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CATHOLIC CHRONICLE.

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THE SOCIETY OF JESUS. (From the Metropolitan.)

Sint ut sunt, out non sint, was the sturdy reply of the general of the Order, Lorenzo Ricci, when the envenomed enemies of the Jesuits wished to dictate to them certain changes in their constitutions. "You have heaped injuries upon us," he said, "you have spared no arts, no calumnies, no falsehoods, to make us odious; you have attributed to us the very frauds which you practise upon us, and you would have us confirm your charges by weak concessions, made at your dictation. No, the Jesuits are innocent, let them be as they are, or not be."—*Sint ut sunt, out non sint*."

The reader of general history never finds himself more perplexed than in assigning to this wonderful Order a proper and due position; he sees a notice of it on every historic page since nearly the outbreak of the Reformation, and in every writer he finds warm friend or bitter foe; nowhere is the name of Jesuit announced in terms of common-place indifference. We believe there are few persons, Catholic or Protestant, who take the pains to supply themselves with accurate knowledge concerning this or any other of the various religious orders which have arisen, as if by a special Providence, at different periods, within the fold of the Church, yet their history is not only important, but it is generally also very interesting. It is true, one picks up facts here and there which give a bias to opinions, but without some little research it is impossible to put a due estimate on facts, or to separate the true from the false. We have known a number of gentlemen of fair intelligence, sit in grave discussion on the merits, or demerits rather, of the Jesuits, who had drawn their data from the infamous pages of Eugene Sue, coupled with the vague declaration against the order which had filled their minds with false facts from childhood. And yet, in spite of the most bitter and the most artful assaults, which had Catholics, Protestants, and infidels, have combined to make on this very remarkable society, it must and does frequently occur to the intelligent mind of whatever creed, that if genuine apostles have ever lived since the Twelve, Francis Xavier, Peter Claver, Brébœuf, Lallemant, Anchieta, Marquette, Daniel, and "eight hundred martyrs immolated for the faith; eight thousand missionaries of the order whose lives were consumed in the labors of zeal among the savages and infidels" must be admitted among the brightest ornaments of the modern apostolate.

The Jesuits have performed too important a part during the last three centuries to be ignored by either the learned or the unlearned; they have spoken to all men from the prince on his throne to the peasant boy watching his flocks; learned theologians, profound scholars, naturalists, astronomers, mathematicians, travellers, historians, all find in the Society their peers, if not their masters; and yet, abounding thus in full measures of divine and human wisdom, the accomplished Jesuit appears never more in his element than when teaching a class of village boys their catechism, or announcing the first tidings of salvation to the untutored savage.

The Order has now been before the world, whether in prosperity or adversity, since 1540, when it was approved by Pope Paul III., and it certainly is time that men should look upon it dispassionately, as something belonging to history, and not merely as an object of predilection or prejudice. "The Jesuits are to my eyes," says Gréneau-Joly, "what Vitellius, Otho, and Galba, were for Tacitus. I know them neither by injury nor benefit." This is certainly the proper ground from which to view them, and it is just where we would wish the reader to place himself.

Who are the Jesuits? When did they come into existence? What is the object of their Order? What is their theory? What their practice? What is their history?

What a variety of answers may be given to these questions! Every fiery bigot in the ranks of rebellion feels himself fully prepared to answer them by saying that the Jesuits are the most wicked of men who sprang up at some time of the dark ages to keep the world enslaved in ignorance. Their theory is to do evil that good may come of it; their practice is to do evil only, and their history is but a chain of evil deeds.

Every witness, of course, must be prepared for some cross-questioning; it may be therefore asked of this one, if he has passed some portion of his life among them. He answers, no, emphatically, with almost a look of horror. Perhaps, then, he has read their writings? Why, no,—yes,—extracts from their writings, which have satisfied him of their principles. Have these extracts been presented to him by their friends, or their enemies?—By persons who wished to expose their errors! Did it ever occur to the witness that the Bible may be made to say by an ex-

tract "There is no God?" The witness makes no answer. Has the witness ever seen a Jesuit, or conversed with one? No—yes—has seen many popish priests; supposes they are all Jesuits; never conversed with any, but knows they all deny it.

Has not every man who has mingled with the world met with just such witnesses who have gathered all their information from garbled extracts, calumny, and their own depraved conceptions? We have met them, over and over again, and among people too of tolerable information on all points, religious history excepted. Even our eminent lexicographer, Noah Webster, could not define the word Jesuit, without an insult and a sneer.

But what is a Jesuit? He is a religious of the Society of Jesus, founded by Ignatius of Loyola in 1534, and approved by the Holy See in 1540. He is bound to devote himself to the salvation of souls in such manner as shall be appointed for him by an acknowledged authority in his Order (subject always to the Holy See) whether in the instruction of youth, in the conversion of infidels and heretics, or otherwise in the propagation of the faith, according to his vows. We will follow rapidly here the introduction of a candidate into full membership with the Society; we will trace him, step by step, so that the reader may judge whether he will be trained to that lofty position, so rare in the world, which combines eminent learning with great piety. *Boni simul et eruditi pauci inveniantur*, was a maxim before the days of St. Ignatius; it was his earnest wish, and it has ever been the aim of the Order, to combine the two, learning and virtue in their members.

We will suppose a young man of good dispositions and religious turn of mind, whose education is pretty well advanced, presenting himself as a candidate. Such is the ordinary character of candidates, as we ourselves, viewing from without, have generally noticed them. As the Society excludes honor and wealth, it is clear that human ambition cannot be a motive cause to induce them to seek membership. The candidate being admitted into the novitiate, passes through the course of *Spiritual Exercises* as an introduction to the new life in which he is about to engage. These exercises last four weeks, each week having its special considerations. The title comprises the great objects contemplated by the Exercises thus: "Spiritual Exercises for learning to conquer one's self and regulating the whole of one's life without taking counsel of any disordered affection."

What a marvellous epitome is comprised in these few words? During the first week of the Exercises the novice passes in review his previous life; he contemplates deeply the enormity of sin, and the crime of rebellion against God; he reflects upon the ends of life, he learns to look up ever to heaven, he searches the depths of his own soul, he takes counsel with his conscience; by day and by night he gives himself to prayer and reflection; an hour at midnight is given to devotion to elevate and purify the soul while the world is wrapped in silence and repose. "Happy night that which is added to the days best filled up!"

During the second week the candidate contemplates the life of our Lord, and the mysteries of the Gospel history as if passing before his eyes. He devotes himself boldly and generously to Christ as his leader and commander, he sees "the acts of the Man-God ever working the redemption of the world—they are not merely remembrances and histories of the past; their truth and their infinite power live and last ever present, ready to heal, ready to regenerate at every time the docile soul."

The Exercises however are not merely for contemplation and prayer; they indicate action; the novice endeavors to discover and elect the grade of perfection to which God in his providence calls him.

St. Ignatius says, as the exercises of soldiers are only to prepare them for the day of battle, so these exercises prepare the soul for the battle of life. The novice has presented before him, as it were, two armies in array; upon the banners of the one are inscribed, *Riches, Honor, Pride*—the commander full of brilliant but lying promises, is the ancient enemy of mankind, ever enlisting souls to their own destruction. Upon the banners of the other, *Poverty, Reproaches, Humility*, are the device which the lowly, yet lovely Saviour offers to those who would follow Him. Not the novice only, but every man, whether he will or not, is obliged to join the ranks of the one or the other; his own soul pays the forfeit if he choose the dazzling delusions of Satan; it is saved when he becomes a true soldier of the Redeemer. The novice is urged to pray humbly and faithfully to be admitted into the ranks of the Saviour; and he implores the aid of the blessed Virgin to assist him in entering upon the devoted service of her Divine Son.

* This hour of meditation is now generally transferred to some hour during the day.

During the third and fourth weeks the novice has before him for contemplation the loftiest thought that can fill the heart of man, *the Divine Love*. And now, at all times he contemplates the cross and its trials. Affliction, sorrow, and grief are man's inheritance; crosses meet him every where, and the true disciple, who is willing to devote himself to ignominy and death for his master's sake, seeks rather to meet and embrace them, than to fly from them. And what is to support him under trials and affliction—what is his reward for self-denial and mortifications? Earth answers not, but a small, sweet voice whispers to him, "*The Divine Love*."

After four weeks of such training, under an experienced director, when the recesses of the inner life have been explored, it is clear that the postulant must find himself a new being. He has seen his own soul reflected as in a mirror; he has contemplated vice and virtue, good and evil, face to face. He has learned the most difficult lesson in life, that is, to know one's self.

When the candidate has passed through the Exercises, the requirements and duties of the Society, according to the Constitutions, are placed fully before him, and it is demanded of him whether or not he is willing to comply with them; will he devote himself, as required, to poverty, humiliation, and suffering, to the dangers and fatigues of foreign missions; will he bear injuries, false testimonies, reproaches for Christ's sake; will he obey his superiors in all things in which there is no sin, will he accept and desire, with all his powers, what Jesus Christ, our Lord, loved and embraced?

Assenting to all these things, he passes through the two years of the novitiate, occupied with prayer, recollection, self-denial, correction of evil inclinations, and the practical study of perfection. At the end of the two years, having gone through a trying ordeal, he is examined and admitted then to binding vows.

At this time, with heart corrected and pride subdued, he commences a prolonged course of rigid studies. Four years or more are given to rhetoric and literature, philosophy, the physical and mathematical sciences; then comes the *regence*, or the teaching of the classes in a college. The young professor passes from four to six years of his life in teaching; beginning with the grammar classes, and rising year by year. After this, a term of from four to six years is devoted to theology, to the study of the Holy Scriptures, of the canon law, of ecclesiastical history, and perhaps of the Oriental languages. When the religious has passed through these courses, he undergoes a close examination, after which, if duly prepared, he is admitted to the priesthood. Matured thus by long courses of study and prayer, the Jesuit is supposed to be prepared for the most trying duties of life; he is armed as well with the lights of the age as with the zeal of his order, which does all things "*ad majorem Dei gloriam*." He is what St. Ignatius wished his disciples to be, "who in every thing, in history, in physics, in philosophy and literature, as in theology, do not remain behind their age, but are able to follow, or even aid its advances, yet without ever forgetting that they are vowed to the defence of religion and to the salvation of souls."

But the Jesuit has not yet gone through with his schooling; it is true, he is now a ripe scholar, a tried man, and a consecrated priest; yet once more has he to return to a year of contemplation and prayer. Apart from the world, apart from books, he enters the tertianship, or the third year of probation. Once again *in schola affectus* he humbles himself before God, and seeks in retirement and prayer, purity of heart and entire devotion in the service of his omnipotent Master. At some period after this year has expired, (perhaps one, perhaps many years,) the Jesuit, if he has given the proper evidences of his entire fitness, is admitted to the last vows of the Society—he receives from the Father-General the *gradus*, and he is now fully *professed*.

"The day of action at length arrived, for the greater glory of God, for the service of his brethren, the Jesuit will be more than ever indifferent to all places, all employments, all situations. He will only repel from him, and that with an invincible refusal, honors and dignities. He respects and admires them in others, as the height of devotion and of a glorious servitude. He too devotes himself, but always to obey, never to command—without reserve, without exception, without return.

"The class of the seventh form at College, the laborious superintendence day and night within the walls of a study room, or a dormitory; China, the Indies, the savages, the unbelievers; the Arabian, the Greek; republics, monarchies; the heat of the tropics, the ices of the north; heresy, unbelief; the country, the cities; the bloody resistance of the barbarian, the polished struggles of civilization; the mission, the confessional; the pulpit, studious re-

searches; prisons, hospitals, lazarettos, armies; honor, ignominy; persecution, justice; liberty, dungeons; favor, martyrdom; provided that Jesus Christ be announced, the glory of God propagated, souls saved, all is to the Jesuit equally indifferent. Such is the man whom it has been the object of the constitutions to give to the apostolate. Doubtless we may lament before God that we do not always attain this end with the persevering courage which he demands; at all events it must be confessed the end is great and to consecrate thereto one's life, is perhaps to give it some value."

We have thus hastily traced the Jesuit's life from his initiation in the Society to the last vows which he takes as a professed member, which covers a term of from fifteen to twenty years. It is obvious that men thus trained, who have undergone such stringent probation, must be prepared to make a powerful impression on the world, and that they must naturally bring upon themselves, from different sources, almost equal measures of love and hatred. They are men to be in the world, but not of it, therefore the world will hate them. They are not strangers to this. They have bound themselves to suffer persecution for justice' sake; nay, their founder looked upon persecution as their shield and their safe-guard. He therefore prayed that it should follow the Order always as a perpetual blessing. If the faults or errors of some individuals among them have brought obloquy on the Order, more intense hatred has sprung from the inflexible adherence to duty of others. When Mad. de Pompadour wished to have her appearance at court legalised as *dame du palais* of the queen, she wished to deceive the latter by pretensions of repentance and virtue, and she chose the Jesuit De Sacy as her confessor, expecting to find in him a flexible agent to conceal and promote her designs. She was mistaken. De Sacy declined taking upon himself the direction of her conscience unless she would break off from the king, and turn really to solitude and repentance. He did his duty as a Christian priest, but the king's mistress, and her confederate Choiseul, took revenge upon the Order, by obtaining their banishment from France, against the wishes of the whole body of bishops of that monarchy.

We will sketch in the briefest manner the government of the Society, and point out the landmarks of its history. A thorough system of discipline pervades the Order throughout. "Obedience is the first duty of the soldier," is a military axiom; the Jesuit also acknowledges it. He is bound to obey his superiors in all things which are in themselves lawful. The officers of the Society are the Father-General, resident at Rome, elected by delegates or electors, two from each province, (chosen by the professed members throughout the world,) for life; but subject to impeachment, which, however, has never yet taken place, and probably never will. The general has a number of consultors, drawn from different nations, with whom he has to take counsel; and an admonitor, who stands by him to admonish him in regard to personal affairs. These are all appointed by the Society. The general has the authority over the Society that the commander-in-chief has over an army, subject however to the Holy See, just as the commander of our army is subject to the president.

The other officers, (appointed for a term of years) are Provincials or superiors of the Order in their respective provinces, and a local superior over every religious house of the Order. The officers have likewise their Counsellors and Admonitors. They are bound to hear advice on all grave questions, but to act each on his own judgment and decision.

"Such is the form of government of the Society; the unity of power, with multiplicity of consulting opinions. Wisdom possesses thus all its light, and action all its force."

The Society dates from 1534, when it was founded by St. Ignatius of Loyola, whose conversion from the soldier and the worldling as he lay wounded in the castle of his father, to a soldier of the cross and a servant of Christ, is so familiar to the world. His illustrious companions *ab origine*, are all historical names, Lainez, Salmeron, Bobadilla, Francis Xavier, Rodriguez, and Pierre Le Febvre.

St. Ignatius is the author of the *Spiritual Exercises* and the *Constitutions*, which have given to the Jesuits their distinctive character. Pope Paul III., by a special Bull, formally established the Society in 1540, with extraordinary privileges. By the Constitutions the members are bound to special obedience to the Holy See, to poverty, chastity, and obedience, as all the other orders, but to something more than ordinary obedience, that is, to be ready at all times to go without warning, without preparation, and without recompense, wheresoever their services may be deemed most useful, as missionaries among infidels, heretics, or heathens; and to devote all their powers to the services of the Church, if necessary, at the sacrifice of all temporal goods, and even of life.

itself. Thus a chivalrous devotion has ever marked their steps; they have always been found in the front ranks in times of trial and danger.

St. Ignatius was elected the first general, and he lived to see a great and rapid extension of the Society. After him followed two master-spirits, Lainez and Aquaviva, two of the greatest men of their age. Under their administrations the Society prospered beyond all expectation; the most successful missions were planted in every part of the world. But as the Society came to the world during a great convulsion of Christianity, so it lived in perpetual strife with the enemies of the faith under whatever guise they appeared, who kept constantly on the *qui vive* by these devoted champions, determined to destroy by insidious means, those with whom they could not cope in open war. In the course of years, a Pope, Clement XIV, was induced to suppress the Society, in 1773, upon grounds which do not admit of brief discussion. It is a certain fact that the Catholic world felt their loss grievously; nineteen Popes had given their earnest sanction to the Society, the Council of Trent had eulogized their constitutions, and showed so much deference to the Order that when Lainez (who had been sent with Salmeron to sit as theologian with the council) was taken sick, the sittings were suspended and were resumed when he was able to be present. "At the same time these two men, consummate scholars, poor and faithful religious, lodged at Trent in the hospital, swept the rooms served and attended the sick, catechized the children, and asked alms for a living. Ignatius had so directed them, to present apostolic humility united with zeal and learning."

