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THE BIBLE IN THE MIDDLE AGES.

BY L. C. BUCKINGHAM.

(From the Catholic Standard.)

Mr. Buckingham lays down a series of propositions, and enters upon his proofs in the order of his statement. His propositions are:—1st, that the monks and clergy possessed the Sacred Scriptures; 2nd, that they habitually perused them; 3rd, that they not only read, but diligently studied them, even to the extent of committing the Psalms and the Gospels to memory; 4th, that they circulated them indiscriminately among the laity—the poor as well as the rich; and 5th, that the clergy were enjoined by the Bishops and Abbots and other ecclesiastical authorities to read and expound the Scriptures to those who were unable to read themselves. The proofs adduced in support of each of these propositions are so ample, so strong, so clear, and convincing, that we really cannot conceive how any candid Protestant who may peruse this extremely interesting volume, or rather the first seventy pages of it, which are devoted exclusively to the consideration of this subject, can for one moment longer allow his mind to remain under the influence of those prejudices of religion, education, and society which in too many instances have led to the false conclusion that the Word of God was unread and unheard in the Middle Ages. In our epitome of these proofs we shall follow the order so naturally adopted by our Author. "The matter of possession," observes Mr. Buckingham, "is capable of easy demonstration. In the first place we find that all Priests—and a large number of the monks were in holy orders—were compelled to have in their possession, before they could be ordained, a considerable portion of the Sacred Writing. [And this, be it observed, at a time when paper and the printing press were not invented.] The Canons of Ælfric, about 950, decree that every priest, before he is ordained, must have the arms belonging to his spiritual work, that is, the holy books—namely, the Psalter, the Book of Epistles, and the Book of Gospels, the Missal, the Book of Hymns, the Manual, the Calendar, the Passional, the Penitential, and the Lectionary." Numerous passages to the same effect might be cited from these and other ecclesiastical canons of that period; and to show the value which was set upon the Sacred Writings the work before us abounds with instances in which they were treated as an inestimable treasure. "When the Normans attacked Nantes in 843, killed the Bishop in the Cathedral [St. Thomas of Canterbury was not, it will be observed, the first Bishop whom Norman impiety murdered at the Altar], put to death many of the clergy and monks who had sought refuge within its walls, and carried off a large number of prisoners, one of the captives, taking advantage of a quarrel among the victors, seized upon the Great Bible which had been taken from the Cathedral, and ultimately succeeded in reaching Nantes, having saved only this which the narrator designates 'their greatest treasure' from the wreck" (p. 7.) "Pope Leo III. gave to one Church a copy of the Gospels, bound in pure gold, and studded with precious gems; and to another, one so richly adorned that it weighed more than seventeen pounds. Hincmar, Archbishop of Rheims, in the ninth century, caused the Gospels to be written for his Cathedral, in letters of gold and silver, and bound in plates of gold, resplendent with jewels" (*ibid.*) "Pope Benedict III. presented to the Church of St. Calistus a copy of the Gospels, adorned with plates of gold and silver, weighing nearly seventeen pounds. About the same period the Emperor Michael presented to St. Peter's at Rome a copy of the Gospels, bound in pure gold, and adorned with precious stones. Paul, Abbot of St. Alban's gave to his Church two copies of the Gospels, adorned with gold, silver, and gems (*ibid.*) For every fact mentioned by Mr. Buckingham he gives his authority in a foot note, and one might run on with a narrative of incidents similar to those mentioned, which would occupy pages of our paper; for, as our author truly observes (p. 8), "It is impossible to peruse the lives of any of the Pope's or the biographies of distinguished Priests and laymen of the Middle Ages, or to open a volume of ecclesiastical or monastic history, without encountering innumerable instances of such donations."

An interesting incident in English history, which comes in opportunely at a moment when England is thinking of erecting a statue to the lion-hearted King, is mentioned by Mr. Buckingham to prove at once the huge labor of the monks in transcribing the Holy Scriptures, and the piety and zeal with which these treasures were revered in the Middle Ages. "William de Longchamp, Bishop of Ely, in order to raise the sum of 160 marks, which he contributed towards the ransom of Richard Cœur de Lion from captivity, pledged the precious covers of thirteen copies of the Gospels belonging to his church; and at a visitation of the Treasury of St. Paul's Cathedral, in

1295, by Ralph de Baudoke, the Dean, there were found there twelve copies of the Gospels, bound in silver, some of them decorated with precious stones, one encased in silver-gilt plates, . . . six copies of the Epistles, . . . two copies of the Gospels of St. Matthew and St. Mark, with the Commentary of St. Thomas Aquinas, and two entire Bibles." Of these ancient copies of the Scriptures, several have survived the ravages of time, and of man's cupidity—more ruthless than time. "At Metz there are to be seen a very fine Bible, 700 or 800 years old, and a copy of the 'Greater and Lesser Prophets,' in Saxon characters"; and the researches of Martene, from whom our author quotes, in other churches, more than a century and a quarter ago, were attended with similar results. In the monastic archives "these precious relics of antiquity have been discovered in still greater abundance"; and it has been almost a matter of course to fall upon beautiful MS. copies of the Scriptures, often including the whole Bible, varying from one to nine centuries in age. "Brethwold, Bishop of Salisbury, in the eleventh century, gave to the Abbey of Glastonbury, where he had been a monk, two copies of the Gospels At the destruction of Hyde Abbey, near Winchester, in the twelfth century, there were found ten copies of the Gospels belonging to the monastery; and when William Rufus imposed a heavy tax to pay for the purchase of Normandy, Godfrey, Abbot of Malmesbury, was compelled to strip the precious covers from twelve copies of the Gospels, in order to pay the amount which was levied upon his abbey."

If we consider for a moment the enormous amount of labor which transcription and comparing of these copies of the Scriptures entailed upon the monks upon whom this holy work devolved, it must be admitted that the monastic life in the Ages of Faith was not a life of indolence and sloth. To say nothing of the monastic rules which enjoined much reading, recitation, psalmody and prayer—a matter into which we shall hereafter follow our author the mere manual labor of transcribing upon parchment the multitude of Biblical copies that are known to have existed between the 5th and the 15th centuries, must have been inconceivably great and must have occupied a very considerable portion of the time which the monks had at their disposal. The same evidence by which Mr. Buckingham demonstrates that the clergy possessed the Scriptures in the Middle Ages, also establishes clearly his proposition that the monks labored hard to multiply copies of the Word of God. Equally satisfactory and overwhelming are the proofs that the clergy not only possessed but read and studied the books of Holy Writ. "St. Benedict," says Mabillon, "after modestly declaring that his Rule is but a guide to Christian perfection, avows that those who aspire to the highest excellence must learn the means of attaining it in the Books of the Old and New Testaments, which contain in every page, a perfect rule of Christian life." St. Anthony referred his monks to the same sacred source for the principles which should regulate their conduct: and St. Jerome says, "Cultivate with diligent affection a knowledge of the Scriptures." (pp. 16, 17.) The practice of scriptural reading was strongly enjoined by the Canons of the Council of Pavia; and that these injunctions were faithfully obeyed by Bishops, Priests, and Monks, is amply demonstrated, as our author remarks, by the records of mediæval history. In the monasteries the reading of the different portions of the Bible was so arranged that the monks got through the whole every year.—"It may reasonably be doubted," says Mr. Buckingham, whether many of those who are most vehement in their condemnation of the monks, as enemies to the reading of the Scriptures, surpass those against whom their hostility is directed, in their diligent perusal of the Sacred Volume; and in support of his position he refers to the account of the usage of the Benedictines of Clugni drawn up by Abbot Ulric, for the instruction and guidance of the other monasteries belonging to that illustrious Order, whose great services to the cause of literature even the most inveterate traducers of the monastic system and mediæval manners are forced to admit. And what is true of the Benedictines as regards the diligent perusal of the Bible, may be also said with reference to the other great monastic institutions all over Europe.

But they did not only read the Bible; it was also the practice to commit its sublime contents to memory. On this point the Rules of St. Pachomius, St. Basil, St. Ferreol, and St. Benedict are clear and positive; and so are the Canons of the Church. "At the Eighth Council of Toledo, which was held in 835, it was decreed that no one should be admitted to the priesthood who did not know by heart the whole of the Psalms, the Hymns of the Church, and the Office of Baptism; and it was required that each Bishop should, at stated periods, make a regular in-

quiry through his diocese for the purpose of ascertaining, among other things, whether every priest could rightly interpret the Gospels and Epistles, and whether he knew the whole of the Psalms by heart" (pp. 22, 23.)

"Still [continues our author] it has been maintained by some writers, that this reading and committing to memory was a purely mechanical operation, and that the religious, even when they perused or recited the various portions of the Scriptures, performed a mere lip-service, and did not devote their minds to the study of the book, in the reading of which their time was thus extensively employed.—Thus Tyndale, one of the most prominent of the English Reformers, says,—'The Abbots took the Scriptures from their Monks, lest some should ever bark against the Abbots living, and set up such long service and singing withal, that they should have no time to read in the Bible but with their lips; and other writers have given utterance to similar imputations. Were we disposed to be critical, it might be objected that if the Abbots 'took away the Scriptures from their Monks,' it was clearly a work of supererogation to 'set up long service and singing,' to prevent them from reading that which they had not in their possession; and it might be suggested that the admission of Tyndale, that the Monks were set to 'read in the Bible with their lips,' clearly overthrows his previous allegation that the Scriptures were taken away from them by their superiors. The evidence which already before us will enable us at once to perceive the utter falsity of the charge thus brought against our monastic forefathers; and the spirit of the entire philippic is much akin to that of another passage from the pen of the same amiable and Christian polemic, in which he avers that the custom of continual psalmody was adopted by the Monks merely as a salutary precaution to favor the digestion of their heavy dinners; 'your singing,' he says, 'is but roaring, to stretch out your maws, as do your other gestures and rising at midnight, to make the meat sink to the bottom of the stomach, that he may have perfect digestion and be ready to devour afresh against the next refection;' the charity of which imputation can be likened only to its rationality. Certainly, it would be a very deep and sagacious device, to set men to the daily perusal of a particular book, and to compel them to commit a large portion of it to memory, in order to keep them in entire ignorance of its contents. It is to be feared that such a scheme would have been almost too profound for the comprehension of our mediæval ancestors; and certainly if it was ever attempted, the testimony of history fully proves that it failed most signally to achieve the desired result.

