called teetotal—that is, should not taste Wine, or anything that has the least alcoholic element in it, he would have prohibited the growth of the Vine, and rendered fermentation absolutely impossible, because, if there were no fermentation, there could be no alcoholic element generally. But he has not done so, he does give the Vintage, and he does give the fruit of the Vine; he has allowed fermentation, just as much as he has allowed vegetation, therefore it seems to me, that temperance is to arise not from the absence of wine, but from the presence of Christian principles, and that we are to be sober because it is a Christian duty and not because there are around us all the elements of being the reverse.*

WASHING SHEEP.

The following story which has been told some, though never, we believe, printed, is decidedly rich: A year or two since, when the subject of temperance was being freely discussed, the citizens of a little town in the western part of Massachusetts called a meeting to talk over the matter. There had never been a temperance society in the place, but after some little discussion it was voted to form one. They drew up a pledge of total abstinence, and agreed that if any members of the society broke it he should be turned out.

Before the pledge was accepted, Deacon D. arose and said he had one objection to it; he thought that Thanksgiving-day ought to be free for the members to take something, as he could relish his dinner much better at this festival if he took a glass of wine. Mr. D. thought that the pledge was not perfect. He didn't care anything about Thanksgiving, but his family always made a great account of Christmas, and he couldn't think of sitting down to dinner then, without something to drink. He was willing to give it up on all other days, and, in fact, that it was the only time when he cared anything about it.

Mr. B. next arose, and said he agreed with the other speaker, except in the time. He didn't think much of Thanksgiving or Christmas, though he liked a little at any time. There was one day, however, when he must have it, and that was the Fourth of July. He always calculated upon having a "regular drink" upon that occasion and he wouldn't sign the pledge if it prevented him from celebrating independence.

Squire S., an old farmer, followed Mr. B. He was not in the habit of taking anything often, but must have some when he washed sheep. Why, he considered it dangerous for him to keep his hands in cold water, without something to keep warm inside. After some consideration it was concluded that each member of the society should take his own occasion to drink—Deacon D. on Thanksgiving, Mr. L. Christmas, &c. The pledge was signed by a large number, and the society adjourned in a flourishing condition, after voting that it should be the duty of the members to watch each other to see that they did not break the pledge.

The next morning Deacon D. walked into his neighbor's yard, who, by the way, was Mr. S., the sheep man, wondering, as it was a bitter cold morning, whether S. was up yet. He met his neighbor coming out of the house; and to his surprise gloriously drunk, or to use a modern phrase, "burning a very beautiful kiln."

"Why S.," exclaimed the astonished deacon, "how is all this, sir? You have broken your pledge and disgraced our society and the temperance cause."

"Not—hic—as you know on—hic—deacon," said S., "I havn't—hic—broken the—hic—pledge, deacon."

"Certainly you have, sir, and I shall report to the society. You agreed not to drink except when you washed sheep. You cannot make me think that you are a going to wash sheep such a cold day as this."

"F—follow me—hic—deacon."

S. started for the barn, and the deacon followed. On entering the door, the deacon saw a large wash-tub standing on the floor, with an old ram tied to it, the poor animal shaking dreadfully with the cold, and bleating pitifully.

"Hic—there d—deacon," said S., pointing to the sheep, with an air of triumph, "that old—hic—ram has been washed s—six times this—hic—morning, and I—hic—ain't done with him—hic—yet."

It is hardly necessary to say that the deacon left.—*Carpet Bag*.

AWKWARD MISTAKE.—A fine stone church was lately built in Missouri, upon the facade of which a stone-cutter was ordered to cut the following as an inscription:—"My house shall be called the house of prayer." He was referred for accuracy to the verse of scripture in which these words occur; but unfortunately he transcribed, to the scandal of the society, the whole verse: "My house shall be called the house of prayer, but ye have made it a den of thieves!"

An old toper who lately attended an exhibition where a learned professor caused several explosions to take place among gases produced from water, said—"You don't catch me putting much water in my liquor after this; I had no idea before that water was so dangerous, though I never liked to take much of it."

An Irishman swearing the peace against his three sons, thus concluded, "The only one of my three children who shows me any real affection is Larry, for he never strikes me when I'm down."

"Punch" suggests as an infallible precaution against Rail Road accidents, that no fare be paid until the end of the journey; and only then in the event of the passenger having arrived perfectly safe.

OLD WOMAN'S DEPARTMENT.