We cannot speak here of the brilliant colleges and schools established every where with unprecedented success; we have seen whole states suffering to this day from their suppression.

In 1814, the Society was re-established by Pope Pius VII, and it is once more in vigorous life and action.

IRISH INTELLIGENCE.

His Grace the Archbishop of Cashel, held a visitation and administered the sacrament of confirmation in Emly on Thursday and Friday, the 15th and 16th ult.; in Tipperary on Sunday and Monday, the 18th and 19th; and in Galbally on Tuesday and Wednesday, the 20 and 21st. His Grace on the day of confirmation in each of the above parishes examined each of the applicants for the holy sacrament; himself, and expressed his gratification at not being obliged to reject a single person. The numbers confirmed were—in Emly about 300; in Tipperary, 1,300; and in Galbally, 800. It is worthy of remark that, in these times of poverty and temptation, whilst amongst those confirmed were some who had been converted from Protestantism to the Catholic Church, there has not been one person induced by bribe or otherwise into the temporary denial of the old true faith in the populous town and parish of Tipperary.—*Limerick Reporter*

DEATH OF THE VERY REV. CHARLES McCaffrey.—Died at his residence, near Omagh, on the 17th Sept., in the 82d year of his age, and the 55th of his sacred ministry, the Very Rev. Charles McCaffrey, P.P., Notary Apostolic of the diocese of Derry.

THE MAYNOOTH COMMISSION.—On Thursday the commissioners proceeded to Maynooth and had an interview with the heads of the college. It is stated that the inquiry will not be conducted at Maynooth, but that the officers connected with the establishment will be required to attend before the commissioners at Dublin Castle.

THE GREAT EXHIBITION.—A writer in the *Evening Packet* touches upon the financial prospect of this great undertaking:—"There is a rumor abroad that the funds of the committee are not yet in a prosperous condition. Now, if this be the case, it is evident that, wherever the fault lies, 'some screw must be loose,' some duty unperformed."

THE IRISH INDUSTRIAL EXHIBITION.—The general committee has announced that the Exhibition shall be finally closed to the public on the 31st of October next, after having been nearly six months open.

BANQUET AT NEW ROSS.—The first of the proposed series of banquets to the independent Irish party came off in the borough of New Ross upon Tuesday. The attendance from the surrounding districts and the enthusiasm of the audience were in every way worthy of the occasion.

ELECTION RIOTS AT LISBURN.—The Belfast papers bring accounts of a most disgraceful scene which was enacted in the town of Lisburn:—"The friends of the independent candidate, Mr. J. J. Richardson, of the Island, were holding one of their usual meetings at the Queen's Arms Hotel, when a mob, shouting 'Ingram for ever,' and 'to hell with the Island,' rushed against the gateway leading to the hotel, and, failing to force an entrance, commenced with bludgeons and stones to smash the windows. In about 10 minutes they made a complete wreck of the front of Mr. Creight's Hotel. The independents armed themselves as well as they were able, and stood against the gateway; but at length they rushed out and charged the aggressors down the street. While they were away another party of the opposition side ran up and finished what their predecessors left unbroken in the front of the Queen's Arms. The mob on both sides had by that time become furious, and a house, in which the committee of Mr. J. J. Richardson was then sitting was attacked by the other party, and seriously injured. In the affray several persons were severely injured. Mr. Jonathan Joseph Richardson, while quietly on his return home, was struck with a stone on the knee. A watchman, Ralph Briggs, received a very desperate cut on the cheek. A lad had his leg dislocated, and several other casualties occurred. Provisionally, no life was lost. The night-watch and the police were not idle, but most of the damage had been so suddenly effected as to prevent precautionary measures. The assailants had armed themselves with 'colts,' made of linen thread, inside of which were pieces of iron. One of these we have seen, and a more murderous weapon it would be difficult to conceive.—Quiet was not restored for a length of time."

THE REVENUE.—It is understood that the revenue returns for the quarter ending the 10th of October next will show a comparative increase much beyond anything recently attained.—*Times*.

COMMERCIAL INTELLIGENCE.—There has been a continuance of fine weather, which has now been usually protracted and highly beneficial to the country. The reports regarding the potato crop still continue various—favorable accounts coming from the midland counties, and more unfavorable from the southern and northern, from Cork, Belfast, &c. Although the accounts are conflicting, it appears to be admitted that, generally, there will be found to be a larger breadth of the crop safe this year than for the past, despite of the allegation that the disease is increasing in its ravages. The corn market continues its upward course and at higher prices; the supply is scanty, and it is asserted that Dublin has not been for a long time so bare of supplies, the extreme prices at which corn has ruled for some months, and the uncertainty of the Russo-Turkish question, having disconcerted our corn merchants, and rendered caution necessary. Reports from the country characterize the trade and state of the country as satisfactory.

SIR JAMES GRAHAM AT QUEENSTOWN.—The Lords of the Admiralty arrived at Queenstown on Thursday, just in time to allow the First Lord to be present at the ceremonial of laying the first stone of the Victoria Pier—a new pier for the use of the royal navy. After the ceremony the company proceeded to the Town Hall at Queenstown, where a sumptuous collation was provided by Mr. Edwards, the contractor for the works.

The following persons are said to be in the field, seeking the honor of sitting for the 'Cite of the Tribes' in St. Stephen's—Sir Thomas N. Redington (late under secretary); Henry Grattan, John Reynolds of Dublin, and Richard A. H. Kirwan of this county.—*Galway Express*.

One of the generals of the Turkish forces is General Sir Charles O'Donnell, of Limerick. It was this gallant general who, at the time the Pope was in exile, recommended the formation of an army of Irishmen to place him again on his throne.

A new floating dock was opened at Limerick, on Wednesday, with great ceremony, before the Lord-lieutenant and the Countess St. Germain.

APPRECIATION OF "INDUSTRY."—The subscriptions towards the "Dargan Industrial Institute" amount to the modest figure of £3,500.

Limerick, Nenagh, Clonmel, and many other districts of the country, complain much of the great scarcity of silver. Copper is also scarce; but tons' weight of "raps" are in circulation.

The *Limerick Reporter* says—"The loaf has grown small by degrees, and beautifully less;" and, in some instances, a description of bread is offered for sale which is neither wholesome nor sizeable."

The *Limerick Chronicle* says—"Several of the most efficient of the constabulary have, within the last month, sent in their resignation, on account of the inadequacy of their pay to the increased duties, and the rise in the markets."

The total amounts of payments on account of the encumbered estates in Ireland, from the commencement of the commissioners' proceedings to the present time, is estimated at £6,500,000.

The whole of the estates of the Earl Mornington, situated in six of the Irish midland counties, are advertised for sale in the Encumbered Estates Courts.

ACCIDENT TO SIR EDWARD BLAKENEY.—It appears by *Saunders* that this highly popular officer, who is at present on his annual tour of inspection, met with a severe accident on Saturday night at Portrush, in the county of Antrim. His servant awkwardly left some portmanteaus and boxes outside the General's door, and on going out the gallant veteran fell over them, and received a severe shock. No further particulars are stated; but, as Sir Edward had been for some time previously in rather delicate health, it is to be feared that his present recovery will not be as rapid as his friends and the public at large could desire.

The troops are to be withdrawn from Roscommon, Ballyshannon, Omagh, and Downpatrick.

THE CHOLERA.—Dublin still continues free from the pestilence. There is a rumor of a case (imported from England) having been discovered in an obscure part of the city, but, happily, it appears that it was only rumor. The authorities, meantime, are bestirring themselves, and the other Poor Law Commissioners and the Sanitary Association are doing all that lies within their province to mitigate the evils of the approaching visitation.

The *Dublin Gazette* contains a proclamation, directing "that in consequence of this country being threatened with a formidable epidemic disease, the provisions of the Nuisances Removal and Diseases Prevention Act shall be at once put in force in every city, borough, and town in Ireland."

No General Board of Health will be appointed in Ireland, the Poor Law Commissioners being constituted by the Medical Charities Act to take the necessary precautionary measures for the prevention of cholera.

Another "Vane Londonderry" epistle appears this week. The Marquis attacks "the miserable economy of a Whig Government," which would not keep up mail-packets between Portpatrick and Donaghadee. If such a line were now set up, "all the gentry and Members of Parliament would desert the Dublin and Holyhead line, for the short sea passage of one hour and a half, or two hours, per Belfast." He declares this measure "important, in my solemn convictions, to the counties of Down and Antrim, in both of which I must from possessions take the deepest interest." He finally hints at "a great public meeting," "to sound the general view."

Mr. Michael Skehan, who left the neighborhood of Killaloe for Melbourne, Australia, about thirteen years ago, has just returned with his wife and five children greatly enriched, after the diggings, and resolved to rest in the Green Isle for the future. We believe that Mr. Skehan has brought with him over ten thousand pounds sterling, besides a very large quantity of gold in nuggets, which he has deposited in the Bank of Ireland, and which, he tells us, the officers of the bank were very much surprised to see. His account of Australia is cheering, so far as active laborers, artisans, men of business, &c., are concerned; but for all others he looked upon the idea of emigrating to the antipodes as nothing short of madness.

THE NAPOLEON OF PEACE.—Some time ago, as Mr. Dargan attempted to pass a railway crossing at a period when persons were prevented from doing so, one of his men, who was standing on duty at the place, would not let him pass. The man, of course, did not know his great employer; but Mr. Dargan retired from the crossing, highly pleased at the faithfulness of his man.—*Waterford News*.

THE HARVEST—THE CROPS.—ROSCOMMON.—Up to the present moment we deferred noticing the ravages which each week was steadily making in the potato crop, but it is useless to cloak the truth any longer, for that a great amount of damage has been done this year is beyond all doubt. All accounts strengthen our belief that there is at least a third or a fourth tainted with the self-same disease that spread such ruin and misery in the never-to-be-forgotten years of '46 and '47. The oat crop also is not near so abundant as last year, being quite short, light, &c., and there being some on the Curlews near this town as yet uncut down, and we actually verging on the borders of October; a bad prospect for the owner.—The hay also is uncommonly scarce, and will be very dear throughout the whole year.—*Boyle Gazette*.

CLARE.—We regret to mention that the potato crop is going fast in every corner of the county. In the neighborhood of Killydserf, we have been assured that the blight is most destructive—the same report, we fear, may be presumed from every district.—*Clare Journal*.

MUNSTER FAIR.—At the great Munster fair, which was held in Limerick on Tuesday, there was a considerable falling off in the number of purchases as compared with the opening fair held last spring.

The accounts from the fairs, held throughout the week, report high prices and good business. Bennett's-Bridge, Ballinacally, and Navan fairs were very good; fat cattle in the latter ranging from 45s. to 50s. per cwt.; widders, 40s. to 60s. (6d. per lb. in sink); pigs, 55s. per cwt.

IRISH BEET-ROOT SUGAR.—Among the reports presented to Parliament by command of her Majesty, last session, one of the most interesting was Sir Robert Kane's "Inquiry into the Composition and Cultivation of the Sugar-Beet in Ireland, and its application to the Manufacture of Sugar." This inquiry was originally undertaken at the request of the Royal Agricultural Improvement Society of Ireland, with a view to give information to Irish agriculturists as to the relative composition and feeding value of different varieties of turnips and of mangold wurzel, and was extended to the sugar-beet with special reference to the value of that plant as a source of sugar. Along with the report an appendix is given, containing a great deal of information as to the chemical composition of the beet, the probable cost of its cultivation in Ireland, and the amount of sugar which may be obtained from Irish-grown beet. From a number of statements furnished by practical agriculturists, it appears that the roots could be delivered at a sugar-manufactory for about 8s or 9s per ton; and as Mr. Maguire, in his recent work on "The Industrial Movement in Ireland," states that the price paid for beet at Mountmellick factory is 15s per ton, we may safely conclude that the cultivation of that crop will give a good profit to the farmer. As regards the success of the beet sugar manufactory, the report is not so very decided. In speaking of the experiments conducted at the Museum of Irish Industry by Dr. Sullivan, although the yield of sugar is said to have been "fully equal to that usually calculated on by the Continental makers," Sir Robert Kane cautiously remarks, "that in considering the position of the manufacture as to Ireland, it must be assumed that the manufacture should be conducted with the most perfect means, most accurate knowledge, with careful economy and judicious business management; for should those conditions be not fulfilled the manufacture would necessarily fail to succeed here, as it should fail elsewhere from the like causes." That the manufacture ought to pay, at present prices, a very large profit on the capital invested, is placed beyond doubt by the following statement of Mr. Maguire, in the work referred to.—"There have been several sales of the Mountmellick sugar in Dublin; and on each occasion the price paid for this sugar—of which about 100 tons were sold up to the month of March last—ranged from 2s to 3s per hundred weight higher than that paid for the best Colonial or cane sugar. I should not wish to base any calculation on this fact; and for this reason, that the price paid was what might be called a 'fancy price,' in consequence of the novelty of the article, which people were anxious to buy as an experiment, or from a desire to assist the undertaking. But one thing it is necessary to state—that the Mountmellick sugar was fully equal, in quality and flavor, to the best cane sugar in the market, and was described as such to me by persons extensively engaged in the trade, and whose judgment could not be questioned. Then, supposing that the beet sugar brings the same price as the cane sugar, or even something less, it must be clear, from the statement of Professor Sullivan, that it will pay. If it bring an average price of even £38 per ton, and can be produced at £18 per ton, it would certainly be a good speculation. Including duty, the cost to the maker would be £28—at the outside £30; and the readers of the Irish trade reports have seen that the prices of the best Mountmellick sugar ranged from £42 to £45 per ton. An average price of £40, or even £38 for the best beet sugar, may be taken as a very moderate and guarded calculation; and, surely, if it can be brought into the market at £28 per ton, duty-paid, it must pay well if sold at £38." With such a rate of profit, the only wonder is that the manufacture of beet sugar does not proceed more rapidly than it seems to have done hitherto. Mr. Maguire calculates that the annual consumption of sugar in Ireland is not less than 50,000 tons; but that, we suspect, is considerably beyond the mark. Assuming it to be correct, and that Ireland could produce a half of the sugar it requires, the cultivation of the roots and the conversion of them into sugar would according to his estimate, give employment to 50,000 persons.—*Spectator*.

IRELAND, PAST AND PRESENT.—The *Galway Vindicator*, puts forward a highly satisfactory statement respecting the improved condition of the country, and the prospect of its attaining a still higher pitch of prosperity, notwithstanding the drawback of another partial failure in the staple food of the people. Though the price of food is looking up, the supply of potatoes is abundant and cheap, and the wages of labor continue fairly remunerative. The emigration has thinned, not drained the labor-market; and, it is to be hoped, if anything can put an end to this weakening of the social body, that good wages and a cheap and plentiful supply of food will have that effect. Landlords are now receiving their rents pretty punctually, and farmers have every reason to be thankful for the well-paying state of the markets, so that the country expects that between both the honest laborer will henceforth be sufficiently remunerated, and encouraged to remain in the land of his forefathers. As the emigration has caused a renewed demand for agricultural labor, this demand takes its supply from the

workhouses. Generally speaking, the workhouses now contain only children and infirm, and thus we have a diminution of those heavy rates that pressed so heavily on industry. The gross number of inmates in our workhouse in September, 1852, was 1,768; and on the 25th of September, 1853, the numbers were 1,152, exhibiting a decrease of 616, more than one-third as compared with the numbers last year. The landlord race has died out, or has been greatly reformed by the teachings of the last few years. The extravagant, drinking, foxhunting, ascendancy, Church and State men, belong to times before the famine. The fossil remains and the traditions of those human curiosities will be occasionally dug up (in books) or referred to in the localities in which they figured as specimens of a by-gone barbarism. The Encumbered Estates Court and the facilities afforded for the sale of land have produced new men and an improved condition of things. That principle for which we have so long and so anxiously contended has already become a fact, and promises to be a great one. A small proprietary has begun to be established; and this opens the way for the great want of Ireland—an independent middle class. In three years and nine months over 1,500,000 acres have changed hands. 4,200 solvent proprietors have taken the place of something over a thousand of the former encumbered owners, and of those new proprietors 2,718 are of the class of respectable farmers, who purchased up to about £2,000.