"Seriously, however, it may not be amiss to inquire, whether the reading of the Scriptures by the Monks was accompanied by a careful and diligent study of the sacred volume.

"That such was required of them, both of those who were in holy orders, and of those who wore the simple habit of religion, no one can doubt. The monastic rules are all sufficiently plain upon this point, and the canons of many Councils exhort the Priesthood to become learned in Holy Scripture, as a qualification indispensable to the due discharge of their sacred duties; nor do we find that those who were thus admonished, were backward in the discharge of this obligation.

"Indeed, no one who has ever studied the literature of the Middle Ages, can have failed to perceive in every page of the works of monastic writers which he may have examined, the strongest evidence of the profound and intimate knowledge of the Scriptures, which the authors of these productions must have possessed. It is not so much in the quotations made from the Inspired Volume, though these are generally abundant, as in the general character of their style, that the extent of their biblical learning is eminently and strikingly displayed. The language employed, the imagery introduced, the entire tone of the composition, is essentially and wholly scriptural, and evinces, more clearly than any other species of testimony could evince, their habit of constantly reading and studying the Bible, until their minds had become so imbued with its contents that new thoughts naturally assumed a form, and arrayed themselves in language drawn from it alone. Many examples of this may be cited, in which the bad taste displayed is indisputable, and in which the passing events of their own day are illustrated by comparisons with incidents in Scripture history which may seem to modern apprehension fantastic and absurd; but these incongruous applications of their Biblical learning, are perhaps among the best proofs of the deeply rooted and inveterate habit of infusing the fruit of their scriptural studies into all their productions, the evidences of which pervade the entire body of mediæval literature."

Having proved to demonstration that the monks

possessed, read, and studied profoundly the Sacred Writings, Mr. Buckingham proceeds to establish as incontrovertible the fact that they used enormous labor in multiplying copies of the Scriptures.

"We have already, seen [he says] that each Priest was compelled to possess copies of the Gospels, the Epistles, and the Psalms, before he could be ordained and, as the Monks were the only copyists, the supply of all the copies thus required would have afforded them considerable employment, even if none had been needed by the monastic libraries; but if we take these into account, we shall perceive that the fruits of their diligence afford an ample demonstration of their unwearying industry. But we are not compelled to rest satisfied with such inferential evidence ample direct testimony exists in proof of the constant occupation of the Monks in the transcription of the Sacred Writings. The learned authors of the *Histoire Littéraire de France*, in accounting for the neglect of general literature in that country at the beginning of the eleventh century, especially point to the diligence with which the Monks devoted themselves to the copying of the Scriptures, and of the deficiency of religious works in general, as one of the principal causes of books of a secular character; 'the tenth century,' they remark, 'had not sufficed to repair the losses which literature had sustained in France, in the destruction of books which resulted from the ravages of the Saracens, the Normans, the Hungarians, and the Bulgarians; although great efforts had been made to repair these injuries, books were still very rare, and this rarity threw many obstacles in the way of the prosecution of study; and the Monks who were then almost the only copyists, began by transcribing those books which they deemed most essential; the Scriptures, the Liturgies, the writings of the Fathers, and the canons of the Church engaged all their diligence, so that it was not until time had elapsed, that they could begin to multiply the poets, the orators, and the historians."

The stupid charge that the laity were kept in ignorance of the Word of God, Mr. Buckingham disposes of with great force and effect. We wish we could quote the whole of his argument, which is as cogent in reasoning as it is brilliant in diction; but we must limit ourselves to matters of fact. Mr. Buckingham mentions (pp. 45-47) instances of translations of the Bible into sixteen different modern languages, including English, Gaelic, Gothic, German, Italian, Bohemian, Armenian, Swedish, Flemish, Polish, Russian, and Spanish, including the various dialects of that century—between the 4th and the 14th centuries, and these, as he judiciously remarks, "must obviously have been made for the use of the laity, since the Scriptures were invariably read by the Monks and the clergy in the Latin, then the universal tongue of learned Christendom." And this purpose was frequently declared. "Thus Ælfric avers that he made his translation of the first seven Books of the Old Testament, and part of Job into Anglo-Saxon at the request of Ethelwerd the ealdorman 'for the edification of the simple who knew only that language,'—and Otfrid composed his Harmony of the Four Gospels in French, in the 9th century, to gratify the wish of a noble lady who desired him to undertake that labor for the purpose of providing the common people with a manual of Sacred reading" (p. 48.) Copies of the Scriptures were frequently given by laymen to churches and monasteries, and the magnificence of their covers too often excited the cupidity of barbarians, and led to their destruction in innumerable instances—losses which the Monks labored diligently to supply afterwards. It was a common practice to bequeath Bibles for the express purpose of placing them in conspicuous places in the churches where the laity could read them. "Thus, Thomas de Farnylaw, Chancellor of the Church at York, bequeathed at his death, in 1371, a Bible and Concordance to the Church of Saint Nicholas, at Newcastle, 'there to be chained for common use;—Coelfrith, Abbot of Wearmouth, sent a copy of the entire Bible as a present to the Pope and placed two others in different churches, 'to the end,' says Bede, 'that all who desired to read any chapter in either Testament might be able at once to find what they desired,'—and part of the penance imposed by St. Dunstan upon King Edgar for his abduction of Wulfrith from the Convent of Wilton, was that he should, at his own expense, transmit to every county in the kingdom copies of the Holy Scriptures for the instruction of the people" (pp. 53, 54.) "The Monks exerted themselves actively to induce the laity to read the Sacred Writings. At the Monasteries of St. Pachomius, where infants and adults were educated, all who received instruction were obliged to learn by heart the New Testament and the Psalms. Those who could not read themselves had the Scriptures read for them by the monks and clergy" (*ibid.*) Some monasteries required a high repute solely through the superior of their scriptural expositions;

for instance, the Convent at Chelle, near Paris, which in the time of the Merovingians was resorted to by hundreds of both sexes to listen to the Biblical Lectures of St. Bertilla; and it was from the high renown of the Irish Monasteries for the admirable perfection of their scriptural teaching, that learned men were induced to visit them from every part of Europe" (p. 55). Alcuin, in his letters to Charlemagne informs him, with expressions of intense satisfaction, that the high-born dames, the powerful nobles, and the chivalrous warriors of France, all came to him that he might resolve for them the difficulties they encountered in their reading of the Scriptures.

"The whole Bible," says Sir Thomas More, 'was, long before Wyckliffe's days, by virtuous and well learned men, translated into the English tongue, and by good and godly people with devotion and soberness, well and reverently read,' and the assertion of the illustrious martyr is confirmed by the admission of one of the most eminent of the champions of the Reformation; 'It is not much above one hundred years,' says Cranmer, 'since Scripture hath not been accustomed to be read in the vulgar tongue within this realm; many hundred years before that, it was translated and read in the Saxon's tongue, and when that language waxed old and out of common usage, because folks should not lack the fruit of reading it, it was translated again into the newer language.'

"The Reformation, vaunted as the agency which first rendered the Bible accessible to the laity, crowned its triumph in England by prohibiting the perusal of the Scriptures by the people; the statute of 33 Henry VIII. c. 12, enacted that 'no women not of gentle or noble birth, nor journeymen, artificers, or prentices, should read the Bible or the New Testament in English, to themselves or others, openly or privately;' and the act of 34 Henry VIII. c. 1, forbade the reading of the Scriptures in public, confined the permission to read them aloud to private families to those who were of the rank of lords or gentlemen, and limited the liberty of perusing them personally and in secret, to men who were householders, and to females of noble or gentle birth.—Such restrictions had no existence under the dominion of the Church; even Luther pays this just tribute to her fame, in that remarkable passage in which he declares that 'it was an effect of God's power, that in the Papacy should have remained: in the first place, sacred baptism; secondly, the test of the Holy Gospel, which it was the custom to read from the pulpit in the vernacular tongue of every nation; thirdly, the sacred forgiveness and absolution of sin, as well privately in confession as in public; fourthly, the most holy sacrament of the Altar; and the true character of her action is amply illustrated by the evidence which has passed under our consideration."

Such was the state of biblical culture in ages when the mere parchment used in transcribing a Bible cost about £200, and before printing was thought of. Since that wonderful discovery the multiplication of superb editions of the Scriptures in every known language is the best answer to the malicious, and, indeed, preposterous charge of Protestantism, that the Church is hostile to the dissemination of the knowledge of the Word of God. The Church is undoubtedly opposed to the circulation of spurious translations miscalled Bibles,—she is opposed to the perversion of the Word of God into a mere school-book—she interdicts the laity from reading what they are incapable of understanding without those aids which piety and learning and authority have furnished—in a word, she forbids mankind to wrest the sacred text to their own eternal destruction. But whether in the Ages of Faith, or in these days of hard hearts, selfish ideas, utilitarian notions and latitudinarian theories, her precept and her example have been always the same—to read the Scriptures with humility and accept the approved interpretations with Christian obedience.

CATHOLIC INTELLIGENCE.