An esteemed friend suggests to us that—after the example of our cotemporary, the *Montreal Witness*, who devotes a portion of his columns every week to a "Mother's Department"—we should make room for a few choice specimens of Protestant arguments against Popery, which might very appropriately be ranged under the heading of—"Old Woman's Department." He sends us also the following No-Popery gems to begin with, all which already have figured in the pages of most of the evangelical newspapers of this Continent. Nick Kirwan is generally supposed to be the author of the one about the "frogs," but we suspect that it is older than Nick. Contributions to the "Old Woman's Department" will be thankfully received at this office:—

"An Englishman in Ireland was introduced into a Popish chapel there, when souls were to be delivered from Purgatory. The place was brilliantly lighted. The priest sat at a table on which the relatives of the departed, whose souls were to be released, laid money as they passed. Having collected his wages, the priest commenced his operations, and soon announced that the souls were liberated, and would speedily make their appearance. Immediately a part of the floor opened, and there issued from it, small living creatures of red color, to the joyful amazement of all present.—One of these creatures jumped near to the Englishman, who seized it, and putting it in his pocket, rushed out. Breathless, he soon entered the parlour of his friend, exclaiming as he threw the living creature upon the table, 'There is a soul just delivered from Purgatory.' It was found to be a frog dressed in red flannel! He was told, as he valued his life, not to reveal the deception, at least until he had crossed the Channel."

Some time ago, a poor man (a Catholic of course) was suddenly taken ill in the county of Tipperary, and a Priest was sent for to pass him through Purgatory; but the priest was regaling himself with some *feind* wine, and did not arrive till the poor man was defunct. There was an awful commotion among the afflicted relatives that his soul should stick in Purgatory to the end of eternity; but his reverence said he would make all right, and called for pen, ink, and paper, on which he wrote—"Dear Peter—Pass the bearer. Yours in Ch—t." He stuffed the paper into the dead man's nose, got his half-crown, and retired.—*Cor. of Glasgow Reformer's Gazette*.

The following description of a "Grand High Mass," celebrated by Archbishop Hughes, we find among the extracts of the *Presbyterian Banner*. The extract is borrowed from *The Protestant*, a paper, we presume, published in New York. That the *Banner* fully endorses this delicious morceau, appears evident from its prefatory observation, viz:—"We give from the *Protestant* an account of the celebration of a Grand High Mass in New York; our readers will feel gratified that their minds are not enslaved in so empty a system."—*Crusader*.

"The Archbishop scraped something into the chalice which we presume was from the nails of his own holy fingers. This was the sins of the people. . . . At last, with much difficulty, the wine and nail-parings were swallowed. This indicated that the people's sins were now swallowed by the Archbishop, and that they therefore were at liberty to sin anew."

The following is clipped from a Methodist paper:—"There is no Bible in Rome. I made many inquiries there for a Bible, but without success. The people have no Bible—they know nothing about it. An intelligent man of fifty told me he never saw one. Multitudes of the priests 'know nothing about it.' And when asked why they have none for sale, the book-sellers will tell you that it is prohibited."

MONTREAL MARKET PRICES.

Table with 4 columns: Commodity, Unit, Price (s. d.), and Price (s. d.). Includes items like Wheat, Oats, Barley, Beans, etc.

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- List of agents for the True Witness in various locations: Alexandria, Aylmer, Beauharnois, Brantford, Bytown, Buckingham, Carleton, etc.

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CONTENTS:

- I. READING OF THE SCRIPTURES IN THE VULGAR TONGUE. II. THE MADIAI AFFAIR. III. SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.—II.

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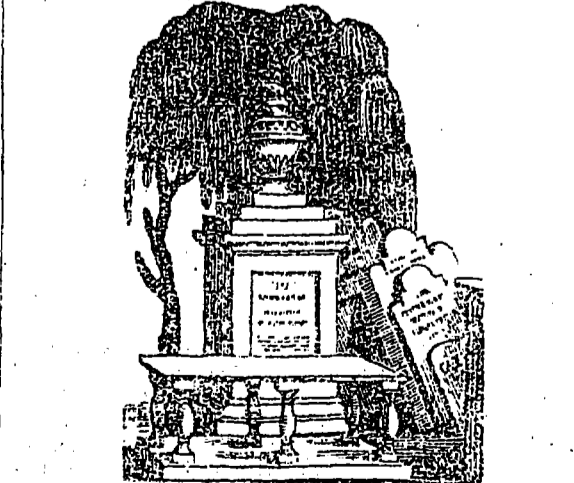
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