THE LATE MR. JOHN O'CONNELL OF GRENAH.—We confess, observes the *Tralee Chronicle*, that it is in his capacity of a fine, hospitable, Irish country gentleman that we could dwell on the recollection of John O'Connell—it may be because he was the friend and companion, in many a well-contested field, many a joyous chase, and at many a social re-union of one from whom we now inherit nought save his good name. Oh! who that has seen John O'Connell as we have, in the days of his boyhood, the 'Chieftain,' as he was properly called, dispensing at Old Grenah his princely hospitality, or—the Lord of the Lakes, who knew every spot amid the mountains of Killarney, which his unrivaled beagles ever bounded over—enterprising the noble stag-hunt—an office for which—a Celt of the Celts—his giant physique so qualified him—who that has seen all this, and then reflects that this gallant, lion-hearted man is now but as a 'clod of the valley'—has died a broken-hearted exile in a foreign land—can withhold a sigh at the vanity which clings around the 'pride of life!'

LEGEND OF THE COUNTY CLARE.—On the west coast of Ireland, near the cliffs of Moher, at some distance out in the bay, the waves appear continually breaking in white foam even on the calmest day. The tradition among the country people is, that a great city was swallowed up there for some great crime, and that it becomes visible once every seven years. And if the person who sees could keep his eyes fixed on it till he reached it, it would then be restored, and he would obtain great wealth. The man who related the legend stated farther, that some years ago some laborers were at work in a field on the hill-side in view of the bay; and one of them, happening to cast his eye seaward, saw the city in all its splendor emerged from the deep. He called to his companions to look at it: but though they were close to him, he could not attract their attention; at last he turned round to see why they could not come, but on looking back when he had succeeded in attracting their attention, the city had disappeared.—*Notes and Queries*.

MARRIAGE BY WHOLESALE.—The quiet old town of Kilkennoa was the scene of much fun and merriment on Saturday last. An entire family, named Quigley, consisting of a brother and three sisters, walked together to the Catholic chapel to get linked in the golden bonds of matrimony to their respective swains and lady-loves.—*Clare Journal*.

MELANCHOLY DEATH BY HYDROPHOBIA.—The late Christopher Commons, a comfortable farmer (sixty-five years of age,) living near Ardbracken, Navan, was bitten by his own terrier dog about the 12th of July last. The dog was found to have gone mad immediately after. Commons remained rather heedless about the small wound inflicted on his face and arm; but after a week he applied to a quack in the county Cavan for his ordinary cure. Trusting in this 'nosetrum,' he went to the salt water for some weeks and remained pretty confident that he was in no danger until Thursday, when he became very nervous, and found an abhorrence of water when offered him to drink. Sensible of his danger, he obtained spiritual attendance for his coming death, which he strongly apprehended. But still hoping for a cure by a quack, he set out for one on Saturday last. The quack on seeing him pronounced him beyond cure; and, although he administered some of his 'specific,' Commons died in his house in five hours after, in spasmodic fits. The body was removed home, and interred in Ardbracken on Wednesday.—*Anglo Celt*.

A Scotchman, passing under the name of Robert James Webster, has killed himself, and attempted to murder a girl, in a house of ill fame at Dublin. The deceased appeared to be about thirty-five years of age; his features indicated a life of hardihood or dissipation. He went to the house on the 30th of last month, and remained there to the 18th inst, spending profusely, and drinking hard, night and day. At one time he pretended to be attached to the Queen's service in the veterinary department; at another, that he had just arrived from Australia. He attached himself to Emma Fawcett, one of the girls of the house. Last Sunday evening he discharged a pistol at this girl, wounding her in the side with a number of shots, but not dangerously; he then fired a pistol into his own breast, and he was found dead. The police have discovered a bag filled with sovereigns and five pistols in the room he occupied. Latterly, his behavior indicated insanity; and the Coroner's inquest has given a verdict of "Temporary derangement."

The sale of the contents of Kirwan's house has led to further discoveries of the low morality of the man. He called himself an "artist," but it appears that he was a mere dauber: he purchased, or got possession less honestly, of water-color paintings by real artists, erased their names and placed his own in their stead. He bought some books which had been presented to students of Trinity College, substituted his name on the fly-leaf, and then produced them as proofs that he was a Trinity man.

WARLIKE MOVEMENT OF THE FLEET.—The Dublin *Merrantile Advertiser*, of Saturday, states that sailing orders for the fleet at Queenstown were hourly expected, and that the officers and sailors were forbidden to leave the ships. Their destination is said to be the Baltic.

Many amiable, but weak minded men, have deemed it possible to bring about a union betwixt the Catholics and Protestants of Ireland. On the Tenant Right question, great assistance was expected from the Presbyterians of the black North: but, as will be seen from the following extract from Mr. Lucas' correspondence in the *Tablet* these hopes have been effectually dispelled. The Catholics of Ireland must rely on themselves alone: a Protestant Irishman is a political as well as a religious monster; and from him no assistance to the cause of Ireland can be expected:

"Looking at the Presbyterians as a political body, and at the most prominent of those engaged to struggle for tenant right, I can only express my opinion that at the present moment, and for some time past, they have been a source of weakness to us instead of strength; that they have played false to us on every point and in every direction: that they have weakened us in Parliament and weakened us out of parliament; that they have betrayed us at the elections, betrayed us on the hustings, betrayed us on the platform, betrayed us in the Council Room, betrayed us in the lobby. I need go no further for, beyond the lobby they have not been able to get.—Having infinitely more electoral power than the Catholics, in proportion to their numbers, if they had the honesty and manliness to use it aright, these slaves of self-interest have not only betrayed us, but they have had the indescribable meanness to betray themselves; and thus the principle of self interest which they devoutly worship has left them just strength enough to betray, where no risk was to be run and some profit was to be hoped, but has left them impotent to acquire the necessary political force which should have enabled them to betray us in the senate house. God knows it has been against the advice of a good many leading Catholics, for whose opinion and position I have the highest respect, that I have labored day and night to promote the union of north and south, and to help to keep together Presbyterians and Catholics in one united phalanx. The absurdity of the attempt is demonstrated by the failure of the experiment. They have proved to be a rotten reed, breaking where they should stand firm, and piercing the hand to which they should give help. For my part—I speak merely my single advice, and I submit it to the judgment of others who are more competent to pronounce—I should be glad if we were to wash our hands of them altogether, and if some means could be found for uniting all the elements of strength existing in those three provinces of Ireland which alone return members to Parliament not hostile to the general interest, for the redress of all the grievances by which this country is afflicted. While the funds of the League have been maintained out of the pockets of small farmers and struggling artisans, to say nothing of Priests, and in other parts, the Presbyterian north, the wealthy, enterprising, industrious, thrifty, stingy Presbyterians of the north, have, in the main, been content to live upon the alms of the south, and to send no money to replenish the Common stock! Union with the south! Why, gentlemen, you must indeed be laughing at us. We have dunned you to your faces in the Council Room; we have urged you with letters through the post; we have tried to shame you through the press; we have proclaimed your short comings at public meetings; but your purses are as rigid as, according to Horace, are the entrails of the husbandman (*dura ilia messorum*), and not a luck-penny could we extract from your tenacious gripe.—Union with the south! Why, we have not had from you even ordinary fair play in a common question of money. What you want is that in the ordinary course of agitation we should collect the money and you should share the benefit of the fund; that in Parliamentary elections we should make the sacrifices and that the members should be yours; and that you should make use of your place in the union to promote treachery and desertion among those whom our sacrifices have sent to Parliament, whenever it will answer your petty and selfish purposes. Once for all, it is impossible to have any alliance upon such terms."

DECREASE OF CRIME IN IRELAND.—The government of Ireland—that is to say, the officials connected with Dublin Castle—have published the statistics of crime and its punishments in this country, for the past year. The report of the inspectors is not a very lively or entertaining document, nor will the general reader find much romantic interest in it. Nevertheless, it is useful in itself, as a thing which may be taken, under certain conditions, as an index of the material and moral status of the country. From this sort of governmental Newgate Calendar with which parliament gratifies us annually, we glean this year some interesting facts. It appears, for example, that the amount of crime which has come under official notice in Ireland has diminished by one-half during the last three years; that is to say, the number of convictions were, in 1849, somewhat over fourteen thousand, as compared with seven thousand and a little more in 1852. This is, indeed, a highly satisfactory announcement. Not for any high value to be set on it as a proof of the sudden growth of a high-toned morality in the country, following on previous depravity, for that is one of those miracles which don't occur in human affairs. But it proves something else which is equally important for us; it proves that the material condition of the country is altered for the better. There is no great and sudden improvement in public morality in Ireland, because it was not needed. Our people, thank Heaven, are, in spite of all their faults and sufferings, an essentially moral and virtuous people, and were radically as much so three, ten, or fifty years ago, as to-day. But a few years since, a succession of unequalled miseries and calamities produced proceedings on the part of the starving masses which rigorous laws stamped with the brand of crime, and which the ministers of those laws punished accordingly. Then the times changed, the causes of these things passed away, and what was called crime proportionately diminished. We shall explain this presently. Looking at the face of the report, prosperous Ulster appears, at first sight, entitled to congratulate itself on its superior morality. But here, too, there is room for explanation; and that explanation, when furnished, affords us reason for mitigating our pride on behalf of our province, and removing any special stigma that may rest on our less fortunate countrymen in the south and west. Let us see how this is. The inspectors of prisons, in their report inform us that, for the last year, the returns of crime in Munster is about two thousand six hundred, as compared with nearly four times that amount in 1847, the year of the terrible famine. In Leinster, two thousand six hundred, as compared with five thousand. In Connaught, one thousand three hundred, as compared with three thousand four hundred. And in

Ulster, one thousand five hundred, as compared with one thousand six hundred. These are the round numbers, quite sufficient for our purpose. Now, what do we find here? That in Munster crime was fourfold more extensive (that is the best word) in the famine year than in 1852. And how account for this? A close examination solves the riddle. Nearly all of what is called crime in Munster in 1847, is found to consist of such offences as famine will excite even the most virtuous to: riots, disturbances, petty thefts of starving men at bakers' shops, turnip and potato fields, breaking of windows in order to be put to jail, and find the food there they could not get outside, and other "crimes" of this character, sprinkled with agrarian outrages, the natural consequences of the savage exercises of what those who look on poor men as mere machines, call the rights of property. This is why the returns of 1852 are so much less than those of three years before; and, as Munster was the greatest sufferer, it naturally furnishes the greatest contrast. But still we find that, excepting Connaught, whose population has been greatly thinned by emigration, Ulster has for the last year, the smallest returns of crime. But here, too, examination of details explains the difference. The excess of the South, and much more than the mere numeral excess, consists of those petty offences that still denote the existence of comparative poverty; and we are bound to confess that, in certain forms of crime, which are the closest tests of general morality, the number is largest in Ulster, though the general return least. We here allude to the offences that bear on the morality of the home (so to say), which are always found to be most numerous in prosperous and wealthy districts, where the religious principles of the people are more lax than in other places. We may, therefore, feel assured that we have no reason whatever to pride ourselves on any superior morality of our province. Ulster has great prosperity and little poverty. With her manufactures and other sources of wealth, she has no inducements to those offences which destitution provokes. If those offences are more numerous in other parts of the country, it is more the people's misfortune than their fault. But even the returns of the inspectors of prisons, dry and matter-of-fact as they are, help, in their own way, to prove what is shown in the book of Dr. Forbes—that, where the old faith prevails most widely amongst the people, there those offences that arise from the sensual passions and depraved inclinations of human nature are fewest.

SWEARING ON A DEAL BOARD.—We mentioned in our last the refusal of the Rev. W. Keogh to be sworn on a Protestant Bible, upon the ground that he did not recognize, in that book, any right or title to the appellation of the word of God. This conduct of the Rev. gentleman has created much surprise, and provoked many uncharitable comments from, the anti-Catholic press. The *Tablet* replies to them as follows:—

"Why should these people try to force upon us their version of the Scriptures, which we condemn and disapprove, and refuse us the benefit of an oath in the way most natural for us to take it? Some of these Protestants are very angry with Mr. Keogh for refusing to do what other men have done before him. It is true that other Catholics—Bishops, Priests, and laymen—have taken the oath on the Protestant Bible, and have thought it lawful to do so; but what is the ground of the difference between those who have thought it lawful and those who think it unlawful? Is it that those who are willing to take an oath upon the Protestant Scriptures think, or mean to imply, that the Protestant version of the Scriptures is indeed the true word of God? No such thing; no Catholic so believes, or can believe, if he know his religion; no Catholic who so takes the oath means to profess his faith in the authorized, that is, in the perverted version, but to do something totally different. The notion amongst those who defend the practise is this:—that any form by which it is agreed beforehand or understood that the taker of the oath means to invoke the name of God is, by the very nature of the case, an invocation of the name of God, an oath, and binding on the conscience. No matter, say they, what the form may be, or however ridiculous or absurd; whether it is to hold up your hand, or to kiss a deal board, or the covers of a book which encloses a pretended and untrue translation of the Word of God. In any case, whether it be the deal board or the book cover, it is the sign or symbol arbitrarily imposed by the civil authority to signify that the swearer attests the name of God. And, as in the one case it cannot be said that the civil power could mean that the deal board was the Word of God, so neither need it be supposed that the civil power means to exact from the swearer a declaration of his belief that the printing within the book covers contains the true and veritable Word of God. Those who object to the practise, deny altogether this mode of putting the case. They say that if the civil power did indeed require a witness to kiss a deal board, or to perform any other indifferent ceremony as a conventional mode of attesting an appeal to the Most High, there would be not the slightest difficulty in a Catholic going through any such appointed ceremonial; but they say, as a matter of fact, that it is not indifferent to the civil power what substance touches the swearer's lips. They say, and they say truly, that the Protestant Scriptures are selected for the oath because they are supposed by the selectors to be the true and unadulterated Word of God. Those who believe otherwise, if they have the good fortune to be Hebrews or Chinese, are permitted to swear in a different fashion, and are not presented with a new Testament at all. They are not presented with it because they do not believe in it, and because for them to take an oath upon a book which they do not reverence as the true and undoubted Word of God, would not merely be objectionable to their own feelings, but repugnant to the very notion under the influence of which the form of oath in our courts of justice and elsewhere has been imposed by Protestant authority. That this last is the true version of the case, speaking in my own private person and my own individual belief, I have no manner of doubt. I am perfectly certain that for a Catholic to take the oath on the Protestant Testament, and to profess at the same time loudly that in so doing he considered an oath on the Protestant Scriptures no more than an oath on a deal board; that he did not mean by kissing the book to profess any reverence for the Protestant Scriptures; and that he had no thought of professing that they were the Word of God; I say I am sure that any Catholic witness who did so would revolt and disgust Protestant feeling, quite as much as, if not a great deal more, than the Rev. Mr. Keogh. The proof of this is the outrageous and insolent attacks by all the organs of Protestantism upon the Rev. Mr. Keogh for his truthful and manly behavior. They all say, or

rather shout at him—What! have you the "audacity to stand up in one of her Majesty's courts of law and declare that sacred volume to be false which contains the version of the Scriptures authorized by law, on which the Queen has taken her coronation oath, and which this Protestant nation believes to be truly the Word of God?"—(*Daily Express*, 21st Sept.)

Let every man speak for himself. I, not certainly standing up in any of her Majesty's courts of law, but here, in the press, speaking in my own proper person, declare that I do not believe that volume to be sacred; that I do believe it to be false; and that whether it is authorized by law—as was, not so very long ago, the hanging, embowelling, mutilating, robbing, and torturing of Catholic Priests and laymen; whether it is the version on which the Queen (God bless her) has taken her coronation oath; or whether this Protestant nation believes it to be the Word of God—all these things are a matter of the purest and simplest indifference to me. I reverence the Queen, but I am not bound to hold her Majesty's opinions upon the Scriptures, upon any matters of religion, or upon any other matter saving those which concern my duties as a good citizen. And as to the authority of law in such a matter, and the belief of the Protestant nation, they truly—as the laws now stand, and as this Protestant nation now shows itself—are grounds, not of simple indifference, but of a strong *prima facie* presumption against anything which they propose to me on such a subject. I do reverence the Holy Scriptures; I do hold them to be the Word of God. So does every Catholic. But for the Protestant Scriptures, the Protestant version—I believe them to be, and to have been, made designedly false, mutilated and corrupt. Why should you push your Protestant Scriptures down my throat? I have nothing to say about them—nothing at least that can justly offend you if you will refrain from insulting all of us by thrusting upon us Scriptures which are not ours—which we have long since formally rejected, and which we will never accept as the Word of God. But if you endeavor to thrust these Scriptures upon us, and if, moreover, you tell us that we are audacious insolent, blasphemous, treasonable and I know not in how many other ways sinful, if we dare to express our adherence to those Scriptures, which we believe to be true, and our rejection of those Scriptures which we believe to be falsified, then we have nothing for it, but to tell you the plain truth, however it may displease you, and however it may be offensive to your ears.