CONFIRMATION BY THE BISHOP OF ACHONRY.—On Wednesday, the 6th ult., the Right Rev. Dr. Durcan, Lord Bishop of Achonry, administered the Holy Sacrament of Confirmation to nine hundred and sixty persons of both sexes in the parish of Tubbercurry. It was in this parish the sainted Doctor Hart, Bishop of the above see, who was one of the Irish Prelates that assisted at the General Council of Trent, lived and died. He reached the patriarchal age of one hundred years before God called him to Himself to reward him for his labors. After his return from the sacred council, the penal laws were then so sanguinary in Ireland that the venerable Bishop had to hide himself in the wild glens that stretch from near this town to Lough Esk. The rude altar of stone erected by him at Mass-hill, where he offered every morning, when disengaged from his other sacred duties, the Adorable Sacrifice of the New Law, under the broad canopy of Heaven, surrounded by nearly inaccessible cliffs and rocks, is still to be seen, and is held by the people in the greatest veneration. It was to this secluded spot that the few Priests of the diocese who escaped their infernal and bloodthirsty pursuers were accustomed to come by night to commune with their Bishop. It was here, when the stones of the sanctuary were scattered, the lamp of Faith was kept burning. It was from this wild and uncultivated place, where the "proud invader" never set foot, that the holy Bishop himself, at his advanced age, and often at the risk of life, had to pass over rocks, mountains covered with heath and snow to bring the consolations of religion to his afflicted people, and confirm them in the Faith of their fathers; and when the storm of the Reformation all but swept away the Irish Hierarchy, that their sees might be filled by heretical intruders, Bishop Hart, from his secluded retreat on the borders of the Atlantic, was the strongest connecting link the Irish

Church had with Rome. But, blessed be God, what a happy change! Here, on Wednesday last, the worthy successor of that great Confessor, after a lapse of more than 300 years, meeting in the open day the assembled thousands, and instructing them in the Faith "once delivered to the Saints." After the Confirmation was over his Lordship expressed himself highly pleased at the manner in which most of them answered in the Christian Doctrine. He complimented the worthy old Parish Priest, the Rev. James M'Hugh, and his excellent Curate, for their indefatigable zeal in the salvation of souls. He felt delighted that none were found base enough to sell the priceless pearl of Faith for a mess of porridge, though the poor of the parish, in common with those of nearly every other part of Connaught, had to pass through the terrible ordeal of a protracted famine.—His Lordship also rejoiced to see so many of the Faithful coming forward to be invested with the scapular of the Ever-Immaculate Virgin, and exhorted them all to practice daily a devotion to the Mother of God; and by doing so he promised that the Soupers and lying proselytisers, who are now trading in men's souls, would never get a footing in the parish. After this his Lordship received into the "one fold" Patrick Black, who came publicly forward to renounce the errors of Protestantism. This fact, without any observation, is the most practical and telling comment upon the flourishing state of the Catholic religion in that locality. His Grace, before and after administering the rites of Confirmation, addressed a few words of paternal instruction to the people, in the English and Irish languages. We are informed that notwithstanding the boasting declamations of the Rector of Cong, all his efforts at perversion have proved fruitless. At this moment his meal-schools and strabour conventicles are quite empty, whilst the Catholic people are more fervent than ever in their attendance upon their religious duties.—*Cor. of Tub.*

The health of the Archbishop of Tuam is perfectly restored; and His Grace has been able to undertake the fatigues of a Pastoral visit throughout his diocese, during which he administered the Sacrament of Confirmation to upwards of one thousand persons at Cong.

DIocese of ALBANY.—CONVERSIONS.—The Rev. Jas. O'Sullivan, Pastor of St. Mary's Church, Amsterdam, N. Y., has recently received the following persons into the Catholic Church, at Amsterdam and Johnstown: Henry Wilkins, John Riebold, Jas. Kean, William Egan, Mrs. Martha Campion, Mrs. Isabella Carney, Mrs. Susan Toomey. These conversions say much for the zeal and devotion of the Rev. Pastor of St. Mary's, Amsterdam.—*N. Y. Freeman.*

IRISH INTELLIGENCE.

SLIGO ELECTION.—Mr. Sadlier's return is to be contested in the House of Commons. A meeting, which was attended by some of the Catholic clergy of the town and neighborhood, took place a few days since, when resolutions were adopted to impugn the return on the grounds of bribery and personation. The correctness of the Mayor's return is disputed. The opponents of Mr. Sadlier contend that the numbers actually polled were 145 and 147—not 142 for Somers and 150 for Sadlier, as the poll has been declared, and that of the 147 three were representatives of former electors who were either dead or absent. The petition has been transmitted for presentation.—*Freeman.*

REPRESENTATION OF CORK.—Mr. Reynolds, Chief Commissioner in the Insolvent Court, having resigned after a service of thirty-eight years, the vacancy has been filled up by the promotion of Mr. Commissioner Law, and the appointment of Mr. Sergeant Murphy as Junior Commissioner. We confess we did not expect to see the witty and clever serjeant "taking the benefit of the Act." His appointment causes a vacancy in the representation of Cork City.

THE TENANT COMPENSATION BILL.—The *Banner of Ulster* states, on the authority of his special London correspondent, that the government has accepted through its Irish Secretary the principal amendments in the Tenants' Compensation Bill suggested by the northern deputation. We give the statement publicly, but no credence.—*Freeman.*

HER MAJESTY'S VISIT.—The correspondent of the *Freeman's Journal*, writing on Tuesday, says:—"Out of evil comes good" is an old saying, of which, so far as Ireland is concerned, Prince Albert's attack of measles is the newest illustration. I believe I can inform you, with some degree of certainty, that when her Majesty's visit to Ireland takes place she will make a considerably longer stay than projected during the trip of this week, and abandoned owing to the illness of Prince Albert. The Queen, I understand, will spend a full week or ten days in her Irish metropolis. I am also informed that the visit will be in state, but of this I can say no more than I believe, whether it be strictly speaking in state or not, it will be of such a character as to render Dublin a scene of high attraction during the royal stay."

THE LAKES OF KILLARNEY.—The *Cork Examiner* says that during these two months past, the number of tourists who have visited the scenery of Killarney and Glengarriff has even exceeded that during the same period last year and the year before. English, Continental, and American tourists, who have come over to visit the Exhibition, have not been able to resist the attractions which the fame of Killarney scenery presented, and have been accordingly pouring in every day, until the town itself and all the hotels in its neighborhood have been crowded to the most surprising extent.

ENLISTMENT OF LORD ERNEST VANE.—A good deal of surprize was occasioned on Friday evening last by the announcement that Lord Ernest Vane, youngest son of the Marquis of Londonderry, had enlisted in the 4th Royal Irish Dragoons. It appears that the noble lord has been for some time past staying in the neighborhood of Winchester, as a pupil in the house of a Clergyman, and on Thursday last came to town by the South-Western Railway, accompanied by his groom, and proceeded at once to Charles-street, Westminster, where he fell in with a recruiting sergeant, with whom he enlisted, and then tried hard to induce

the groom to follow his example, but without effect. The servant returned to Winchester and communicated the extraordinary news to the family, and the electric telegraph was resorted to, but the information reached the noble marquis too late. The noble lord and a party of recruits were regularly attested at Rochester-iow police court on Friday, and although some of the authorities at the magistrate's office recognized him, he said his mind was made up—he gave the name of Ernest Smith, and started with his comrades for Dublin. His lordship is in his 19th year, about five feet ten inches in height, stout and well made, and appears at present resolved to follow his newly adopted career. The regiment in which Lord Ernest Vane has enlisted is at present quartered at Dundalk.

ASSIZES INTELLIGENCE—COUNTY OF LIMERICK.—The assizes were opened by Mr. Justice Perrin and Baron Greene. Baron Greene, in his charge to the grand jury, said that it was very gratifying to have to be able to congratulate the inhabitants of the county upon the very great decrease of crime. The calendar laid before him was exceedingly light, both in point of numbers and in the nature of the offences for which the parties were charged; indeed there was but two cases where he might say the accused were charged with serious offences.

CITY OF LIMERICK.—Judge Perrin presided in the City Criminal Court, and the grand jury having been sworn, his lordship proceeded to address them. He said that there were but nine cases upon the city calendar.

STATE OF TIPPERARY.—The *Clonmel Free Press* says:—"Within the memory of that time honored personage, the 'oldest inhabitant,' Tipperary was never so tranquil. The police have, literally speaking, nothing to do, and it is only in the towns that their functions are at all called into requisition. Our readers will remember the admirable observations addressed to the grand jury at the Carrick quarter sessions by the learned chairman of this county. Mr. Sergeant Howley, and the testimony which he bore to the peaceful state of the Southern Riding. In the North Riding we perceive the same pleasing duty awaited him. In his charge to the Nenagh grand jury, he said:—"I am happy to inform you that the cases before me are very light in number, and none of them are of any importance. I may make the same remark of this Riding of the county that I did when leaving the southern division of Tipperary, and that is, that it is at present in a most peaceful and satisfactory condition. When they remembered the former state of this county, it was no less a pleasing than an extraordinary fact, that at the last assizes for the South Riding of this county, her Majesty's judges had only three cases for trial, and I have the satisfaction to state that there are only two cases for trial at the approaching assizes for this division of Tipperary. This, gentlemen, is an extraordinary fact, particularly when we remember the former condition of this county. I hope this happy state of society may long continue—for at the present moment there is no part of the empire in a more peaceful condition than the North Riding of the county of Tipperary." Two cases for trial in the North Riding of Tipperary."