In one word, as it was in the beginning, so it is now and so it will ever be. We receive the Scriptures from the Church, and to us nothing is the Scripture—nothing is the Word of God—except that which comes to us stamped with her authority. Yours, on the contrary, come to us stamped with the Church's disapprobation, and by her authority condemned; and knowing this you have the "insolence," the "audacity," or let me rather hope the thoughtlessness, to ask us and to try to compel us to make, what you intend, a solemn act of worship upon a book which you know, unless you are strangely ignorant, that we religiously condemn.

As my name has been alluded to in this business I have just one word of personal explanation to offer.—I have more than once refused to take the oath on a Protestant Bible on the grounds here stated. Once or twice, having regard to the strong opinion entertained by others to the effect above stated—namely, that on kissing the Protestant Bible I was doing no more than kissing a deal board, I have thought myself under no necessity of inquiring whether the book which I was required to kiss was a Catholic or a Protestant Bible. But when the question is raised in this formal way before the whole empire, and we are told without any circumlocution whatever that in kissing the Protestant Testament we profess our belief in it as the true Scripture of God, I, for one, solemnly declare my intention never again to take an oath without carefully examining the book upon which I am asked to swear, and rejecting the book if I find it not to be my authorized version of the Scriptures—that is, the copy authorized by the One, Holy, Catholic, and Apostolic Church."

Mr. Lucas's resolution is a good one, and we trust will be generally followed. Why should Protestants thrust their version of the Bible, for which we have no more respect than for a deal board, or a butt-brick, upon us?

UNITED STATES.

We read in the *N. Y. Freeman's Journal* of the arrival in New York, of His Excellency, Mgr. Bedini, the Papal Nuncio on the 10th inst. The new Catholic church at New Haven, was dedicated to the worship of Almighty God, by His Excellency on Sunday, the 9th inst.

DEATH OF THE REV. MR. DONOUGH.—The Rev. James McDonough, the venerable pastor of St. James Church, Brooklyn, departed this life in his sixty-first year, at midnight of Wednesday last, after a severe illness of but a few days' duration. Mr. McDonough was a native of Fermanagh county, Ireland, and was for many years a priest in the Diocese of Clogher. Since coming to this country he was unceasingly engaged on the mission in different parts of the Diocese of New York.

The *North China Herald* prints a paragraph, purporting to be news of the American expedition to Japan, now cruising in the neighborhood of the Loo-Choo Islands—"Information has privately reached us, that, while the United States fleet were in the neighborhood of Nipicuan, the Susquehanna and Saratoga went on a cruise Eastward, and touched at several beautiful islands, where they distributed live stock. They also touched at an island named Bonian. To their surprise, they discovered a few European residents, consisting of English, Scotch, Irish, and Spaniards, who had left whalers and established themselves there. Among them were about eleven women.—The Governor of this island is a Scotchman. He claims the island as his own, and has been settled there about twenty years. The Commodore has made a purchase of a piece of land, containing about ten acres, for fifty dollars; it is in a good situation, on one of the best sites, of the harbor, and is intended for a Government coal-depot." The authenticity of this story is doubtful. Strict secrecy has been enjoined on all the officers and crews of Commodore Perry's fleet, and information from other sources is not to be depended on.

PRECOCITY.—The Tyler, Texas, *Telegraph*, of the 10th, says:—A good deal has been said of late about the precocity of American youth, but all that we have seen of them is completely outstripped by a Mexican boy of San Antonio. He attempted to give in his vote at the late election, but from his youthful appearance

his vote was challenged, and it was proven on oath that he was but thirteen years of age. The *Ledger* says that he has a wife and a child one year old, and for the sake of gratifying curiosity, the editor of that paper was led to consult a physician on the subject, and was assured that this "boy" could not have been exceeding eleven years at the time of his marriage.

The *Charleston Catholic Miscellany* makes the following admirable remarks in its last number:—

Miseremini mei, saltem vos amici mei.—Jos.

The Rev. Dr. Leahy, who is in the Wisconsin Penitentiary, condemned to imprisonment for life, has petitioned, through counsel, for a new trial, but his petition has been refused. It is scarcely necessary that we should remind our readers that the Rev. Dr. Leahy is a Protestant minister, a preacher of the Gospel, who came to this city some 18 or 19 months ago, armed with recommendations and testimonials from about 200 of his fellow-ministers of every Protestant denomination in the Northern and Middle States, in order to preach a crusade against Popery. His "religious service" (we are using the very expression of his clerical friends and patrons) was to consist of an obscene lecture, of such a nature that neither children nor females could be allowed to enter. We have not forgotten these things; nor are the citizens of Charleston, Catholic or Protestant, likely soon to forget them. But some of our editors, especially of the religious press, seem to have forgotten all that is past. They yet talk of Leahy as "Monk Leahy," "the ex-Priest," the "ex-Monk," &c. He is none of these. His friends in this city, whether lay or clerical, affected to patronise him, because he was a Protestant preacher. The Baptist, Methodist, and Presbyterian press, and even one of our secular papers, contended that he had a right to vomit his filthy sentiments in public, because he was a "Protestant minister." He was actually admitted to preach in the Presbyterian and Methodist pulpits of Charleston, as a clerical gentleman (God save the mark!) of good standing and well recommended. Has he since then forfeited his ordination, or been deprived of his clerical title? Has he been deposed from the ministry, or excommunicated? If so, please let us be informed when and where it happened. His subsequent crimes (prophesied more or less by Catholics, be it remembered,) cannot rob him of his Protestant ministry and doctorship. It might as well be pretended, that the Torreys, Averys, Doyles and others of the Presbyterian and Methodist clergy, who are now breaking stones in some of our Penitentiaries for kidnapping negroes and other crimes, have lost thereby their clerical status, and are no longer entitled to the prefix of Reverend.

Instead of getting up petitions and urging Executive clemency on behalf of their unfortunate brother, the Parsons strive to disown him and shake him off. In the day of his prosperity they crowded round him, shared with him their pulpit and their parlor, they gave him friendly "advice," and relished exceedingly his filthy, vulgar conversation. But now that he has committed a crime—none of your fashionable, pardonable crimes—but one that hands him over to secular justice, they quit his company, they will not lift a finger in his behalf—they even pretend not to know him; they talk of him as a monk or a priest, or something of that sort. Shame on such base ingratitude! We know that the apostate reaps always as the fruit of his sin not only remorse, but ignominy. But this does not lessen the meanness of his reverend brethren, in abandoning him, like an outcast, to his present fate. He was, we know, a worthless nettle, which in weeding our garden, we, naturally, threw over the Protestant side of the fence. The Parsons reverently took up the nettle, handled it with affection, and for a long time carried it about everywhere as if it were a lovely and marvellous exotic, that must necessarily elicit the admiration and sympathies of their congregations. Now, serpent-like, it has stung the friends that cherished it; and the reverend gentlemen, who bore it about in triumph, on examining their hands, find them not only soiled, but painfully galled and blistered. Hence they have dropped it; disowned it, abused it, and now they try to make men forget that they ever loved it, and held it dear. But we shall take good care that it be not forgotten; and from time to time we shall remind our readers, Protestant and Catholic, of the Rev. Dr. Leahy, Protestant minister in good standing, who was welcomed here in Charleston by his brother-ministers, because he came with insult and outrage, with ribaldry and obscenity, and, if necessary, with riot and bloodshed, to bear witness against Popery; and who now lies under sentence of the law for the cold-blooded murder of a rival paramour!

A ROW AMONGST THE MISSIONARIES.—For many years the Sandwich Islands have been at the mercy of these gentry, who have not neglected to make a good use of their opportunities—"privileges" the Saints call them—to enrich themselves at the expense of their miserable converts. Whilst the families and wealth of these Missionaries have been increasing, the population of the Islands has still more rapidly diminished. At last however, a spirit has been evoked which promises to drive the hypocritical scoundrels, who have worked such havoc amongst the fairest regions of the Pacific, from the place which they have so long occupied, to their own aggrandisement, but the ruin of the natives.

By the last advices from the Sandwich Islands we learn that large meetings of the people had been held, and petitions adopted and numerous signed praying the King to banish from his Councils the Reverend gentlemen who to their functions as ministers of a heavenly, add those of ministers of an earthly sovereignty. The following are amongst the "Resolutions" passed at these meetings:—

Resolved, That the Ministers of Finance and Public Instruction, members of his Majesty's present cabinet are not so fortunate as to have either the confidence or esteem of this meeting, nor, as we believe, of any considerable portion of his Majesty's native subjects, or of foreign resident citizens throughout his kingdom and that their retention in office is in direct opposition to the wishes and interests of a very large majority of the natives and citizens of the Sandwich Islands.

Resolved, That these same Ministers, having the command of the principal channels of influence, viz., Treasure, education, and the almost absolute control of government patronage, have most willfully neglected their duty in not using the means within their control to protect the people from the pestilence which is now depopulating the islands. That, instead of devoting themselves to the public good, they have ever sought their own aggrandisement, regardless alike of the high duties devolving upon them, or of the evils necessarily following their malfeasance in office.

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 21, 1853.

NEWS OF THE WEEK.

By the last accounts, Cholera was subsiding in those districts where it had first made its appearance; but several fatal cases had occurred in Liverpool, where the disease was steadily increasing. The Queen remains in Scotland, and the ministry are starting it in the provinces, whilst in the city, and on the Stock Exchange the most violent excitement prevails. The Funds have fallen lower than at any time since 1849, and the transactions in the money market are compared to those of the epoch of the first French Revolution. Added to this, there is the panic occasioned by the certainty of a considerable deficiency in the grain crops, a deficiency estimated at about one fourth of the crop, and which is not counterbalanced by any excess in the other articles of consumption; the potato crop, it is now admitted, is very seriously, and very generally, affected. From all these unfavorable circumstances a recurrence of a commercial crisis, like that of 1847, is anticipated.

The news from the East is not calculated to restore confidence. Though much is still uncertain, and though the telegraph is, no doubt, freely made use of by reckless stock-jobbers, to influence the money market, we have positive intelligence which seems to leave no doubt of the certainty of war.—The French and British squadrons have, either in whole or in part, taken up a position in front of Constantinople; nominally to protect the Sultan against his turbulent subjects, though the Sultan protests that he needs no such protection, and the Turkish population are tranquil. This attempt to explain away, what is in reality an overt act of hostility, deceives no body; and it is much to be regretted that this same vigorous demonstration of the determination of the great powers of western Europe to oppose the aggressive designs of the Czar, had not been made at an earlier period; as in all probability it would have prevented the occupation of the Principalities by Russian troops, who will now not be very easily dislodged. Indeed the Russian government makes no secret of its intentions to retain possession of the invaded territory until the spring of next year.

Next we have a report that war has actually been declared by Turkey against Russia, contrary to the advice of the Four Powers; but this wants confirmation. It is certain however that a meeting of the Turkish Grand Council was held on the 27th ult., for the express purpose of discussing the question of peace or war; and as Turkey has a very good *casus belli* against Russia, and as it is also certain that the Moslems are highly indignant at the invasion of their territory, the report is by no means incredible. The question of war is but a question of time: sooner or later, Turkey will have to contend with Russia for her existence as a European nation, and perhaps the contest could never commence under more favorable auspices for the former, than at the present moment. The report of the declaration of war caused a still further decline in the British Funds, which fell on the receipt of the intelligence to 91. As a set off to these gloomy prospects, we are told that the Vienna negotiations are about to be resumed; and that Austria—in spite of all the blunders thrown by the artful Nicholas over the tender Francis Joseph—is again ready to act in concert with the Western Powers. Austria has also consented to the release of Kosta, the notorious Hungarian refugee, who was to sail on the 21st ult. from Smyrna, for Boston, on board an American schooner.

The French journals are more occupied with the Emperor's triumphal procession than with the Eastern question: their tone is generally pacific, and seems to indicate the intention of the government to maintain peace at any price, even at the cost of abandoning Turkey to her fate—a fate not long doubtful if she be left to contend single handed with the colossus of the North.

The Grand Duke of Tuscany has again afforded most excellent matter for another frantic Exeter Hall demonstration. The facts of the case are these:—As a salutary precaution against the revolutionary designs of the demagogues, who, under the pretence of religion, have so often and so dangerously disturbed the peace of all the continental governments of Europe, the Tuscan authorities have been compelled to enforce the old laws against proselytising, and the circulating of irreligious, immoral and seditious works. As the principal agents in these illegal acts are emissaries from England, corrupt versions of the Holy Scriptures, and Protestant tracts generally, are included in the category of irreligious, and prohibited books. Whether the law of Tuscany

be good or bad, we are not called upon to pronounce an opinion. Its enforcement has been necessitated by the revolutionary intrigues of Mazzini, who skulking like a coward as he is, exposes his dupes to dangers from which he prudently shrinks; and besides, it is not for a British subject—the subject of a government which persecutes Catholic ecclesiastics, passes Ecclesiastical Titles Bills, and issues Proclamations against the wearing of his ecclesiastical costume by a Catholic Priest—to complain of the harshness or illiberality of the laws of Tuscany.—When the Penal Laws shall have been erased from our Statute Book, it will be time enough for us to set about revising the Criminal Code of other nations. But whether good or bad, as an independent nation, Tuscany has the right to enact and enforce its own laws: and if in their execution, these laws prove unpalatable to Protestant foreigners, the wisest course for the latter to adopt is to keep out of the Tuscan territory; but whilst residing therein they have no right to expect that they shall be permitted to violate its laws with impunity.

To these conditions it seems however that a very zealous, or rather very foolish, Protestant young lady, Miss Cunningham, would not submit. Whether *proprio motu*, or as the agent of others, we know not—Miss Cunningham, whilst travelling with her friends, took it upon herself to thrust her tracts—corrupt versions of the Scriptures—and other evangelical trash upon the Tuscan peasantry. She would not be advised by her friends, nor would she take a hint from the authorities—that neither her sex nor her country, could justify her, a stranger, in thus ostentatiously violating the laws of the land in which she had of her own free will, come to dwell—and that if persisted in, the Police could no longer shut their eyes to these repeated infringements of the Tuscan criminal code. Miss Cunningham, unfortunately for herself, would not be warned; and at last the authorities were compelled to notice her conduct. Then commenced a series of lies, and subterfuges, on the part of Miss Cunningham's friends, which will not tend to elevate the character of Englishmen, and Protestants, in the eyes of the Italians. Mrs. Cunningham and party waited on the Police—when asked "where was Miss Cunningham?" they answered—"Oh she was sick—she was too much of an invalid to quit her room." These falsehoods were of no avail; Miss Cunningham had to appear before the tribunals; and, as might have been expected, was committed to prison to stand her trial. The Grand Duke, when applied to, expressed great regret at the circumstances, but, at the same time justly observed, that neither sex nor country could palliate the conduct of Miss Cunningham, and that the law must have its course. The general opinion seems to be, that the trial will be hurried on, so as to cause the unfortunate young lady—who appears to have been the victim of an inordinate craving after notoriety—as little uneasiness as possible; and that the laws of the land having been thus publicly vindicated, she will be set at liberty on condition of leaving the Tuscan dominions. The only danger is, lest the Protestant press of England, by its bluster and insolent bravado, put it out of the Grand Duke's power, consistently with a regard to his dignity, to pursue the line of conduct which his gentle, and benevolent disposition would otherwise lead him to adopt.

In spite of the arrival of the Asia steamer, we have nothing positive on the Eastern Question. One telegraphic report says that the Sultan has not signed the formal declaration of war: another, privately sent to the *Herald*, is to the following effect:—

The *Asia's* news confirms the declaration of war against Russia by the Porte; the latter giving the former Power four weeks to evacuate the Principalities. England and France have notified Russia that they will sustain Turkey.

THE MONTREAL GAZETTE ON MARTYRDOM.

Never, since the days of that eminent Protestant saint and martyr, Titus Oates, who was whip't at the cart's tail for perjury, has the holy Protestant Faith had so glorious a confessor as the editor of the *Montreal Gazette*, lately indicted by the Grand Jury of the Court of Quarter Sessions, for obscenity; never, since the days when St. Paul addressed his last epistle to Timothy, has a more touching address been put forth than that which we had the pleasure to read in last Tuesday's *Gazette*, and in which the writer invokes for himself the sympathy of the public, as for a just man cruelly persecuted—as for a sufferer for righteousness' sake—as for one who is shortly about to be offered up, for having witnessed a good confession of the truth, as it is found in the pages of Dr. —.

The cries of the interesting and innocent victim are wringing in our ears—we hear the groans, which already, in anticipation of his sentence, the amiable sufferer in the cause of obscenity, is uttering. "His bellowings are frightful to hear," as Macaulay says of the illustrious Titus Oates; and moved to compassion at the sound, we are prepared to recognise in James Moir Ferres, another victim of the Man of Sin, and to assign him a niche in the Protestant Val-halla, by the side of Achilli, Lealehy, Maria Monk, and the other saints of the Newgate calendar.

How his co-religionists will relish the attempt, on the part of the editor of the *Montreal Gazette*, to identify his nasty cause with that of their religion—or whether they will feel grateful to him for his efforts to make it appear that, to attack obscenity is to persecute Protestantism—it is not for us to say; the *Montreal Gazette* may be right, though we cannot but think that he will find few sympathisers outside of the brothels. But these matters we leave Protestants to arrange as they please: and if they choose to claim James Moir Ferres as a martyr to their religion, because he has been indicted for advertising

silly and immoral publications, we shall offer no objections. All we can say is, that we do not envy them their choice, and cannot felicitate them, upon their good taste, or respect for decency. He is but the *dirty* martyr at best.

But we cannot so easily, allow to pass certain statements of the *Montreal Gazette*, in which the writer endeavors to distort the facts of the case, and seeks to palliate the enormity of his offence.—He says that he has been indicted "for advertising a Medical Book"—and for publishing what appeared to be "a Medical Book." Both these statements are deliberately false. The editor of the *Montreal Gazette* well knows that the book was not "a Medical Book"—that is, a book for the use of members of the profession; but that it was a book—addressed to non-professional persons, to young men and women, with the object of initiating them into the filthiest and most abominable of practices. The editor of the *Gazette* was, as we have shewn before, fully aware of the nature of the book; for, as we learn from the *Herald*, Protestant gentlemen of this city, medical men of the highest standing in their profession, waited on him, pointed out to him the nature of the book, and the object of the writer; and *urged him, again and again, not to be aiding and abetting in the circulation of a book, so notoriously vile that it had already been stopped at the Post Office, on account of its disgusting immorality, and dangerous tendencies.* To all these remonstrances the editor of the *Gazette* turned a deaf ear. He was hired to do a filthy job, and was determined to earn his beastly wages. He has earned them; and if the position he is in, be a most painful and humiliating one—if he stands branded as the Apostle of obscenity, and be held up to the execration of the public as a sordid and mercenary wretch, who, for a few dollars, is ready to pander to the lowest appetites of man's animal nature—he has but himself to thank for it. In all civilised communities, offences such as his are punished. "Bestiality—circulating obscene books—indecent exposure"—and all such nasty offences—are punished in Protestant, as well as in Catholic, countries; and the perpetrators of them, by the universal consent of mankind, are looked upon, not as champions of the cause of religious liberty, to whom the martyr's crown is due, but as the most infamous of malefactors, for whom are rightly reserved the most ignominious punishments that the law can inflict.

We have, as we said last week, no wish to prejudice the unhappy man's case; but if he will be so ill advised as to challenge admiration as a martyr, he must expect to be shown up in his proper colors, as a very nasty criminal, guilty of one of the meanest, and most loathsome offences, of which a man can be accused. If he is wise, the editor of the *Montreal Gazette* will refrain from thrusting himself before the public as a martyr. We shall leave him to be dealt with as he deserves by the laws of the country.

If our French Canadian fellow citizens ever cast their eyes over the pages of our Anglo Saxon, and Protestant Journals, they must feel amazed, if not flattered, at the compliments paid to their intelligence, and at the means proposed for their "redemption." Unhappy Jean Baptiste! in the estimation of your highly enlightened, and—for their pure morality—world-renowned Protestant neighbors, you are in a "parlous state": your cows are small, and give but little milk; your fields are badly tilled; your account at your bankers is but small; and, of course, as the necessary consequence of all these enormities, your account in heaven's chancery presents a sad balance against you. You are but a lost Jean Baptiste, if the Anglo Saxons do not redeem you.

Listen to the crimes which the recording angel of the *Sun* has set down against you—Oh unhappy Papists of Lower Canada—your "inwards," and your "outwards," rise in judgment against you—physically, morally, and spiritually, you are degraded—in your cows, in your boots, and in your tobacco, you are condemned into everlasting redemption. We will read the charges against you—And first for your "outwards":—

"You stick to the grey coat and pantaloons, surmounted by the blue bag for a cap, which never leaves your head except when you perform one of your very frequent salutations. To these it must be added that your shoes or boots are home-made, and of course not much like anybody's else."—*Sun 15th inst.*

And this is more masters than you can deny: you stand convicted of dressing plainly, decently, and economically, in a manner befitting your occupation, and your means. It seems also, from your "very frequent salutations" that, in spite of your poverty in many cases, and your unpretending exterior, you still have the feelings and manners of gentlemen, that in fact you practise the absurd precept of the Apostle, "Be courteous." Well, and with a safe conscience, may your Anglo-Saxon Protestant neighbor reproach you with this, for no one will ever dream of retorting the charge upon him, or taxing him with a like weakness. Rough, coarse, and brutal, in manner and speech, he, at least, is never guilty of "frequent salutations" beyond a "God D—," or "D— your soul;" he, at least knows how to behave himself as becomes a man, a Briton, or a true bred Yankee. And then, for your "inwards"—Alas Jean Baptiste, what a sad state they are in!—

"One might say behold a vacuum; but no; there is no such thing as a vacuum in nature; and there is here something which has learned to speak, to go through an ancient form of practise styled *farming* and another form styled *worship*. Your only intellectual culture is of the lowest kind."—*Id.*

It is also down against you, in black and white, that though fond of amusements, you demur to incurring expenses which you can ill afford: and that though you

did not come to the Provincial Exhibition, you will abandon your farm, leave even your crops to decay, to hurry off with your wife and children, to Mass—"an ancient practice styled *worship*,"—towards an ancient, and—in all thoroughly Protestant and go-ahead countries—obsolete Being "*styled God*."—No, Jean Baptiste—there is no use attempting to deny it; you stand convicted, of neglect of farming, and a superstitious reverence for your Creator; you plainly care more about your soul than you do about your crops; and to save the first, you would evidently, if necessary, leave the other to decay. Besides, you care not to gratify yourself with costly indulgences.—Jean Baptiste, what can be said in your behalf?—Not much; but we will do our best.

We would throw ourselves on the mercy of the Court: confessing our guilt, and urging a plea in mitigation of punishment. Yes, we confess to the "grey coats;" and, in contrition of heart, we acknowledge the "pantaloons, and the home-made boots." We do not attempt to deny our "very frequent salutations," and admit that we have still a kind, and civil word for all whom we meet, whether friend, or the way-faring man: even in our humble cottages, and amidst our ill ploughed fields, we have retained a courtesy, and refinement of manners, which have been pretty generally banished from all Protestant communities. Yes, gentlemen, we recognise our weaknesses; but trust that by following your example, we may, in a few years, become as boorish and churlish as the most sturdy and enlightened Anglo-Saxon amongst you. With such models before our eyes, we cannot fail to amend.

For our "inwards" we likewise offer no defence. We confess that we live honestly and soberly, and that although no way averse to innocent amusements, we do not like incurring debts which we cannot pay. We admit also our sad want of information in the arts of cheating our neighbors, and grinding the poor—of bill-shaving, and fraudulent bankruptcy—in which you gentlemen are such admirable proficient, and of which you have given us such admirable examples.—For our superstition, that is more the fault of our priests than of ourselves; for they are continually preaching to us, that eternity is longer than time; and that it little profits a man to gain the whole world, and save his crops, if he lose his soul. No doubt gentlemen, with the benefit of your admonitions, the exhortations of your missionaries, and the attentive perusal of the immoral, irreligious, and obscene works which you take such pains to circulate amongst us—we shall in time throw off these superstitions, together with grey coats, blue bonnets, and marvellous boots, and become altogether like one of yourselves. Have patience with us gentlemen, and we will rapidly improve.

And in the meantime, in mitigation of punishment, we would urge the advantages which you have derived from our wickedness. If we have not contributed much to your Exhibition, we have cost still less to your Penitentiary; and our "ancient form styled *worship*" to that superannuated, and altogether behind the age, Being, "*styled God*," has preserved you from many an expence to which your more enlightened, more progressive, and decidedly Protestant fellow citizens of the Upper Province expose you. Out of our population of 890,171, we furnish you with 38 criminals; whilst, with a population of 952,000, moral and enlightened Upper Canada gives you 100 to take care of, and provide for: "We are cheap" gentlemen, and that ought to say a good deal in our favor; and though our clients are, in the polite language of the brilliant *Sun*—merely *things which have learned to speak*—we would put it to the court if, after all, they are not preferable to *things* which have learned how to lie and cheat, to pick and steal? The Court will, we trust, return a verdict in our favor.

FINDING OF THE COURT.—That Jean Baptiste is very tenacious of the customs of his ancestors.—That the grey coat and pantaloons are proved—that it is found that he has strange boots on his feet, and the fear of God in his heart; that he likes amusements, and is assiduous in worship: that he is an indifferent farmer, but attentive to his religious duties; a bad speculator, but a good Christian; often in church, but seldom in jail.

SENTENCE OF THE COURT.—That Jean Baptiste be allowed to remain as he is, for the term of his natural life.

CITY COUNCIL.—On Monday, a special meeting of this body was held to take into consideration a letter from Col. Gagy, announcing his temporary appointment to the command of the extraordinary police force of two hundred pensioners. On the motion of Councillor Coursol, it was agreed that Colonel Gagy be informed that instructions had been given to Col. Ermatinger to co-operate with him in taking the measures necessary to secure the peace of the city. A strong feeling against placing the command of the city police under the orders of Colonel Gagy seemed to prevail in the Council; and some of the members protested loudly against his appointment, as an insult to the civic authorities; "they neither wanted him, nor the force under his command."

The *Montreal Freeman* has made its appearance before the public, and will continue to be issued twice a week, until its proprietors shall have concluded their arrangements for a tri-weekly publication.

The appearance of our new cotemporary is highly creditable to the proprietors and publishers. For the elegance of its typographical department it is not excelled by any journal in the Province; and its editorials are written with much tact and ability; the selections also are in good taste and interesting.—Altogether we doubt not that the *Montreal Freeman* will rapidly acquire a great popularity, and amply remunerate its proprietors for their expense and trouble.

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

Closely connected with the "cultus sanctorum," is the use which the Catholic Church makes of images, and pictorial representations of sacred persons and subjects, as adjuncts to the Christian's worship of Almighty God. This, even more than the Invocation of Saints, has been made the grounds of the charge of idolatry—or the giving to creature that which is due only to Creator—which Protestants prefer against her. A few words on the use of images and pictures, and the reasons of the Church for allowing their use, may not be out of place ere we conclude our review of this chapter of Mr. Jenkins' invectives against the Catholic Church.

The whole controversy betwixt Catholics and Protestants as to the use of images, and pictorial representations, of sacred persons and subjects, is comprised in the following two questions:—

1. Is it lawful to make, or retain in our temples, such images, or pictorial representations?

2. If it be lawful to do so, how should they be treated?—with respect, or with disrespect?

The Council of Trent answers both these questions. To the first it replies—that it is lawful to make such images, or pictorial representations, and that they should be retained in our temples:—

"Imagines porro Christi, Deiparæ Virginis, et aliorum sanctorum, in templis præsertim habendas et retinendas."—Sessio xxv.

And to the second, the answer as given by the same Council is, that such images or pictures should be treated with due respect:—

"Eisque debitum honorem, et venerationem imperitendam."—Ib. :—

Not however because of any divinity or virtue residing within them on account of which they should be worshipped:—

"Non quod credatur inesse aliqua in iis divinitas, vel virtus, propter quam sint colendæ."—Ib.

But solely because the respect which is paid to them is intended for those whom they are intended to represent:—

"Sed quoniam honos qui eis exhibetur refertur ad prototypa, quæ illæ representant."—Ib.

So that, when we incline the head before, or press our lips to, the image or picture of Christ, or the Saints, it is not to the image, but to Christ Himself that we offer homage—it is not the mere picture of the Saint, but the Saint himself who is represented by the picture, whom we venerate:—

"Ita ut per imagines quas osculamur, et coram quibus caput aperimus et procumbimus, Christum adoremus, et sanctos, quorum illæ similitudinem gerunt, veneremur."—Ib.

This is the doctrine of the Catholic Church: this the sole use of images or pictorial representations which she enjoins, or recommends. Against this doctrine and practice, Protestants protest, as idolatrous: urging the following objections in support of their protest:—

1. That they are repugnant to God's holy Word, as contained in the Decalogue.

2. That they are opposed to the practise of the Church in the first ages of Christianity, and reprobated by the early Fathers.

It is to these objections that we purpose to reply; still begging our readers to bear in mind that we are not attempting to defend, or justify the doctrines or practise of the Catholic Church. The Church requires no defence, stands in need of no justification, from any man; for if she be, what she claims to be—God's Church—then must all her teaching, and all her practises, be pure and holy. Our thesis is—not that the use of images as recommended by the Church is right and proper—but that the objections urged against that use, by Mr. Jenkins and the generality of Protestants, are destitute of any solid foundation.

To the first Protestant objection against the doctrine and practise of the Catholic Church, respecting the use of images, and pictorial representations of sacred persons and subjects, as adjuncts to Christian worship—that such doctrine and practise are repugnant to God's holy Word as contained in the Decalogue—it would be sufficient to reply—that, after all this objection amounts only to this—that such doctrines and practise are contrary to the Bible as he—the individual Protestant objector—understands it; and that, unless the Protestant can show that he is an infallible interpreter of Holy Writ, his objection is worth nothing at all—it being merely the opinion of a fallible individual, for which, in matters of religion, the Catholic does not care one straw. The latter has just as much right to assume that his interpretation of the Bible is the correct one, as has his Protestant opponent: he has, to say the least, quite as good opportunities for forming a correct opinion as to the meaning of God's Word, as has the other: and requires no assistance from any fallible individual whomsoever, in forming his opinions upon all matters connected with religion. If God have not given to him an infallible teacher in the Church, the Catholic will never submit to the humiliation of taking instruction from one who is not commissioned as a teacher, and who has therefore no more authority to teach or expound Scripture, and no better means of arriving at a true knowledge of the meaning of its contents, than he has himself. Either the Bible requires an interpreter or expounder, or it does not. If it does, God Himself, if just, must have appointed one: if it does not, it is the height of impudence for any man to take upon himself to expound, explain, or interpret Scripture, which needs no expounding. In neither case will the Catholic ever deign to submit his private opinion to that of any, or all, of the Protestant ministers who ever wearied their hearers with their prosy and impertinent harangues. The simplest answer then to give to any Protestant, objecting against Catholic doctrine, because opposed to the Bible, is—"My good sir, that is, as you understand it; I understand it differently; and, as I am quite as

good a judge of the true meaning of God's Word as you are, I intend to abide by my interpretation, as you are welcome to do by yours."

And here, as in all disputes about the true meaning of any law, whether human or divine, the controversy must terminate, unless there be a judge, or umpire, in whose decision the contending parties are willing to acquiesce. As Catholics and Protestants recognise no such authority competent to decide betwixt them, it is clear that all disputes betwixt them as to the true meaning of a disputed passage in the Bible—and the meaning of what passage has not been, and may not be, disputed?—must remain for ever undecided: but upon an undecided controversy we have no intention to enter. All that the most rigid rules of controversy can require of us, is to show that the passages in the Bible, cited against us, are susceptible of an interpretation in accordance with our faith, and practise: and therefore we are willing to show how the precepts of the 1st Commandment of the Decalogue can be reconciled with the doctrine and practise of the Catholic Church—That it is lawful to make, and retain in our temples, images, or pictorial representations, of sacred persons or subjects.