STATE OF THE COUNTRY.—The assize circuits, now in progress, afford most gratifying evidence of the unprecedented tranquillity of the country, and also of the extraordinary decrease in litigation. A striking illustration of the change, in this respect, appears in the proceedings at the assizes for the county of Meath, which opened at three o'clock on the afternoon of Monday last, at Trim, before Judges Crampton and Ball. In the Record Court, in which the latter learned judge presided, there was not a single record entered, and the only cases for hearing were two petty appeals from the quarter sessions. Judge Ball having got through the business in half an hour, was enabled to return to Dublin the next morning, previous to proceeding to Mullingar, where he opened the commission on Wednesday. In the Criminal Court, at Trim, Mr. Justice Crampton, after charging the grand jury, and congratulating them on the extreme lightness of the calendar, disposed of six or seven cases, mostly of a trivial kind. The grand jury were discharged at two o'clock on Tuesday, and the assizes terminated that afternoon. The judges appeared without military or other escorts, just as they would in Dublin. Six members of the bar and five attorneys attended the Meath assizes; but the whole of the business would scarcely have afforded adequate remuneration to a single member of each branch of the legal profession.—*London Economist.*

HOW THE LANDLORDS GET ON.—The Irish landlords are as determined as ever that the exodus shall continue. The Celt must be rooted out, evicted, banished from the home of his ancestors, expelled from the country, and routed across the Atlantic. At the Louth quarter sessions, which have just terminated, decrees were obtained to dispossess 120 families, numbering at least 600 persons. At the Bailieboro' quarter sessions 40 ejectments were entered for trial, and at the Cavan sessions 74! In the county Monaghan we should think 100 ejectments were entered for trial, and decrees in all the cases were obtained. Here, then, we have 335 families, or nearly 2,000 persons, in three counties, with the doom of extermination hanging over them. In another month all may be rendered houseless by the operation of landlord law.—*Dundalk Democrat.*

COMMERCIAL INTELLIGENCE.—The uncertainty as to peace or war still continues, the balance of probability appearing to incline towards the latter, and the result of this state of things tends to affect most prejudicially almost every branch of trade. People are rather at a loss to make up their minds as to the probable effect of war on prices, and are unwilling to enter into any considerable dealings. Shares are, of course, depressed, although not to so serious an extent as might be supposed, and altogether the present state of affairs is uneasy and unsatisfactory to mercantile men in general. The corn speculators have derived some advantage, prices having been slightly advanced, but with difficulty, and to a much smaller extent than in England. The weather continues broken, but no fears are at present entertained for the harvest in this country, though it may perhaps be a little later than usual. The payments from the incumbered estates flow steadily, or at about the same rate as for some weeks past—£60,000. The Queen's visit and its postponement have not given rise to much interest in trading circles. Credit is well kept up, and we have had for some time no failures of any moment made public. The increase in the traffic on all the principal lines of railway is most satisfactory, and, were it not for the unsettled state of foreign politics, could not fail to tell beneficially on prices.—*Freeman.*

SCOTCH LANDLORDS IN IRELAND.—Arthur Pollock, Esq., of Glasgow, late of the firm of Pollock, Gilmour, and Co., has purchased the estate of West, near Ballinasloe and Eyrecourt, in the county of Galway. The property belonged to the late John Beatty West, Esq., M.P., and contains about 10,800 acres. The purchase money was £105,000, and Mr. Pollock contemplates expending the sum of £25,000 additional in improving the lands and building steadings, of which the property is sadly deficient.—*North British Daily Mail.*

The men Neil Gwyn, Bryan Grant and Patrick Coomey, charged with the murder of Mr. Bateson, were put on their trial on the 9th ult. before Mr. Justice Jackson. The trial lasted until Wednesday evening, when the jury were discharged, having been unable to agree upon a verdict.

THE WEATHER AND THE CROPS.—WEXFORD, JULY 9.—The potatoes still continue to improve, and we are happy to say that no appearance of blight has this year made its appearance in this district, so far as we can ascertain.—*Independent.*

KERRY.—We regret to learn that some symptoms of blight have appeared in the western parishes near Dingle, a portion of Mr. Herberts property near Killarney, and in some gardens near Causeway.—*Trulee Chronicle.*

COLERAINE, JULY 9.—An agricultural correspondent writing us on Friday, says:—"Potatoes, I fear, are affected. I saw some in the neighborhood of Ballymoney, and also at Portrush, very much spotted and curled in the leaf, especially early ones. Corn in these localities is short, having shot when some of it was not more than six inches long."

DUNSHAUGHLIN, JULY 10.—I am very sorry to tell you that we have every symptom of the disease coming on the potatoes as we have had those last years, particularly on the Kemps. The others have not shown as yet, nor neither did they here before as early as these I mentioned. This day twelve months it appeared first with us, but we have been suspecting since this day week that it was approaching, and this morning we had such another fog as the first year of the blight.

TUAM.—We are delighted to be enabled to state that the crops of every description bear a most flourishing aspect. The potato crop, to which every eye is anxiously turned, is most luxuriant; and no trace of the disease is making its appearance.—*New Potatoes of a large and dry description are now selling in the market of this town at 1s 3d. per stone.—Tuam Herald.*

STATISTICS OF EMIGRATION.—The annual report of the Colonial Land and Emigration Commissioners, presented to parliament, was printed on Friday. Since the conclusion of the war, thirty-eight years ago, there have left this country 3,463,292 emigrants, of whom, 1,791,446—more than one-half—have emigrated in the six years commencing with 1847. It seems that the average annual emigration during the last six years has been 298,584, and that the number who left the United Kingdom in 1852 was 368,764, being 23 per cent. above the average, and 9 per cent. above the emigration of 1851, the largest that had before occurred. The commissioners remark that the great bulk of the emigration from the United Kingdom has for many years consisted of Irish, and in the last six years the number was about 1,313,226. In 1852 the emigration to Australia was 87,881, of which 53,627 was spontaneous, and 34,354 was by the government. For the first quarter of the present year, emigration has decreased. The commissioners concluded by observing that they regard the decrease in the emigration as a proof that the laboring classes of the United Kingdom, and especially of Ireland, are in a state of unusual comfort and prosperity.

The Protestant guardians of the Ballinasloe Workhouse under the directions of Lord Clancarty, have refused to allow the Sisters of Mercy to visit the sick and dying inmates. On this specimen of Protestant toleration the *Tablet* remarks:—"The motives of Lord Clancarty in issuing this mandate to his serfs of the Ballinasloe Union are not to be easily guessed at. That the visits of the Sisters would tend to improve the morals of the female paupers; to render them docile, obedient, and amenable to discipline—chaste and pious he had not the hardihood to deny. What harm would they do either to him or his Protestants? Would not the Scriptural zeal of the Rev. Mr. Walker be sufficient to protect the latter from the effects of the mere presence of the Sisters of Mercy under the same roof with them? And would not the Commissioners instantly order their exclusion from the workhouse, if a complaint were sustained against them of the most trifling act, which could possibly be constructed into an attempt at proselytism? But the less religious or intellectual culture the paupers receive, the better are they adapted for the purposes of the proselytisers. His Lordship has probably sufficient experience in soul traffic to be aware of the fact that the poor who know their religion are wholly unpurchasable—the degraded, the debauched, and the ignorant are alone marketable; and that the efforts of the soup distributor who asks the starving wretch to purchase subsistence at the price of his soul, and the land agent, who, like those of the sword and Koran in eastern climes, forces Scriptural education down the throats of an oppressed tenantry, are lost upon those who have been trained by the Sisters of Mercy." Of the great benefits derived by female paupers and children in Workhouses from the pious labors of the Sisters of Charity and Mercy, it is almost unnecessary to speak. In a letter from the Rev. Mr. Madden, Adm. of Ballina, which we published in September last, amongst other tributes to the services of the Sisters of Mercy rendered in the cause of religion and humanity, we find the following:—"Our workhouse is large and often densely crowded. To the dying and sick in that establishment those pious ladies pay uncommon attention, and although it appears at first sight a little strange, nevertheless it is no less true, that instruction from these poor Nuns is often more efficacious in bringing about the conversion of females than the words of any Minister of the Gospel."

To the Government depots of female convicts these Nuns are freely admitted, and the benefits which result to that unfortunate class from their labors have been more than once acknowledged in official documents. In every instance in which fanatical efforts have been made to exclude them from workhouses in which their services have been taken advantage of by the guardians, we are happy to say that their admission has been invariably supported by the Commissioners. We trust that in this case they will go a little further by exercising the power invested in them of ordering the admission of the Sisters in the present case in spite of the bigoted determination of the magistrate of Ballinasloe and his vassals.

REMITTANCES OF IRISH EMIGRANTS.—The last Australian and American mails brought large remittances from Irish emigrants to their friends in this part of Ireland.

A sale in the cause of Cinnamon v. Mooney, of the lands of Arlone, situate near Tombe Bridge, in the county of Antrim, and containing 25 statute acres, valued by the Poor-law valuation £21, and after a deduction of fee-farm rent and rent-charge, of value £14 12s. 10d., were on Tuesday sold in Master Litton's office, for the sum of £540, being upwards of 37 years' purchase.—Dublin paper.

SIXMILEBRIDGE AGAIN.—An action of "slander" is to be tried at the Limerick assizes now holding, in which Mr. John Delmege, the magistrate whose name was so much mixed up in the proceedings, seeks to recover damages from Mr. David John Wilson, of Belvoir (another of the celebrities upon the same occasion), for calling him (Mr. Delmege) "a murderer." It is a special jury case, and will come off on the 22d.

On Saturday afternoon informations were taken by Mr. Bell, R. M., Castleconnell, from John Lennon, the young man who was shot by Mr. Browne, jun., when returning from Tulfa, at the late election. A warrant was issued, and, in the course of the afternoon, Mr. Browne was lodged in the goal of the county of Limerick. Meanwhile, Lennon remains in Barrington's Hospital, and as yet it is impossible to pronounce him out of danger.