The 1st Commandment, may, without doing violence to language, be so understood as to prohibit the making of images—not absolutely—but for a particular purpose; i. e. for the purpose of worshipping them as God, or Gods—or as possessed of some particular divinity, or virtue, residing in them, on account of which they should be worshipped, and by means of which they can help, or grant the prayers of, their votaries. Now as Catholics do not make, or use, images for this purpose, their faith and practise may easily be reconciled with God's Holy Word as contained in the Bible—which is all that we can be called upon to prove.

That the prohibition against the making of images is not absolute—but is directed only against making them for a particular purpose—is pretty clear, both from the positive instructions of the Giver of the Law, Who must have known its real meaning—and from the practise of those to whom it was given, a practise which was never rebuked by the great Lawgiver as an infraction of His divine commands. Thus, though forbidden by God to make unto themselves "a graven thing," Exod. 20, we find in the 25th chapter of the same book that the children of Israel were by Him instructed to make "two Cherubim of beaten gold"—the likenesses of which—"things in heaven above" must have been *supernaturally* revealed to Moses by the Lord; as it is not to be supposed that even Moses any more than any other man, could have had, in virtue of his natural faculties, any intuitive apprehension of the likeness of a "Cherub;" and even at the present day, the most learned commentators, Jews as well as Christians, can at best form but vague conjectures of the likeness of these "graven" or perhaps "molten" images which, by God's command, Moses, and again Solomon, made for the service of the Most High God. From this positive command, and from the absence of any thing like a condemnation of the conduct of Solomon, in making images of oxen, in graving images of Cherubim on the walls, and in working figures of Cherubim in the veil of the temple—2 Par. c. 3.—we may conclude that the prohibition of the Decalogue, against making—"a graven thing"—or—"the likeness of anything that is in heaven above, or in the earth beneath"—was not absolute, but directed only against the making of such images for a particular purpose—viz., worshipping them as God or Gods. This prohibition therefore, is not irreconcilable with the doctrine of the Catholic Church at the present day.—That it is lawful to make, and retain in our temples, images, or pictorial representations, of sacred persons, or subjects.

Nor is it extravagant to suppose that these images, placed by God's command in the holy temple, were designed to subserve some purpose of religious worship. For God does not act capriciously, and all His commands are designed to serve some purpose; now, if these images of the Cherubim were not placed in the temple for a religious purpose, or to subserve some end connected with the worship of God, they must have been placed there for some other purpose; and it is for our opponents—who, admitting that it is lawful to make images, deny that it is lawful to make or use them for a religious purpose—to show for what purpose God commanded them to be made, and placed within the precincts of His holy temple: they will hardly venture to assert that these images were intended merely for ornament, or to please the wandering eyes of the worshippers. We therefore conclude, in the second place, that the prohibition of the Decalogue is not absolute against the making images for religious purposes, or as adjuncts to Divine worship.

We will next examine the second objection which Protestants urge against the making or retaining in our temples, images, or pictorial representations of sacred persons, or subjects—viz., that this custom is opposed to the practise of the Church in the first ages of Christianity, and reprobated by the early Fathers. To this objection we reply, that from the earliest period it was the custom of the Catholic Church to make such images, or pictorial representations—that the Fathers of the Church approved of the custom—and that therefore Protestantism, which condemns it, is not the "OLD RELIGION."

To the antiquity of the custom—the writings of the

* If they had not been, in some sense, likenesses of Cherubim, these statues would have been, not images, but idols.
† Josephus says—Antiq. 111. 6.—that, in his day, no one knew the form of these Cherubim, but that they resembled no creature ever seen by man. Eichenorn, and after him Gosenius, endeavor to identify them with the Persian "griffins," led astray, as much by their sceptical tendencies, as by curious etymological speculations; but the most common opinion, in which Calmet coincides, seems to be that the Cherubim united in one, the figures of the man, the ox, the eagle, and the lion—vide Ezechiel 1. 5.

Christians of the second century—and the paintings and carvings still visible on the walls of those caves in which the violence of persecution compelled the faithful to seek concealment during the celebration of their mysteries—bear incontestable evidence. The artist, who has no theological theories to maintain recognises the fact at once.—"Even during the reign of those emperors by whom the Christians were cruelly persecuted"—says Flaxman in his lectures on Sculpture—"when they were obliged to perform their sacred worship in subterrains, and sepulchral chambers, they ornamented these retreats with sacred portraits and subjects from Scripture"—Tertullian—*De pudicitia*—informs us that in his time it was customary to represent Christ as the Good Shepherd, bearing on His shoulders the lost sheep. It was also common, at the same early period, to represent Him as the Lamb of God; and sometimes under the figure of a fish (*iktus*) a word composed of the initials of the titles, in Greek, of "Jesus Christ the Son of God our Saviour": hence the term often applied to the early converts—"pisciculi."

As the numbers and wealth of the Christians increased, so did the magnificence of their churches, and the ornaments with which the piety of the faithful delighted to adorn them. Sozomen, who wrote about the middle of the IV. century, mentions a famous statue of Christ, in the time of the apostate Julian; and from other early writers, we learn that Constantine commemorated the spot where he received baptism, with the image of a lamb in gold, flanked, on the right by a silver statue of our Saviour, and on the left by one of St. John the Baptist—*Dam. in vita Sylv.* To these we may add the evidence of Eusebius l. vii—who mentions the image of Christ at Paneas, which he had himself seen, adding also that similar images, as well as those of the Apostles SS. Peter and Paul, were to be seen in many other localities. We might cite many other writers of the same age, who bear the clearest testimony to the fact that, long before their time, it was the custom of the Christians to make images, or pictorial representations of sacred persons and subjects: but we have said enough on this part of our thesis.

This custom was approved of by the Church. For of these images, many were employed to decorate the consecrated vessels employed in the celebration of her sacred mysteries; the Chalices as we learn from Tertullian, were almost always thus ornamented. In the Liturgy of St. Chrysostom we find the image of Christ mentioned, and approved of; for the officiating priest is instructed to bow the head before it; and from the hymns of St. Paulinus of Nola, and Prudentius, we learn that, in the IV. century, the images of Christ's Saints, and their sufferings, were pictured over the altars beneath which their relics reposed: a fact which establishes this—that, at that period, as well as in the preceding, the Church recognised the propriety of making, and retaining in the temple, images, and pictorial representations of sacred persons, and subjects.

To this mass of positive testimony in favor of the antiquity of the custom, Protestants oppose—Firstly—Can 36. of the Council of Eliberis, held in Spain, A.D. 305, condemning the practise of painting the objects of religious veneration upon the walls of the churches, "*ne id quod colitur et adoratur in parietibus depingatur*,"—and secondly, a passage in a letter from Epiphanius to John of Jerusalem, A. D. 390, in which the writer relates how, having seen the image of a man painted on a cloth hanging in a certain church, he destroyed it as a violation of the Scriptures.

To these objections we reply. Firstly, that the Canon of Eliberis, quoted against us, is as susceptible of an interpretation in our favor—and secondly—that the passage quoted from Epiphanius is spurious, being manifestly an addition made to the original text of the writer, at a late date.

Remark the wording of the Canon. It is not—*ne id quod depingitur, adoratur*—but—*ne id quod adoratur, depingatur*, and that, not as a general rule, but only—"in parietibus"—on the walls. Moveable paintings, or images, were not condemned, from which we may conclude that, as the Council prohibited the one, it sanctioned the other. If we take into account the epoch at which this Council of Eliberis was held, and the dangers against which it had to guard, the reason for this distinction, and for the prohibition of fixed or immoveable pictures such as frescoes on the walls of the churches, becomes at once apparent. On the 24th of February, A.D. 303, Diocletian, at the instigation of Galerius, had issued his famous edict against the Church of Christ, which was thus obliged to concert measures to evade the fury of her persecutors. Images of Christ and His Saints, immoveably painted on the walls of the churches, would have been exposed to the insult and riddality of the pagan soldier: it was therefore a prudent precaution—A.D. 305—to prohibit such paintings; but at the same time, one which may be, as prudently, neglected now, when the reasons which called it forth, no longer existing, we may safely return to the practise which obtained before the Council of Eliberis.

That the passage attributed to Epiphanius—A.D. 390—is spurious, Ballarmin gives the following reasons for believing:—

1. Its position—occurring in the form of a postscript, ill according with the letter itself, and totally unlike the style of the writer to whom it is attributed; besides, it is well known that the writings of Epiphanius have been subjected to several interpolations by heretics.

2. That this passage, apparently so conclusive, was never cited by the opponents of images, although they used the utmost diligence in raking together everything from the Fathers which could tell in their favor. St. Gregory too, in writing to Serenus, blames him

* Tertullian, *De Bapt.*

as the first Bishop who had ever destroyed an image of Christ or His Saints; and St. Jerome, though professing giving the whole of the letter of Epiphanius in which this passage is said to occur, makes no mention of it: a sure proof, that it was unknown in the V. century, and conclusive to all who are accustomed to sifting evidence.

With these remarks we shall conclude for the present. Having shown, we trust, that we do but follow the practise of the early Church in making, and retaining in our temples, images, or pictorial representations, of sacred persons, and subjects—and that this practise is not condemned by the Word of God, or at variance with the practise of God's chosen people—we propose, in our next, to discuss the question—How should these images or pictures be treated?—with respect, or with disrespect?—and to offer a few observations upon Mr. Jenkins' definitions of idols and idolatry—which like most of his other definitions are exceedingly vague and unsatisfactory.

The Court of Queen's Bench has been in session all the week, but as yet nothing has been done with the cases springing out of the Gavazzi riots: the Bills we understand will be laid before the Grand Jury to-day. We hear that indictments will be preferred against certain individuals from Quebec, as accessories to the murder of Walsh and Donnelly.

We have been authorised by B. Devlin, Esq., Attorney-at-Law, to state that the indictment against James Moir Ferres, for obscenity, was not presented at the instance of the Catholic "Vigilance Committee." The *Gazette*, upon a mere suspicion expressed by the *Minerve*—that it was by that Committee that the prosecution against the unprincipled editor of the former journal had been undertaken—censures the proceedings of that body as inquisitorial, and impertinent; forgetting that a self organized society in London, "the Society for the Suppression of Vice," often took it upon itself to institute actions against lewd and dirty fellows, guilty of offences against common decency, analogous to the nasty crime for which James Moir Ferres is about to answer before the country. The *Minerve* will please copy.

Gavazzi and the Siamese Twins have both been exhibiting at Buffalo during the past week. Every thing passed off quietly; but it is said that Gavazzi is jealous of the superior attractions of the "Twins," for few respectable persons, and no Catholics, took the least notice of him during his visit. The *Buffalo Sentinel* puts him down as a poor specimen of a "Souper," after all; not worth listening to.

We have much pleasure in inserting the following minutes of a meeting of Irish Catholics at St. Catherine's: we trust that their example may be generally followed:—

At a meeting of the Irish Catholics of St. Catherine held on Sunday the 16th inst., for the purpose of giving expression to their sentiments touching the present religious excitement, consequent on the Gavazzi riots, the following resolutions were duly moved, and unanimously adopted:—

Capt. Joseph Malony was called to the chair, and Mr. John Meehan requested to act as secretary.

Resolved, On motion of Mr. Patrick Coughlan, seconded by Mr. James Buckley:—

"That this meeting feels indignant at the efforts of the Protestant portion of the citizens of Quebec, particularly since the Gavazzi riots, as tending to stir up, and enkindle the flames of religious strife and discord."

On motion of Mr. Maurice Power, seconded by Mr. James Coughlan:—

"That although this meeting deeply deplors the excesses that occurred at the Gavazzi riots, it cannot however, withhold its sympathy from those who have been unjustly accused; inasmuch as our common creed and country are attempted to be held up to execration by the Protestant press of this country."

On motion of Mr. James Barry, seconded by Mr. Maurice Dunn:—

"That this meeting views with horror the late attempt at the odious system of Jury-packing, for the purpose of condemning their fellow countrymen; a system which if followed up, would poison the sacred springs of justice, and render trial by Jury "a mockery a delusion, and a snare."

On motion of Mr. William McKennor, seconded by Mr. Michael Manning:—

"That as Irishmen, and Catholics, yielding to no class of her Majesty's subjects in loyalty and attachment to her person, it is our bounden duty to seek for a fair and impartial administration of justice."

On motion of Mr. William Guilfoyle, seconded by Mr. John Griffin:—

"That to counteract such baneful and pernicious efforts, this meeting hails the appointment of the Vigilance Committee of the Irish Catholics of Quebec, as a barrier against any encroachments on their civil and religious rights; and pledges itself when called upon, to sustain it, by whatever means may be legally available."

On motion of Mr. Francis McKennor, seconded by Mr. Cornelius McCarty:—

"That this meeting cannot see without disgust the sectarian and anti-national feelings of the Protestants of Quebec, as displayed against the Superintendent of Police, a gentleman pre-eminently qualified to discharge his official duties with honor and impartiality. The Chairman having left the chair, Mr. Owen O'Sullivan was, on motion duly seconded, called thereto, when the thanks of the meeting were voted to the Chairman for his able and dignified conduct in the chair.

JOHN MEEHAN, Secretary.

St. Catherine, District of Quebec, Oct. 17, 1853.

FOUND,

ON TUESDAY LAST, in ST. JOSEPH STREET, a SMALL PARCEL, which the owner can have by applying to Mr. DOMINICK MOORE, Cemetery Street, and paying the cost of advertising.

FOREIGN INTELLIGENCE.

FRANCE.

The Emperor and Empress are continuing their tour throughout the north of France: everywhere their Majesties are well received.

The government had received a pacific communication from the Emperor of Russia at Olmutz.

Rumors of an intended invasion of Belgium by France are again rife: several German newspapers have been seized at the Post-office in Paris for giving insertion to these rumors.

A manufactory of imitation Champagne wine, made from the rhubarb plant, has just been established near Epernay. It is stated that it will manufacture 4000 to 5000 bottles a-week, at 45 centimes a bottle.

BELGIUM.

Rumors of an impending invasion from France have already found their way into the German journals, which announce, in the most serious manner that Napoleon III. is preparing a manifesto declaring that, resting on the precedent established by Russia towards Turkey, and sanctioned by the Powers, he thinks fit to occupy some Belgian provinces until the Constitution, which he considers a nuisance for himself and the peace of Europe, may have been modified in the way to be dictated by the French autocrat. The manifesto, the German papers add, terminates by the positive declaration that the Emperor nourishes no desire of conquest for himself, and that the occupation has no other object but to secure from disorder his own territory, and that of his royal neighbor, until the required reform shall have been accomplished.

SWEDEN.

The accounts from Stockholm continue to represent the cholera as making very fearful progress. On the 13th ult. there had been 165 attacks and 113 deaths; upon the whole, 2,538 cases and 1,401 deaths. Mr. Ranyyl Schlutt, for some years formerly Mexican vice-consul in Hamburg, had fallen a victim to the disease.

From the account given from Carlsrona, in Sweden, it will appear that the dreadful havoc which the cholera has made has been, in a great measure, attributed to the bad quality of the water, as out of a population of 12,000 inhabitants, there have been 1,767 cases and 932 deaths.

AUSTRIA.

Just before leaving for Olmutz, Count Buol met the representatives of France and England in conference. He stated to the Earl of Westmoreland and M. Lacour, that after the declaration of the western cabinets, that they could not press the Vienna note on the Porte for acceptance, it was impossible to draw up a collective declaration in the form of a protocol.

The semi-official *Correspondence* states that the most perfect understanding subsists between Austria and Russia, especially concerning the Eastern question "Nothing is more likely than that the two Emperors, when met at Olmutz will occupy themselves very seriously with the condition of the Christians of Turkey, as it is their duty so to do." The *Cologne Gazette* intimates that Austria is endeavoring to quarrel with Turkey under the pretext of an indemnity due to Austrian subjects. The *Trieste Gazette* states that Russia demands the province of Trebizond on payment of expenses in occupying the principalities. This province possesses valuable mines and forests, and commands Daghestan and Circassia.

TURKEY.

Convinced by the arguments of the Scheik-ul-Islam, the Ulemas have revoked their late declarations.