CORONER'S INQUEST.—THE CONVICT KIRWAN.—An inquest was held on Friday, before Henry L. Hanly, Esq., one of the county coroners, on view of the body of Anne Downes Boyer. It will be remembered that deceased was the widow of the late Mr. Downes Boyer, the artist whom the convict Kirwan succeeded in depriving of so much valuable property, and that it was at her instigation the police authorities took so much trouble in endeavoring to establish a second charge of murder against the convict. The information of Ellen Lumley, of Tubberburr, in the county of Dublin, was received, who stated that the deceased was her sister, and that she was the wife of the gentleman who was supposed to have been murdered by the convict Kirwan; she had the sum of £40 a year to live upon; it was paid to her by a Mr. Vincent up to last November; since then Mr. Bond, who is tenant to the property owned by her husband, had, to witness's knowledge, paid her £8; she was in the habit of coming on a visit to the witness every summer; she came to her on the 25th May last; since she had come to visit witness she was constantly speaking of her property that was first taken from her husband by Kirwan, and since his conviction for the murder of his wife it appeared to have a very great effect on her mind; she was in the habit of taking walks when the weather was fine; she breakfasted with witness, her husband, and children on Thursday morning; witness went to town, and on her return she found that deceased had been drowned in the quarry hole; the deceased was about fifty-eight years of age. The jury found that deceased was found in a quarry hole, near where she was residing with her sister, Mrs. Lumley, in Tubberburr, on the 7th ult. The notorious criminal Kirwan is at Spike Island depot. He is subject to hard labor like the other convicts, and he never speaks to any person unless when he has to reply to some of the authorities.—Limerick Chronicle.

HOMICIDE OF MR. THOMAS FORD.—On Thursday Doctor Kirwan, the city coroner, proceeded to Glasnevin Cemetery and caused the body of Mr. Thomas Ford, lately in the employment of Messrs. Cannon and Whiro, to be interred. The deceased had died from the effects of a blow in the head from a bottle which he received from a female in No. 2, Reddy's-court, on last Monday morning. The body was examined in consequence of the arrest, by Sergeants Ryan and Malone of the G Division, of a female named Bridget Walsh, and her mother, since the inquest held by Doctor Kirwan on Tuesday. Subsequently Dr. Kirwan examined several witnesses in Sackville-lane Station-house, whose testimony was to the effect, that about twelve o'clock on Sunday night the deceased went with the prisoner to No. 2, Reddy's-court; that he remained there all night, and that on attempting to go away about six o'clock in the morning a squabble took place between him and the prisoner, in the course of which she struck him a blow on the forehead with a half pint bottle, from the effects of which he died. The prisoner admitted having struck the blow, but said that she did not intend to kill deceased, and that he had previously struck her. She also said she was ready to hang herself. It was stated by Constables Ryan and Malone that the prisoner had said in the station-house—"I did it, and more power to my hand. He's dead, and the D—die along with him." She was committed for trial for the murder of the deceased.—Dublin Paper.

THE ORANGE ANNIVERSARIES.—By the accounts which reached this morning from Antrim and Down it appears that the "12th" has passed over without any infringement of the peace, the Orange party having listened to the advice of their leaders, and abstained from all outward displays calculated to offend the Catholics. The Northern Whig of the 12th thus reports of Belfast and the adjacent district:—

"The appearances which present themselves up to the present (1 o'clock a.m.) indicate that the Orangemen, taking the advice of those whom they look up to as superiors and guides, will permit the anniversary to pass over without any manifestations which the law forbids, and which reason and sound sense cannot but condemn. The Roman Catholics have also been addressed publicly, and recommended to practise forbearance. The magistrates had a conference yesterday, at which arrangements were made for preserving the peace, should any attempts be made to violate it during the day. We are not aware that any addition has been made to the constabulary force of this station; and we believe that, in case of a riot, the military will be promptly called upon to come out. It is stated that the constabulary at the outpost stations, where disturbances were apprehended, have been strengthened by the draughting of a few constables to each station. On Saturday night there were drums and fife heard in the locality of Sandy-row; some cries also were raised; but the principal actors were children. Last night some shots, it is said, were fired. It is to be hoped, however, that the precautions taken will be sufficient to preserve the tranquillity which prevails."

We understand that Mr. Carleton Crow, and more than twenty other persons, are to be put on trial at the assizes at Enniskillen, on a charge of conspiracy to murder Mr. Hill, the uncle and agent of Mr. Jones, of Moneyglass. Mr. Thomas O'Hagan, Q.C., goes down as special counsel for the prisoners, and will join his circuit at Armagh again on Monday morning.—Newry Examiner.

In the west of the county Limerick laborers are so scarce that it is impossible to find them to do the ordinary agricultural business—whilst road-makers, &c., find it out of their power to produce men to do their work. Notwithstanding this, those that are employed complain loudly that the rate of wages continues without much alteration, which affords another stimulus to the emigration drain.—Limerick Reporter.

LUSUS NATURÆ.—A lusus nature of a minor but very singular character was discovered at Dunmore East a few days ago. A family named Galgy were dining off that homely but excellent fish called a hake, when one of them discovered a bit of the flesh with the letters "Gospo" printed on it. He dropped the morsel in dismay, and it has been since carefully preserved. It is now in the possession of a respectable citizen of Waterford, at whose house it has been inspected and wondered at by many persons. The letters would appear to have been the fragment of a printed book—probably a prayer book—for the trace of a very small bit of paper, decomposed, is discernible by its paleness around the letters. The word was Gospel, there can be little doubt. It was in the centre of a block or solid junk of the flesh, not between flakes.

PAUPERISM.—IRELAND AND ENGLAND.

The Sixth Annual Report of the Poor Law Commissioners for Ireland informs us that the persons now requiring out-door relief in Ireland—who were heretofore many hundred thousands, and whose sad condition erewhile excited universal commiseration, though it has now almost passed out of remembrance—does not exceed 4,000 weekly, including heads of families and their dependents. "In one week only, during the 20 months that have elapsed since September, 1851, has the number exceeded 4,000." At the same time, the number of able-bodied poor in the workhouses had decreased from 60,759 in May, 1852, to 43,626 in April 23, 1853; and the total number of persons in the workhouses had decreased from 186,879 to 146,141, or about 22 per cent., in the year. The expenditure, too, had decreased from £1,141,647 in 1851 to £883,267 in 1852, or also at the rate of 22 per cent. The following are the figures in a tabular form:—

Table with columns: Able-bodied, All other Classes, Males, Females, Total, including the Sick, Totals. Rows show data for May 1, 1852; Apr. 3, 1853; and a summary of decrease and expenditure.

The reduction in 1853 is, therefore, a great reduction on a previously large reduction both of the number of paupers and of their cost; and we may suppose that the greatest change that has occurred in any population in modern times, accompanied by great misery and great loss of life, is now terminated, and that a new prosperity dawns on the Irish both in their own country and abroad.

At present, rather contrary to what happened in former years, when the greatest amount of destitution was experienced in the summer as the potatoes came to an end, the maximum of claimants for relief occurs in the early parts of the year. The number, therefore, is now declining week after week, and has been since February; so that by October next it is probable the total number of persons receiving relief in Ireland will not exceed 80,000, or not more than 1 in 80 of the population—a very small proportion compared to the pauperism of England, even in its present reduced state.

The gradual reduction in the number of the juvenile inmates of workhouses is the consequence of the young persons having the means of subsistence provided for them outside by their parents and friends, or the means being provided for the inmates to join their relations in America or in England or Scotland. In the last year there was remitted £2,158 to enable 877 inmates of workhouses to join their friends in America, £136 to send 459 to England and Scotland, and £221 to help 31 out to Australia. The remittance are increasing and are expected to increase. A sum of £14,041 also was applied by the Poor Law guardians to the same objects in the year ending September last; and from that time to March they have assisted 3,925 persons to emigrate.

The most effectual cause, however, for the depletion of the workhouses is the growing demand for labor, while emigration has reduced the number of hands. As yet, the rate of wages has not risen much, and is only in a few cases higher in 1853 than in 1845; but there is more general and continuous employment for the people. They are able to earn more money if the rate be not much advanced. Those who remain in Ireland are better off as well as those who remove, and the improvement, as, perhaps, might be expected, is the greatest in the districts that were most necessitous. The actual reduction of pauperism in Connaught since 1851, say the Commissioners, has been beyond all expectation. Since April, 1851, the inmates of the workhouses in that province have fallen off from 42,286 to 17,389, or 60 per cent.; the number of able-bodied females having declined from 12,257 to 3,587, or 70 per cent., and of children under 15 from 18,620 to 8,569, or 55 per cent. In particular unions distinguished for their poverty the rate of reduction has been still greater.—In Belmullet, from 1,790 in 1851 to 387 in 1853, or 80 per cent.; in Newport, from 1,344 to 320, or 75 per cent.; in Clifden, from 2,771 to 557, or 80 per cent.; and, in Westport, from 2,757 to 539, or 80 per cent. That the young and the females escape from pauperism in the poorest districts, is an evidence that the evil is drying up at its source, and that pauperism will be even more diminished than the Commissioners contemplate.

The public may rejoice at that, for with the utmost care workhouse life is fatal alike to moral and physical health. The sad picture we borrowed a fortnight ago from Dr. Forbes's work on Ireland, of the prevalence of ophthalmia in the workhouses, is proved by the Commissioners' Report not to be too highly colored. The following is their statement of ophthalmia in the workhouses:—

Table showing cases admitted, lost both eyes, lost one eye, sight injured for the years 1851 and 1852.

Soldiers in barracks, to whom the greatest attention is paid, as well as the inmates of workhouses, are a prey to disease and a high rate of mortality; and it may be suspected that all such close and artificial packing of large numbers of persons is inimical to health. It is a satisfaction, therefore, to think that workhouses are likely in a great measure to be emptied. At present they assume the character of hospitals for the reception of the destitute sick, and the Commissioners, it may be hoped, will be spared the trouble of devising plans for educating and employing a "large number of children deserted or made orphans by the famine." They seem, indeed, inclined to agree with those who deprecate the introduction of arrangements tending to retain paupers in the workhouse, and of making pauperism, as it were, an institution of the State, by providing for it and making it self-supporting. With such a small proportion of the people reduced to pauperism, as seems likely hereafter to be the case in Ireland, the object should be to distribute the few paupers as much as possible throughout society, and not congregate them into diseased and festering masses.

We regret to see that England is not doing as well with regard to pauperism as Ireland. A return issued on Thursday of the amount of money expended for in-maintenance and for out-door relief in 608 unions and parishes in England and Wales, during the half-years ended Lady-day 1852 and 1853 respectively, shows an increase on the last half-year of £23,478. No doubt this increase is amply accounted for by the rise in the price of all the necessaries of life; but we hoped, from the isolated cases of diminution published that the decrease in the number of paupers would compensate for the rise in the price of their maintenance, and rather lessen than increase the expenditure. The winter has been unusually protracted, and a great diminution has probably ensued of field labor. At the same time hands have been scarce. We have heard of great diminutions of pauperism at Birmingham, for example; at the same time, the increase of expense in Warwick is 3.3 per cent. The agricultural population, therefore, rather than the town population, swell the expenditure for pauperism. In the following counties there is a decrease of expenditure, and at the following rates per cent.:—Chester, 2.4; Cornwall, 4.2; Derby, 3.2; Durham, 0.2; Lancashire, 9.2; Leicester, 3.0; Northumberland, 7.6; Salop, 0.8; Westmoreland, 4.6; York, East Riding, 4.6; York, North Riding, 0.2; York, West Riding, 6.9. In all the others there is an increase varying from 10.5 per cent. in Norfolk to 0.4 per cent. in Worcester. The deep-seated and long-continued pauperism of England seems not susceptible of decrease from the generous motives which are clearing out the Irish workhouses; and the generations habituated here, through a long period of unwise restrictions and paternal care, to be fed by poor rates, must die out before the pauperised people of England can recover their independence.—London Economist.

ESCAPE OF MR. O'DONOGHUE.

We glean from the American journals the following details respecting the escape of Mr. O'Donoghue from Van Dieman's Land.

It was impossible for Mr. O'Donoghue to obtain a passage direct to America from any port in Van Dieman's Land: he was therefore obliged to go in the first instance to Melbourne, where arrangements had been made with the master of an American vessel to convey him to Callao. Mr. O'Donoghue disguised himself, and managed to secrete himself on board the steamer which plies between Launceston and Melbourne, across Bass' straits. His subsequent adventures we will allow him to describe in his own words:—

O'D. placed me in his berth, where I lay until 4 o'clock, and was then removed to the engine-room, and at 7½ o'clock, O'D. led me through the furnace-room to the receptacle used for holding the coals consumed by the furnaces. It was adjoining the furnaces; but partitioned off with sheet iron. In the centre of this was an aperture, or trap-door, underneath. The cavity, surrounded every where with burning flames, was selected as the apartment that I was to occupy. I pushed forward into the first chamber on hands and feet. O'D. having forced the door, he launched me into the cavern beneath it. He then closed the trap-door, and directly filled the entire with coals. I was thus enclosed in a compartment about seven feet in length, three in width, and two in height; and by its formation I was obliged to lie in a recumbent posture. It being lined on all sides with sheet iron, when the furnaces came to blaze in full strength, the heat and want of air became insupportable. I dreaded instant death by suffocation or apoplexy. The ordeal too, was terribly tedious. After about an hour, O'D. dreading fatal consequences, caused water to be pumped into my dungeon, by means of an opening in the ship's keel. I was then placed between the two great elements, fire and water, saturated from head to foot with water, while fire raged all around me.

The police search occupied two hours, after which O'D. opened the trap-door, and helped me into the coal recess, from whence he brought me to the engine-room. I was greatly exhausted, but soon rallied.

Thus ended the police search at Launceston; but on reaching the George's Town Heads, being 40 miles down the river, O'D. informed me that I should again conceal myself in the same place that I had just been in, as the search in George's Town for prisoners was even more rigorous than at Launceston. The anticipation of the second life or death ordeal made me very uncomfortable, and I looked forward to it with much anxiety. Having arrived at George's Town, I was again removed to the fiery dungeon, where I was kept three hours, while search was made, and my escape was indeed very narrow, for the place set apart for coals over my head was searched closely by the police constables.

On releasing me from this purgatorial recess a second time, I was considerably weakened. On putting my head through the trap-door, it closed half way upon me, and in a hurried effort of poor O'D. to disentangle me, I narrowly escaped.

I was now again placed in O'D.'s berth, where I remained from Monday evening until Wednesday at noon, when we reached Melbourne wharf. On arriving at Williamstown harbor the previous night, there was a strict police search; but I lay undiscovered in my berth. Immediately on casting anchor at Melbourne, on Wednesday, the 22d December, Messrs.

J. L. B. and D.—three gentlemen who were aware of my contemplated escape—came aboard; and it was determined I should walk ashore just as I was, dressed in old blue trousers and check shirt, black and greasy, and haggard as any fireman could look. The quay was crowded with people, and among them a large sprinkling of police and detectives horse and foot. My friends stepped ashore, and carelessly walked on. I followed in their steps, and in a few minutes they entered a friend's house, where I also entered.

It was 2 o'clock in the day, very hot, the thermometer being 102 in the shade. My friends returned to Melbourne, and I remained at Mr. L.'s during Wednesday night; and on Friday morning, the 24th of December, Mr. P. C. and Mr. Fitz of Melbourne, having visited and consulted with me on the previous evening, it was deemed advisable, for my better security, to remove a long distance from Melbourne, to a secluded and remote part of the forest bordering on the sea-shore; and that I should remain there until a vessel was procured to convey me to America. A part of Port Philip headland, on one of the solitary benches of Hobson's Bay, was therefore selected as my rendezvous for the present.

Mr. Donohue then relates the particular of his journey to the said solitary beach. Here he was taken seriously ill, and, he continues—

On Thursday morning, the 30th December, I was very bad indeed, when a man arrived at six o'clock, after travelling from Melbourne. He handed me a letter. It was from my Melbourne friends, who required my immediate presence in that city. The letter informed me that Mr. D. had arrived from Launceston, and that he had arranged with the captain of the Earl of Lincoln for my embarkation at three o'clock on the morning of the 31st, and that the vessel would sail for South America in an hour afterward. I crawled out of my bed, and scarcely able to stand. I dressed myself, mounted on a horse, and proceeded on my journey with my new acquaintance. Connor Killeen was the name of my guide. The distance was 90 miles, the heat was intense, and I was scarcely able to sit in the saddle.

We never tasted food except a leg and a wing of a wild duck; nor drink, except muddy hot water from the creek, during our journey, which we accomplished by two o'clock, on the morning of Friday, the 31st. We only stopped fifteen minutes during the entire journey, and did not interchange ten words.

I took a farewell adieu of Mrs. Fitz—and D. L. C. G. and myself mounted a vehicle and drove to a beach opposite Williamstown harbor, and about three miles from Melbourne. We there procured a boat, and pulled away for the "Earl of Lincoln," which lay a long way out in the harbor. It blew a gale of hot wind quite distressing. We reached the ship at 1 o'clock in the morning—the captain was absent, no one could tell where. Mr. D. and Charles G. returned to Melbourne.—Mr. John L. and another gentleman remained four hours with me—they then went ashore in search of the captain. I was then alone in a state of great anxiety and continued illness. This first and second mates and the doctor seemed disagreeable fellows, and the entire crew were in confusion and disorder. At 6 o'clock in the evening the captain came on board—he was quite drunk. He immediately asked me if I had my "police clearance?" I answered in the negative, and inquired of him if the ship's agents had not received forty pounds for my passage to Callao, and if he had not received himself one hundred and fifty pounds for procuring my "clearance" or stowing me away? He replied in the affirmative, but stated his inability to obtain a clearance.

I was now placed in a sad position, for the rumor had spread that I had escaped from Van Dieman's Land, and the police were on the alert in pursuit of me, and if betrayed, they might have readily arrested me on board. It was the last day of the year 1852, and the captain and his officers being all Welchenmen, they finished the old year and ushered in the new, with drunkenness, singing, swearing, blackguarding. I slept none, and in the morning, being New Year's day 1853, requested the captain to go to Melbourne, and carry a letter to my friend O'S, telling him of my dilemma. He undertook the commission, and proceeded in his own gig boat. While he was away, G. D. came on board to bid me good bye, thinking all was then arranged for my sailing. He presented me with a purse of one hundred sovereigns, which he told me he was authorised to hand me by my Melbourne friends. On telling him of my unfortunate predicament, he went ashore in pursuit of the captain.

Two hours afterwards the captain returned in his boat, accompanied by D. in another boat.—The captain was again half drunk, and had never delivered my letter, nor made any further progress in the matter. Mr. D. considered it imprudent for me to remain longer on board, whereupon I demanded of the captain to deliver up the one hundred and fifty pounds paid to him, which after slight hesitation, he gave up, but declared the other forty pounds forfeited—and D. entered his boat. But an awkward occurrence arose—the boatman wanted to call to a Melbourne steamer which lay alongside the Great Britain steamer, discharging into the latter passengers and baggage. All remonstrance and entreaty were useless; they pulled across the harbor, and we got on board the Melbourne steamer. It was crowded with policemen, searching every crevice. I wore a blue monkey jacket and son'wester, and passed unnoticed. We were detained two hours in this situation, when the Melbourne steamer got under way, and we returned to the city. We arrived at the city wharf at 5 o'clock, and proceeded through the public streets on foot to the H.—H.—The hazard of arrest which I had undergone during the last thirty-six hours was great indeed, and all present prospect of escape seemed frustrated.