The procession of the Bairam, which was to give occasion to a popular demonstration, went off in perfect tranquillity. Extensive measures of precaution had been taken, and the garrison and the police were reinforced by strong detachments of troops and peace officers. The crews of the vessels in the harbor were confined on board their ships. From 15,000 to 20,000 muskets have been taken from the arsenal of St. Irene, and shipped off to Varna.

Another despatch, of the same date, states that the excitement caused by the step taken by the Ulemas threatened the most serious consequences, and that on the 14th ult., the Ambassadors of France and Great Britain resolved to order three French and three British steam-frigates from the fleets in Besika Bay to proceed to Constantinople.

The French Ambassador was the first to take the measure.

The Paris correspondent of the *Times* writing on Tuesday says:—

"The motive assigned for the entry of the four frigates, namely, the protection of the English and French of the faubourgs of Galata and Pera, is not believed to be the real one. No doubt considerable excitement prevails at Constantinople, but that excitement proceeds from the ardor to declare war against Russia; and persons who profess to know the city well do not think that the English or French, or the Christians generally, incur any serious danger. One good effect of the presence of the fleet, or a part of it, will be to convince the non-Mussulman population that the government which protects them is not isolated or abandoned by its allies.

DANUBIAN PRINCIPALITIES.—The Russians were sending reinforcements, and orders had been given for the 3d, 4th, 5th, and 6th corps d'armée to march into the provinces. This will make up about 250,000 men, and even more, with the Cossacks, gendarmes, &c., which always accompany a corps. It would appear to be quite decided that the Russians do not quit these Principalities for the winter. Their contracts for provisions and forage are made for seven and nine months; and it is not likely this would be so

were they expected to be recalled before the spring. Indeed, it is generally assumed as a decided thing.

ALLEGED ATTEMPT BY THE RUSSIAN GENERAL TO POISON THE TURKISH GENERAL.—Prince Gortschakoff had resolved to remove Omer Pacha, and had tried to poison that gallant general who has done so much towards the regeneration of Turkey. A European physician arrived at Constantinople, obtained direction of the military hospital of Schumla. Omer Pacha perceived that this person kept up mysterious relations with Russian spies. Soon after, being warned that there was an intention to poison him, he feigned to be indisposed, and sent for the medical man to attend him. This person went out to prepare a calming potion, which he presented to Omer Pacha to taste it first himself, and as the other refused to do so, he forced him to drink the whole of it. Seeing that the physician then wanted to hurry out, he forced him to remain in the tent, in order that he might judge of the potion. At the end of some hours the physician died from the potion.

CHINA.

FINANCIAL DISTRESS OF THE GOVERNMENT.—The government at Pekin is in the greatest distress for money. On its having announced that a paper circulation was to be issued and forced into currency, all the bankers shut their shops, and though this project has been given up they have not again opened them.

GREAT BRITAIN.

CONSECRATION OF THE RIGHT REV. DR. GOSS.—On Sunday, 20th ult., as previously announced, the Right Rev. Dr. Alexander Goss was consecrated coadjutor Bishop of Liverpool, cum jure successoris. The solemn ceremony took place at Liverpool, in the church of St. Nicholas, Copperas-hill, the consecrating prelate being His Eminence the Cardinal Archbishop of Westminster.

CONVERSIONS.—The Rev. W. Pope, B.A., Christ's College, Cambridge, son of the late incumbent of Trinity Church, Micklelegate, York, and nephew of Archbishop Whately, has just been received into the Catholic Church; also, Miss Matthews, of York. Several other clerical and lay conversions are expected shortly to take place in that and other localities.—*Catholic Standard*.

THE DIOCESE OF BEVERLY.—Mrs. Mearlin and the Misses Woodhall were received into the Church last week by the Very Rev. Canon Walker; and the Misses Popes, sisters of the recent clerical convert, have likewise been reconciled to the Church.

REV. DR. CAHILL, AT ST. PATRICK'S MANCHESTER.—Dr Cahill has been lecturing at this church for the last ten days, and there are rumors of certain conversions. On Sunday the eloquent divine preached two sermons. The collections amounted to upwards of £70. Early in December the very reverend doctor commences a course of lectures on astronomy in the Corn Exchange, in Manchester.

Queen Victoria continues her attendance at "divine service" in the Presbyterian Kirk at Crathie, notwithstanding the wrath of the Puseyites, and the suppressed indignation of "London House."

RUMORED RESIGNATION OF LORD ABERDEEN.—Rumors are current in political circles that Lord Aberdeen has signified his intention of retiring. His Lordship is reported to have made a declaration to a person in high authority, that in his belief, now that Russia has unmasked herself, war is inevitable.—*Bell's Weekly Messenger*.

THE WAGES MOVEMENT.—The disputes between masters and laborers still continue. No improvement has taken place in the aspect of the quarrel at Preston; 2,000 hands are still on strike, and it is expected soon that the employers intend, in their turn, to take aggressive measures, and to turn off all hands and cease all work till labor can be obtained on reasonable terms. On the other hand, an immense co-operation of the operatives seems to be organizing in the neighboring towns. At a monster meeting, held at Preston, on Saturday one of the speakers, stating the result of a tour of sympathy he had made, congratulated his hearers upon the fact that the various districts he had visited had promised double or treble the amount they had yet contributed, if it should be required:—"He had addressed one of the largest meetings ever held in Staleybridge, and they pledged themselves, unconditionally, to support Preston, until this question was settled. Oldham gave a similar pledge, intimating that they would remain at work for the sake of Preston, although they had not yet got their own wages advanced. Ashton and other towns expressed a like determination. Judging from the spirit evinced throughout the various districts, he thought that from £2,000 to £3,000 a week could be obtained, if needed, to support the operatives of Preston." Under these encouragements, the following resolution was proposed, seconded, and carried by the universal acclamation of the meeting:—"That we, the power-loom weavers of Preston, do hereby pledge ourselves never to resume labor until our employers comply with our just demands." At Bury, one large mill, employing six or seven hundred hands, has been entirely brought to a stand still by a strike of the spinners for two pence extra per thousand hanks. No similar demand has been made in the other firms of the town. At Manchester, after a twelve weeks' turn out, neither masters or workmen show any palpable signs of yielding. New hands are coming in, but very slowly. Other strikes have taken place amongst the tin-plate workers at Birmingham, the colliers at Burslem, Staffordshire, and the reelers and spinners at Wigan. The police of Birmingham have also resolved, at a public meeting, to strike on Friday, if their demand of an advance of 2s. a week be not complied with. The strike of the journeymen shoemakers at Plymouth and Devonport has terminated by a general compliance of the masters with the demands of the men.

THE MONEY MARKET.

The funds have been violently affected as well from the great stringency in the Money Market and the rapid advance in the corn markets, as from the warlike aspect of affairs. There was at Mark Lane a further rise of 5s. a quarter in English wheat, and a corresponding advance in other grain. At the London Stock Exchange, on Saturday, Consols, after frequent fluctuations, closed at 91½ for Cash, and 92½ for account—a fall of fully two per cent from the previous day. On Monday after a partial rally the

Consols closed finally at 91½. It is stated in some of the London journals that the Bank of England would make a further application of the screw on Thursday by an advance in the rate of discount to five per cent.

WARLIKE PREPARATIONS.—Our naval correspondent at Woolwich writes that the Lords of the Admiralty have ordered a return of the number of non-commissioned officers and men of the Woolwich division of Royal Marines fit for duty and for embarkation if required.—*Daily News*.

The English Government, it is said, intend to follow the examples of the American and Russian Governments in sending a squadron to Japan. The ships named as likely to form it are the steam-vessels Encounter, Leopard, Stromboli, and Barracouta.

GOLD IN CUMBERLAND.—On Monday last, a party of gentlemen, consisting of Messrs. Shepherd, Whitwell, Chapman, Dear, and Captain Postlethwaite, proceeded from Keswick to Buttermere to explore the ground which Mr. Calvert had described as auriferous. They obtained earth from three different positions, and in two out of the three obtained gold by the process of washing. They found the earth in which the gold is diffused of a singular hue, and though the product of the washings was small, they came to the conclusion that with proper appliances gold could be obtained in a moderate quantity from that district generally. Mr. Chapman, who has recently returned from Australia, describes the geological structure of the district as similar to that in Australia where gold has been obtained.

CROSSING THE ATLANTIC IN LESS THAN FOUR DAYS.—The London *Morning Advertiser* says that it is able to announce, that, by a new and much improved construction of vessels, it will be perfectly practicable to accomplish the voyage between the United States and the United Kingdom in considerable less than four days; in fact, about three days and a half; the ports connecting the old and new worlds being Halifax and Galway. This, says the *Advertiser*, is no speculative statement. It is grounded on experiments which have already been made to test the sailing capabilities of vessels constructed on the new principle.

THE POTATO DISEASE IN SCOTLAND.—Farmers are now busy taking up their potatoes, and although the disease has appeared in a few places where the soil is marshy, the crop is generally sound and most abundant. The quality is of the finest description, and the price likely to become very low, in comparison with the prices of the last seven years.

PROGRESS OF THE CHOLERA.—The cholera as yet seems to be confined mainly to the North-Eastern Counties of England; and though it has broken out in various places in the vicinity, and more than one town in the district, its headquarters are as yet confined to Newcastle-upon-Tyne and Gateshead. After an anxious and arduous week it is gratifying to report that the epidemic at last shows unmistakable signs of abatement—attributable more or less, no doubt, to the more efficient and stringent medical arrangements, brought into operation by the Superintending Medical Inspector of the General Board of Health, making themselves felt, and to the general efforts made with regard to whitewashing, cleansing, thinning overcrowded districts, &c., as well as to the morbus having in some degree spent itself.

The chief obstacle to the promotion of sanitary science lies (says the *Times*) in the vulgar simplicity of the science itself. It has no attractions of mystery, miracle, or depth. We are simply told to clean out our cesspools, improve and extend our systems of drainage, admit the air of heaven into our dwellings, and discontinue the interment of the dead among the abodes of the living. This is "sanitary science," and the very vulgarity of its precepts robs them of their force. It is the scriptural story over again. If we had been bidden to do some great thing we should doubtless have done it, but we were merely directed to "wash and be clean!"

EMIGRATION FROM LIVERPOOL.—The number of persons who left this port during the week, under the regulations of the Government commissioners, was 4,912, all of whom, with the exception of 33s for Melbourne, by the Birmingham, were bound for various parts of the United States.

LORD PALMERSTON.—The "old stager" has been starting it in the Highlands, and Perth and Glasgow have conferred upon him their rights of citizenship. At Perth the Lord Provost prefaced his speech by a flaming panegyric upon the noble Home Secretary for his devotion to the cause of "civil and religious liberty;" and his zeal in thwarting the Pope and the Jesuits. Lord-Palmerston did not feel it necessary to allude in his reply to that part of the Lord Provost's eulogium upon his policy. It shows, however, what way the wind blows, and upon whom the evangelical bigots rest their hopes.

By the 1st of December the betting-houses must cease to exist. In England and Ireland such places must not be kept or used, under stringent penalties or imprisonment. They are declared by the new act to be a common nuisance, and contrary to law. Scotland is exempted from the operation of the new law, and it is open to persons who have not been cured of the mania to resort thither.

RELIGIOUS INSTRUCTION IN ENGLISH PRISONS.—From a Parliamentary paper just issued we find that the number of prisoners of each religious denomination in prisons in England on the 25th of September, was as follows:—Church of England, 16,076; Presbyterians, 496; Dissenters, (all classes), 1,391; Catholics, 2,955; Jews, 45; described as of no religion, 323; not stated of what denomination, 339; total, 21,626.

LEICESTER GAOL INQUIRY.—Mr. Welsby, Captain Williams, and Dr. Baily, the commissioners lately employed in conducting the inquiry at the Birmingham borough gaol, concluded a similar investigation at the Leicester county gaol on Friday, which, says the *Times*, "discovers the same cruelty on the part of the functionaries of the gaol—the same carelessness on that of the visiting justices and inspectors—the same hardness of heart and indifference throughout."

THE VICARAGE OF HENDON.—On Wednesday morning (20th ult.) Mr. Alderman Farebrother attended at Garraway's for the purpose of disposing by auction of "the valuable advowson, perpetual patronage of, and right of presentation to the vicarage of Hendon," described as being delightfully situated, adjoining Lord Tenterden's park, six miles from London. The bidding was brisk up to £8,400; but at that sum it suddenly stopped; and for £8,400 the perpetual patronage and right of presentation to the vicarage of Hendon (population about 4,000) was knocked down. It appeared from the conditions of sale that at one time the celebrated David Garrick was patron of the living.

"At the present moment," says the *Spalding Free Press*, "the bench (Anglican) Bishops stand before the country in a very unfavorable position. They are publicly accused of deeds which, had they been merchants or tradesmen, would have placed them for ever beyond the pale of respectability, even if they had escaped a summons to the felons' bar. The shameful money-grubbing of our Hierarchy and rich pluralists has converted the professed Temple of the Deity into a den of—wringing money-getters. And when we think of the grammar-schools converted into clerical stables—of the perverted charities, where the widows' mite is made to swell the hoard of clerical rapacity—where the stream of benevolence, which ancient [Catholic] piety directed towards the relief of the poor, is turned from its sacred channel, in order that it may pour its abundance into the overflowing coffers of a wealthy priesthood,—we say, when we think of these things, we may, in bitter earnestness, declare that the House of God has, through the conduct of the established priesthood, been converted into a very den of thieves."

At a meeting of the admirers of a Mr. Gladstone who lately separated from the church of England, and became minister of a free church, under the patronage of Sir Culling Eardley, at Torquay, the Rev. gentleman is reported to have said—"The late Archbishop of Canterbury, on the Christmas day before his death, gave to each of his forty-seven grand-children a thousand pounds each, and so this forty-seven thousand pounds paid no legacy duty to the country (hear, hear). The late Archbishop of Canterbury died worth £120,000 in personal property besides his real estates, and yet he never left one six pence to any charitable or benevolent purpose whatever, and that was how he cared for himself. All this and hundreds more of such things he could tell them. He was not now speaking against the Church, but the corruption within her, which was most harrowing to the conscience. Out of the whole bench of bishops there was only one who gave a 'just return of his income' (hear, hear). Soon after the bishops got the majority in the Ecclesiastical Commission: £145,000 fell into their hands, which was intended to have been distributed for the benefit of the whole church. The question as to how it should be distributed was discussed, the first bishop, addressing the other, said—'My Lord, you want a new palace,' and accordingly £24,000 was granted to build this new palace. Another said—'Brother, your stables are much dilapidated,' and £8,000 was allowed for the new episcopal stables, and so it went on until £140,000 was distributed; then there was £5,000 left. 'What shall we do with that?' was next asked; the bishops could not tell how to spend it; they had no use for it, and so it was handed over to the working clergy."

CARRYING MATTERS VERY FAR.—A party of ladies and gentlemen, amounting in all to eleven persons, arrived at Berwick by the North British Railway on Saturday, whence they proceeded in three carriages to the plains of Flodden. They had with them an infant of three or four months old, and the object of their visit appeared to be to have this infant baptized with the waters flowing through the field of Flodden. They were accompanied by a clergyman, reported to belong to Glasgow. The ceremony being concluded, they returned to Berwick, and left again by railway for Edinburgh. The principals of the party were reported to be Americans, and the father of the child is said to have discovered that some of his ancestors were slain with James IV. at the battle of Flodden. Hence his desire to have his child baptized at that memorable locality, and which had induced him to come from New York. At all events, he stated to some of the persons whose services were engaged that he had travelled 3,000 miles for the purpose. He had evidently been acquainted with the district, for he made inquiry after several of its late inhabitants.—*Edinburgh Advertiser*.