Mr. O'Donoghue made another attempt to induce the Welsh captain to take him on board as "an able seaman," but the captain finally refused.—Mr. O'D. then went to the house of Mr. P., 18 miles from Melbourne, where he remained from the 4th until the 8th of January. On the 10th he took passage in a sailing packet from Melbourne to Port Jackson, where he arrived on the 21st. He was here kindly harbored by his friends until the 8th of February, when he succeeded in procuring a passage to Tahiti in the cutter Oberon for £400—"a bribe extorted by two sordid Englishmen," and his friends, "with generous munificence, paid the exorbitant demand." The Oberon reached Tahiti on the 3rd of April, and Mr. O'Donoghue, now voyaging under the assumed name of John Thompson, was very kindly received by Capt. Kelly, the American consul, who procured him a passage to San Francisco in the American barge Otrato.

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

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St. Sacramento Street.

Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 5, 1853.

NEWS OF THE WEEK.

Up to the time of going to press, the mail steamer had not been telegraphed. The news from Europe by the last arrival presents little of interest. The Eastern question remains a question still, and seems to defy all attempts at solution: the negotiators being at a "dead lock" as Mr. D'Israeli remarked in the House of Commons. The demands of Russia, as contained in Nesselrode's last note, are exorbitant; the withdrawal of the British and French fleets from the mouth of the Dardanelles being insisted upon before the Czar will consent to recall his troops from the invaded Principalities. Though peace, peace, is still on every body's lips, the general impression seems to be that war is inevitable. The disposition of Austria is very uncertain.

A gentle passage of arms betwixt Lord Shaftesbury of Exeter Hall notoriety, and Lord Mornington has terminated without effusion of blood. The evangelical peer having referred his opponent to the police court, and his solicitor, for satisfaction, Lord Mornington rejoined by telling Lord Shaftesbury that he was impertinent, and was not a gentleman; a proposition which nobody seems inclined to deny.

The project for extending the line of electric telegraph across the Atlantic, from Galway to the eastern point of the American continent, a distance not exceeding 1700 miles, is about to be carried into execution. A contract has been offered for making the wires, varying from £300,000 to £800,000. In Ireland the 12th passed off quietly; the crops are generally reported good; but in certain localities the potato disease is again making its appearance.

Another serious accident has occurred on the Delaware Railroad, by which 10 persons have been killed and 15 wounded. The sufferers seem to have been all Irish labourers.

THE GAVAZZI RIOTS.

There are two circumstances connected with this unhappy affair especially note worthy.

First—That the Zion church, said to have been attacked by an Irish mob on the evening of the 9th of June, did not, on the following morning exhibit the slightest marks of violence having been offered to it. Not a pane of glass in its windows was broken: not a scratch even was there to be seen on the paint work, or panels of its doors.

Second—That, though amongst the victims of these riots, we can enumerate Irish Papists who were murdered by Protestants, and Protestants and Catholics, who were killed by the fire of the troops, not a single Protestant's life has been taken by the riotous Irish Papists. These are facts, not without a deep significance, and which no amount of misrepresentation can affect. Having premised this much we will proceed with our narrative.

Although the events of the preceding days, coupled with what had occurred at Quebec, had caused much irritation, and anxiety as to what might be the result of Gavazzi's appearance in Montreal, it was hoped that all would pass over quietly; that all Catholics would abstain from taking any notice of a low blackguard like the lecturer, and leave their Protestant fellow citizens at full liberty to say and do anything they pleased, within their own buildings. Accordingly, about half after six, Gavazzi, attended by his friends proceeded to the lecture room, without insult, or molestation of any kind. The Zion church in which the lecture came off rapidly filled; and a strange spectacle did its interior present. We have the details from Mr. Bristow, one of the witnesses at the inquest, and who was himself inside the church during the lecture.

Near the pulpit, the audience seems to have been decent and sober enough; but about the door, and in the passages between the pews, were gathered together as "riotous and disorderly" a mob of ruffians as were ever collected inside the four walls of one building. Oaths and execrations against Papists, almost drowned the voice of the lecturer; whilst drunken blackguards, waving their bludgeons and pistols over their heads kept crying out for the "face of a d—d rebel." In fact the interior of this Protestant place of worship bore, for the time, a strong resemblance to that of some low brothel, or drinking house during a debauch; and the worship, if to such proceedings the name of worship may be applied, might easily have been mistaken for the Devil's Matins, or a Witches' Sabbath.

The howlings and vociferations of this "riotous and disorderly" (vide evidence) assemblage of "worshippers" naturally attracted the attention of people in the streets; of whom a crowd, numbering—accord-

ing to the evidence of Dr. McDonnell, a Protestant gentleman, living within a couple of hundred yards, or so, of Zion Church—from 200 to 300 persons—including men, women, and children—had by this time assembled. The voice of the lecturer could be heard as far as Dr. McDonnell's house; and the crowd gathered round, and in the vicinity of the church, to listen to what was going on inside. From time to time the howlings of the "worshippers" provoked counter cheers from the crowd collected outside; but no violence was offered; and, in the language of Dr. McDonnell, who was watching the whole proceedings—"no attempt was made by any person to get into the church." This evidence of Dr. McDonnell is further corroborated by that of a host of other witnesses: of Colonel Ermatinger and Capt. Ermatinger—who were on the ground, and who swore they saw no attack made on the church—of Mr. Sprohlon, who was seated in the gallery of a house opposite the church, taking notes of all that occurred, and who positively swore—"that he saw no attack, though he must have seen it, had one been made"—of R. McDonnell, Esq., a Protestant gentleman, who was inside the church, and who testified that, during the whole time, "he neither saw, nor feared any attack;" and of every respectable witness who was examined on the inquest. But we need not appeal to the evidence of these witnesses to convince any reasonable person of the falsity of the assertion, that either Zion church, or the "worshippers," were attacked. The appearance of the church itself is a sufficient refutation of the lie; for, what kind of an attack must that have been, would we ask, which left not a trace on the building attacked? It is not thus with Catholic buildings, attacked by Protestant mobs. The blackened walls, and smoking rafters of the Charlestown Convent, long bore unmistakable testimony to the attack of a genuine Protestant mob upon a few inoffensive, and unprotected ladies; the ruins of Catholic chapels, and houses at Stockport, destroyed last summer by another Protestant mob in England, still tell the tale of Protestant brutality, and Protestant intolerance. But what marks of an attack does Zion church bear? or what traces are there of the assault made thereon by a Popish mob? Not one; not the slightest. It must be admitted that, when Protestants attack Catholic Churches and Convents, and wage war against women and children, they do not do their work thus negligently; they fail not to leave behind them traces of their assault.

But though there was no attack on the church made or offered, the crowd, and the increasing excitement, evinced by the increasing noise made by the people outside, in response to the howlings of the "worshippers" within, alarmed the police. As a measure of precaution they commenced pushing the crowd back. At first—and here we are merely quoting the evidence of Dr. McDonnell—the crowd retired quietly; the police still kept pushing them back; and the crowd gave way, until it was driven some distance from the church. But the mob, as mobs often will, became at length restive, at being pushed, and shied about, by the police. It was not till then that, in the words of Dr. McDonnell, "the mob became excited, and commenced to resist the police." The mob refused to retire any further; several individuals of whom it was composed exchanged blows with the police; and in the rear, others took up, and threw, stones at them, by which one or two policemen, as well as Colonel and Captain Ermatinger, were struck. "Altogether" says Dr. McDonnell, "the number engaged in the riot amounted to from 30 to 50." Now, we don't attempt to offer any excuse for this conduct; these 30 or 50 persons had no business to resist the authorities, to strike them, or to throw stones; and we only regret that the police did not succeed in arresting the more riotous of them; but this was rendered impossible by the conduct of the armed, and more lawless, mob inside the church, who now sallied out, and fired upon the crowd.

These fellows, who had been watching for an opportunity to take revenge for the row at Quebec, thought this a fine opportunity to make a display of their Dutch courage. Half drunk, and thoroughly brutalised, these ruffians rushed out of the church, immediately upon hearing the scuffle betwixt the police, and the crowd; and, "without the least necessity" (vide evidence) opened an indiscriminate fire upon the crowd below, which had the effect, not only of thoroughly dispersing the mob, already routed by, and retreating before, the police, but of dispersing the police as well (vide evidence.) Then growing bolder, as they became more assured that there was no danger, these valiant champions of Protestantism waxed almost heroic in their drunken valor. They ran after, and nobly shot down, an unarmed, and inoffensive man named James Walsh, who was running away, and otherwise greatly distinguished themselves; until finding that there was no enemy in front, they returned to the church, and resumed their devotions, unmolested by the police, who were intimidated, and overawed by their numbers, and the display of arms. Why did you not arrest the murderer of Walsh, when you saw the murder committed? was a question put to the police. "Because," they replied, "we did not dare do so, lest we should have been shot ourselves; and we were not in sufficient force to make such an arrest in the presence of the armed party in the church." Thus we see,—if the majesty of law was violated,—that the culprits are to be found, not amongst the Irish Papists only, but the "riotous and extremely disorderly" mob of Protestants, so graphically described by Mr. Bristow in his evidence before the Coroner's Jury.