DECLINE OF ENGLISH GALLANTRY.—The *London Leader* draws the following not over-flattering picture of the decline of fine and manly people amongst the English nation:—"Some facts of the day show a strange decline in the personal manliness of the people. Last week a husband hunted his wife about a market place, and when in terror she crouched behind a man, that man warned her off, afraid to protect her. When the sweep Cannon maltreated the policeman, a crowd of men looked on, afraid to interfere. A little incident this week shows the same tendency among people of a higher class. A Kingsland omnibus, full of gentlemen, was passing through the city. It was raining very hard at the time, and a lady hailed the 'bus. The conductor thought it a pity not to accommodate her; and, though he had taken more than his number, he put her in, fearing that she should get cold if forced to sit outside. His civility was illegal, however, as the 'bus had its allotted number of passengers. The twelve gentlemen inside objected to the entrance of the lady, and one of them summoned the conductor. The prosecutor admitted that the conductor was always a most civil man; but the magistrate, seeing that the man pleaded guilty, had to fine him 5s. and costs. The cab strike amusingly illustrated the citizens' lack of physical energy—gentlemen felt it grievous to be forced to walk three or four miles. In the police reports daily we find other instances of an inability towards physical action. Two or three men choke up a shopkeeper in a street corner; burglars bully householders with ease; fathers and brothers see daughters and sisters outraged, and never think of raising a hand; a whole neighborhood hear the screams of a wife, and hesitate to interpose. When, fired with military ardor, Londoners rushed to Chobham to witness the glories of mimic war, these soldiers in spirit, if not in fact, were frightened from the field because they could not afford to pay for a vehicle from Chertsey to Chobham. A four-mile march cowed the Cockneys. Englishmen are changed since Wat Tyler struck down the officer who laid insulting hand on his daughter, or since a Lord Mayor aided the King by killing the rebel with his own hand.

MURDER OF A CHILD BY ITS MOTHER.—Yesterday morning, Mr. W. Carter, coroner for East Surrey, proceeded with a long inquiry at the George Canning Tavern, Effra-road, Brixton, relative to the circumstances attending the death of a male child, the offspring of Elizabeth Widgerley, a cook in the service of Mr. Trool, of Dartmouth-house Academy, Tulse-hill, which was strangled on Sunday morning last. The jury having consulted for upwards of half an hour returned a verdict of "Wilful murder" against the mother. The coroner immediately issued his warrant which was placed in the hands of Sergeant Merritt, by whom the wretched woman was apprehended and conveyed to the infirmary of Horse-monger-lane gaol.

The extermination of the Celt proceeds with vigor in the Highlands of Scotland. Cattle take the place of man, and the valueless biped is unhoused, and driven into the caves and quarries of their fatherland, which will no longer be permitted to afford them a habitation. A lady (a Macdonald too), figures as the latest uprooter of her fellow creatures, on the property of Knoydart in the far-famed Glengarry. A shipload of people (280 in number) were lately sent, the *Times* states, to Canada; but sixty families, refused to expatriate themselves, and their cottages uprooted over their heads, and the walls then thrown down, the unfortunate wretches, wailing piteously, betaking themselves to the mountain caves or quarries, in which that wild district abounds. In consequence of the loss of the kelp trade, which enabled the Highlander, as the potato did his Celtic brother in Ireland, to pay a rack-rent whilst himself starved, the population has ceased to have value in the eyes of their landlords, and so, must give way to sheep, for which a ready market is obtained "down south." The *Times* asks what is to be done with the people who are threatened shortly with wholesale eviction by the entire body of Highland proprietors.

THE EASTERN QUESTION DEFINED BY THE "TIMES."
—The Czar demands for the Greek Christian subjects of the Porte all the privileges conceded to Christians of other denominations within the Ottoman dominions. This, at first sight, appears not unreasonable, being, in fact, a provision very like the "most-favored-nation" clause in a commercial treaty, whereby it is stipulated that no State shall ever enjoy greater advantages than the contracting State. But, as we recently explained, there are sundry Christian communities in Turkey not constituted of Turkish subjects, and if the rights of all the Greek Christians are to be equalized with the privileges of these exceptional congregations, all the Greek Christians—that is to say, three-fourths of the population of European Turkey—would pass from the governance of the Porte. A demand to this effect, indeed, would be so plainly extravagant that we cannot imagine it would be overtly maintained. The terms of the Czar, plausible in appearance, involve the enormous error of ranking the great mass of a Sovereign's subjects with a few scattered bodies of aliens. Supposing the vast majority of the European subjects of the Porte were Mussulmans, interspersed only with certain small congregations of Greek and Latin Christians in about equal proportions, the requests of the Emperor Nicholas, as measured by those of some Latin Lord-Protector, would be reasonable enough, and he might fairly ask that whatever the Latins obtained might be conceded also to the Greeks; in short, the whole affair might be adjusted on fair terms of partition, like the affair of the Holy Places. But the truth is, that whereas the Latin Christians, or the clients of France, form an insignificant portion of the Sultan's subjects, the Greek Christians, or the clients of Russia, form the bulk of the whole population; so that legislation for the former class affects no Turkish interest at all, while legislation for the latter affects the sovereignty of the Porte in its own dominions. Christianity according to the Latin rite is the faith, in these parts, of comparatively few persons, and these persons often aliens; Christianity according to the Greek rite is the faith of half the Sultan's subjects. A French Emperor, therefore, in requiring a right of protectorship would require little or nothing, whereas a Russian Emperor by the same demand would be asking for an active partnership in Ottoman sovereignty.

The *Toronto Church*, a Protestant journal has the following excellent remarks upon the "Pilgrim Fathers:—"So far from being lovers of 'civil and religious liberty' as the editor of the *Protestant Guardian* seems to imagine, we believe a more intolerant set of fanatical despots cannot be discovered in the records of modern history. Their notion of 'civil and religious liberty' was, the liberty to banish and exterminate, flog and maim, all whose opinions did not agree with their own. By their laws, an Episcopalian was flogged for calling a Puritan a 'Brownist.' Quakers were compelled to attend their worship, and in 1655, three preachers or exhorters of that peaceful sect, had their ears cut off; and for persevering in exhorting, despite such strong warnings, in 1659 several were hanged, and their bodies thrown naked into shallow pits, while their friends were forbidden to fence their graves against the wolves. Unfortunate Baptists, and members of other sects, were frequently lashed to carts and flogged through the towns, and were thus brought along until they reached the limits of the settlements, where they were branded with the initials 'R' and 'H,' rogues and heretics, and thus turned over to the wolves and bears, in the howling wilderness. Such was 'civil and religious liberty,' as practised by those 'Pilgrim Fathers,' whom the editor of the *Protestant Guardian*, through an unfortunate *lapsus penna*, holds up to the admiration of his readers."

A FAST STORY.—An Englishman was bragging of the speed on English railroads to a Yankee traveller seated at his side in one of the cars of a "fast train," in England. The engine bell was rung as the train neared a station. It suggested to the Yankee an opportunity of "taking down his companion a peg or two."
"What's that noise?" innocently inquired the Yankee.
"We are approaching a town," said the Englishman. "They have to commence ringing about ten miles before they get to a station, or else the train would run by it before the bell could be heard! Wonderful, isn't it? I suppose they haven't invented bells in America yet?"
"Why, yes," replied the Yankee; "we've got bells, but can't use them on our railroads. We run so 'tarnal fast that the train always keeps ahead of the sound. No use whatever the sound never reaches the village till after the train gets by."
"Indeed!" exclaimed the Englishman.
"Fact," said the Yankee, "had to give up bells. Then we tried steam-whistles—but they wouldn't answer neither. I was on a locomotive when the whistle was tried. We were going at a tremendous rate, hurricanes were nowar, and I had to hold my hair on.—We saw a two-horse waggon crossing the track, about five miles a-head and the engineer let the whistle on, screeching like a trooper. It screamed awfully, but it wasn't no use. The next thing I knew, I was picking myself out of a pond by the road side, amid the fragments of the locomotive, dead horses, broken waggon and dead engineer, lying beside me. Just then the whistle came along, mixed up with some frightful oaths that I had heard the engineer use when

he first saw the horses. Poor fellow, he was dead before his voice got to him. After that we tried lights, supposing that these would travel faster than sound. We got some so powerful that the chickens woke up all along the road when we came by, supposing it to be morning. But the locomotive kept ahead of it still, and was in the darkness, with the light close behind it. The inhabitants petitioned against it; they couldn't sleep with so much light in the night time. Finally we had to station electric telegraphs all along the road with signal men to telegraph when the train was in sight; and I have heard that some of the fast trains beat the lightning 15 minutes every 40 miles. But I can't say as that is true—the rest I know to be so."

A TAILOR IN A FIX.—The *Pennsylvanian* gives the ludicrous scene of two young ladies whipping a tailor in the city of Brothly Love, for deceiving them—making love to both. These young lovers meeting together in his place of business, and finding out his game, quickly agreed to unite their forces and give the double dealer what he richly deserved—a complete currying. They dragged him from his shop-board, scratched, pinched, kicked and bit him till they were tired; then each seized a leg and hauled him out of doors and into the gutter, head downwards, until a policeman stayed the proceedings, and took the rival lasses in charge. They were bound over to answer for the breach of the peace; but both expressed a determination to bring a suit against the tailor, Bradley, for "breach of promise."

HOW TO GET RID OF WORMS. THE SIMPLEST THING IN THE WORLD.

You have only to purchase a bottle of M^r Lane's Celebrated Vermifuge, and administer it according to the directions accompanying each vial. It never fails to give immediate relief, and is perfectly safe for young or old. The following testimony, in favor of M^r Lane's Celebrated Vermifuge, was handed us a short time ago.

New York, November 16, 1852.
A friend of mine purchased and administered one bottle of M^r LANE'S CELEBRATED VERMIFUGE to a child of her's, four years old, which brought away between three hundred and four hundred worms—many of them large. The child is now well, and living in Remington place. For further particulars, inquire of Mrs. Hardie, No. 3 Manhattan place.
P. S. Dr. M^r Lane's Celebrated Vermifuge, also his Liver Pills, can now be had at all respectable Drug Stores in this city.
Purchasers will please be careful to ask for, and take none but DR. M^r LANE'S VERMIFUGE. All others, in comparison, are worthless.
WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

NOTICE.

WHEREAS that part of the Act of Incorporation of the College of L'Assomption, which provides, in case of death or resignation, for the election of four of the members of the Corporation of the said College (to replace the deceased or resigned) has become impracticable by the repeal of the Act for the appointing of Parish Officers; an Application will be made to the Legislature, during the next Session of the Provincial Parliament, by the members of the said Corporation, to have the said Act so amended as to provide for the electing of the aforesaid members of the Corporation of the College of L'Assomption.
N. BARRET, Priest, Secretary.
L'Assomption, Oct. 10, 1853.

TO CONTRACTORS AND ARCHITECTS.

TENDERS will be received until the 6th of November next, for the erection of a CHURCH, at SHERRINGTON, of the following dimensions:—Eighty feet long, forty feet wide, and twenty-four feet high. For terms and further particulars apply to Rev. Joseph Gratton, Cure, Sherrington, who will furnish a plan of the building.
N. B. The undertaker will require to furnish two sureties.

NEW BOOKS JUST RECEIVED

- BY THE SUBSCRIBERS,
PRACTICAL PIETY, by St. Francis of Sales, mus. 2 6
PERSONAL SKETCHES, by Sir Jonah Barrington 6 3
THE RISE AND FALL OF THE IRISH NATION, by ditto 5 0
SHANDY MCGUIRE; or Tracks upon Travellers. 2 6
GAZETTEER OF IRELAND, with Maps plates, &c., 2 vols. 20 0
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PONTIFICAL ROMANUM. 3 vols.; beautifully illustrated, and bound in Morocco. Price, 45 0
LIGOUR'S MORAL THEOLOGY (in Latin) 10 vols. 50 0
D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Sts.

INSTITUTION OF THE DEAF & DUMB.

THE DEAF and DUMB INSTITUTION, founded in Montreal in 1849, is re-opened at COTEAU ST. LOUIS.
The Director having visited the principal Deaf and Dumb Institutions of Europe, and acquired a knowledge of how pupils are there treated, will now employ the most effective means of performing the duties devolved upon him. As he will be aided in the work of instruction by several members of the Clerks of the Society of St. Viator, he will be able to give a greater development to the Institution. Among other modifications, he will establish an articulation French class for young pupils, those altogether unable to articulate will be carefully exercised in the study of Labiolgy.
Instructions will be given to all at first in the French tongue; but that the pupils of English origin may communicate more intimately with their parents, a separate class will be opened for them the second year, and their instructions continued in the English language only should the parents so wish.
The course of studies will last at least five years, and instructions will be given during ten months and a half in the year on the following terms:—
For Board and teaching without any furniture, \$5 per month, payable half yearly in advance. Pupils belonging to poor families will be taught and boarded for the moderate sum of \$3 per month.
Externs, unable to pay, will be received gratis, and those able to pay, will give one dollar per month.
N. B. The Legislature having granted an allocation for the support of this new Institution, the Directors will admit gratis any indigent pupils, provided with suitable certificates.
Pupils will be received at the age of 9 years; it is important they should be exercised in writing before their coming to the Institution.
Those advanced in years and of limited intelligence will receive religious instructions only by the language of signs and by teaching them the most essential words. It is to be hoped, after one year's instruction, they will be able to fulfil their religious duties.
The Editors of the English papers are most respectfully requested to publish this advertisement during one month for the interest of the unfortunate deaf mutes.
Montreal, 1st Oct., 1853.

THE METROPOLITAN, FOR OCTOBER.

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

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

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

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

CLUBS SUPPLIED ON THE FOLLOWING TERMS:
3 copies will be sent by mail, (to one address,) for one year, for \$5
6 copies for \$10 13 copies for \$20
No subscription will be received for less than 12 months, commencing, in all cases, with the 1st number of the volume.
A specimen number will be sent gratuitously to such as may wish to act as agents, or otherwise aid in disseminating the Work, on application to the Publishers personally, or by letter prepaid.

ENLARGEMENT OF THE METROPOLITAN.

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

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

BROWNSON'S QUARTERLY REVIEW.

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

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

WANTED,

AS ASSISTANT TEACHER, a Young Man capable of teaching the English language. Besides his salary, he will have the advantage of teaching an Evening School. Apply to M. CARON, Esq., Ste. Marine, Co. Beauharnois.

ST. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties. It is situated in the north-western suburbs of this city, so proverbial for health; and from its retired and elevated position, it enjoys all the benefit of the country air.
The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.
The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS:
The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, half-yearly in advance, is \$150
For Students not learning Greek or Latin, 125
Those who remain at the College during the vacation, will be charged extra, 15
French, Spanish, German, and Drawing, each, per annum, 20
Music, per annum, 40
Use of Piano, per annum, 8
Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges.
No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c.
Rev. P. REILLY, President.

CARD.

MR. ROBERT McANDREW, No. 154, Notre Dame Street, in returning his grateful acknowledgments for the liberal support extended to him since his commencing business in this city, begs to say that he will keep on hand a choice assortment of DRY GOODS, both Staple and Fancy, Wholesale and Retail; and that his Goods will be placed on the most moderate scale of profits. He trusts he will be enabled, by strict attention, to give entire satisfaction to all who may favor him with their custom.
N.B.—For sale by the Subscriber, a choice assortment of STRAW BONNETS, of the latest BRITISH and NEW YORK FASHIONS, LOW FOR CASH.
ROBERT McANDREW.
Montreal, May 11.

MONTREAL STEAM DYE-WORKS.

JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,) 35, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street.

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality.
He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moroccan Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.
N.B. Goods kept subject to the claim of the owner twelve months, and no longer.
Montreal, June 21, 1853.

PROSPECTUS OF THE MONTREAL FREEMAN, AND COMMERCIAL REPORTER.

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

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

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

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

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

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

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

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

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

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

The *Montreal Freeman* will be published Semi-Weekly, (printed on Double Demy Paper, Seven Columns on each page,) until our office arrangements are completed, after which it will be issued *Tri-Weekly*. Subscription—\$3 per annum, delivered in the city; to country subscribers, \$4.

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“(Signed) JOHN B. FITZPATRICK, Bishop of Boston.”

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

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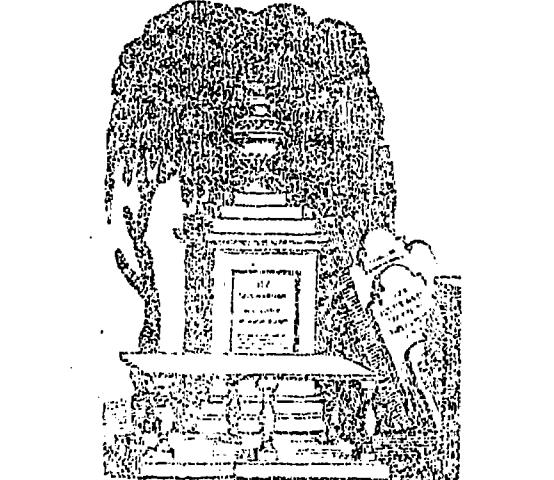
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