Upon the subsequent events we need not dwell, as they are sufficiently familiar to all our readers. The troops were called out, and drawn up in front of the church, as a protection to the audience against the mob, now rapidly increasing in numbers, and furiously excited by the wanton murder of Walsh.

This demonstration sufficed to allay the tumult, and, but for the unaccountable firing of the soldiers, there is no reason to believe that any more lives would have been sacrificed. Why the troops fired—or by whose orders—is still a mystery which is not likely to be ever fully cleared up; and though great blame attaches somewhere, it's impossible, from the conflicting statements, and the contradictory evidence adduced on the inquest, to decide where.

But from the discussion of this much vexed question we will refrain: our object being to vindicate the Irish Catholics of Montreal from the charge unjustly brought against them as a body, that they were the instigators of, and responsible for, the fearful loss of life upon the evening of the 9th of June. That the crowd who collected in the vicinity of Zion church during the lecture, were blameable, we admit; we admit, that the "30 to 50 persons" who resisted the police with violence, were rioters, deserving of punishment; we fully admit that they had no business, directly or indirectly, to interfere with, or insult, either Gavazzi, or any who chose to go and listen to him, much less to strike, or throw stones at the police in the execution of their duty. All this we admit: but we protest against attributing this illegal and offensive conduct to a whole class of men, of whom the immense majority, both before, and after the outbreak, did their best—and many at no small risk to themselves—to preserve the peace, and to cause the unmistakable right of their Protestant fellow citizens to be respected. That their exertions were not wholly successful must be attributed, in a great measure, to the brutal conduct of the armed party within the church, and to their indiscriminate firing upon an unarmed and fleeing mass. It was this wanton act that roused the indignation of the mob, and led to the excitement which rendered a repetition of Gavazzi's lectures so dangerous to the public peace, as to induce many Protestants to recommend their discontinuance.

We have so often, and so fully expressed our opinions as to the legal rights of Protestants to do and say what they liked within their own conventicles and meeting-houses—and of the duty of the civil power to protect them in the exercise of that right—that we think it unnecessary to repeat them.—That even the semblance of an interference with this right should have been offered, is a subject of deep regret to every Catholic; because, of all men, Catholics are most interested, in asserting and contending for the true principle of Religious Liberty, and in condemning all acts of violence, lest, by their silence they should give their sanction to the brute violence which, since the days of Luther, Calvin and John Knox, has been exercised against them, and whose records are still to be read in the ruins of churches, convents and monasteries throughout England, Scotland, and every country where Protestantism has ever gained any ascendancy. Next then to the terrible loss of life, we regret the opportunity that the Gavazzi riots have furnished Protestants, for representing Catholics as inimical to "Freedom of Discussion"—and ever ready to have recourse to force. For this purpose, these riots have been ridiculously misrepresented—and the facts connected with them have been—sometimes grossly exaggerated, at others suppressed—but always shamefully distorted. A trifling skirmish betwixt the mob and the police has been magnified into an attack upon a Protestant place of worship; but scarce a word has been said about the brutal murder of unarmed men, by the party from the church; whilst the obscene and blackguard language applied by Gavazzi to Catholic priests and nuns, has been either passed over in silence, or openly defended, as by the *Montreal Gazette* who can see nothing intemperate in calling a clergyman a "murderer, a soul of the devil or of satan himself"—in speaking of the Nuns of the Order of the Sacred Heart as "devils—very charming devils—but still devils"—(we quote from the printed report of Gavazzi's lectures, "corrected and authorized by himself")—or in his filthy insinuations against the Sisters of Charity, whom he represented as "corruptors" of female innocence, and accomplished procurers. We do not cite these foul insults as offering any warrant for violence, even against the foul-mouthed blackguard who uttered them; but, we do say, that justice requires that they should be taken into account in judging of the conduct of those against whom these insults were directed. It is because these facts have been suppressed, and the amount of violence, resorted to by a few hot-heads in consequence, has been grossly exaggerated, that the conduct of the Irish Catholics of Montreal has been so harshly judged; it is in the hopes, that an impartial examination of facts may yet lead to the revision of that judgment that we have endeavored to represent them in their true proportions—naught extenuating, naught setting down in malice.

FREEDOM OF DISCUSSION.

The *Montreal Gazette* asks—"Does freedom of discussion exist here?"—At the same time defining this "freedom" to mean the right of all men freely to speak, and write their opinions upon all subjects, provided they do not unjustly injure private reputation, or advance doctrines specially reprehended by the laws as *contra bonos mores*. From this definition we may conclude that the *Montreal Gazette* admits that "freedom of discussion" has its limits which the speaker may not overstep; and that where an "unjust attack upon private reputation" begins—"freedom of discussion ends." We will, for the sake of argument, accept our cotemporary's definition and limitation and apply them to the case of his friend Gavazzi:—

But lest we should be misunderstood—or rather misrepresented—we state distinctly, that we do not undertake to defend—nay that we repudiate—the proposition that because Gavazzi's lectures were

offensive to Catholics, they should not therefore have been allowed to be delivered within a private building; or that any man, or body of men, had the right to offer any obstruction to the lecturer, or insult or violence to the audience. Still we do contend that—if the definition of "freedom of discussion" as laid down by the *Montreal Gazette* is to be accepted as determining and limiting the right of every man to speak his mind freely—then Gavazzi, in his lectures, far overstepped these limits; and that therefore, even had he been forcibly prevented from lecturing—which we deny—no violence would, in his case, have been done, to "freedom of discussion," as defined, and determined, by the *Montreal Gazette*.

The limits to "freedom of discussion" as laid down by our cotemporary, are—that no man shall by speech, or in writing, unjustly, or what is the same thing, falsely, attack private reputation. But Gavazzi's lectures did most falsely, and therefore, most unjustly, attack private reputation. In them, from beginning to end, there is not to be found one word of argument, or the slightest attempt at reasoning from acknowledged premises. Nothing but the lowest ribald abuse of Catholic ecclesiastics.

GAVAZZI'S LECTURES.

"Oh de Priests! my brethren—Oh de Nuns! my brethren—Oh de Sisters of Charity! my beloved brothers—De priests, my dear brothers. Dey are de devil, my beloved brethren—dey are murderers my brethren—men of bloods and slaughters my dear brethren—dey are de soul of de Satan my brothers.—Destroy de nunneries my dear ladies—very nasty things is done in nunneries my dear ladies—dout let your daughters go to dem dear ladies—dey will be corrupted—Oh de nuns! dey are de Devil. Oh de priests! dey are de very Devil—de Jesuits are de soul of de Devil."—*De Capo*.

Such—eked out with "gesticulations, and silent but expressive face-workings," as his editor styles the grimacings of the buffoon—was the staple of Gavazzi's lectures; such the trash, that for hours, with scarcely a variation, he poured forth, and to which gaping ninnies sat, and listened with intense delight, as to the most sublime eloquence that ever fell from mortal lips. If then, to denounce innocent men as murderers—accomplished ladies and gentlemen, as devils—and a whole body of Ecclesiastics, renowned for their virtues and indefatigable charity, as souls of Satan, be an unjust attack upon private reputation—as we contend that it is—Gavazzi did far overstep the limits of "freedom of discussion" as laid down by the *Montreal Gazette*; and his friends have no right to complain that in his person, the "freedom of discussion has been violated.

For it is an unjust attack upon private reputation to call a man, falsely—"cruel—cruel-hearted, and animated by a cruel nature against all beings of mankind"—to tell him that he is a "murderer"—(that he is at the head of a society for "murders and assassinations"—that "he is the soul of Satan, the soul of the Devil himself." Will the editor of the *Montreal Gazette* pretend to say that, if any man came up to him, and applied to him all, or any, of the above epithets, he would not pitch "liberty of speech" and "freedom of discussion" to the devil, and pitch into his insulter right and left? Would he not knock the fellow down who should dare thus address him? And small blame to him if he did.

Now Gavazzi did apply every one of the above epithets to the clergy and nuns of the Catholic Church, without exception; and particularly to Irish clergymen. Either then, these attacks were false and unjust, Gavazzi himself a black-hearted liar, and his applauders nothing better, or else, Mgr. Bourget is a cruel-hearted monster of "blood and slaughter"—the Rev. Mons. Billaudel is a "murderer" and a limb of Satan—the clergymen of St. Patrick's church are members and chiefs of a society for "murders and assassinations," and the Catholic Clergy of Canada, generally, are "souls of Satan, souls of the Devil himself." If our Clergy do not merit to be so branded, then were they unjustly attacked in their private reputations, and therefore, having overstepped the limits of "freedom of discussion" as determined by the *Montreal Gazette*, neither Gavazzi nor his friends, can complain, that, in his case, this "freedom" has been violated, or outraged.

We are sick of these expressions—"Freedom of discussion," and "Liberty of speech," from Protestant lips; they are cant, bare unmitigated cant and hypocrisy. Either they are intended by the Protestant to denote something different from what the Catholic means by them, or they are not. If they are not so intended, then it is cant and hypocrisy to employ them as if they were, or as if they were peculiarly characteristic of Protestantism. If they are so intended, still is the employment of these expressions by Protestants nothing but cant and fustian; because their practice is always at variance with their professions. The Catholic claims "Freedom of discussion" and "Liberty of speech"—though it is precious little of either he would enjoy if Protestantism were as powerful as it is malignant—but avowedly under certain restrictions and within certain limits, defined and determined, not by the caprice, or private judgment, of any number of fallible individuals, but by God Himself; and these limits are, the good and the true. Every man has the right to say that which is true and good;—no man has the right to say that which is false and evil. These are the only limits to "freedom of discussion" which the Catholic recognises. If the Protestant recognises these limits, it is sheer hypocrisy for him to set himself up as, in some especial manner, the champion of "freedom of discussion"; if he does not recognise them, he is none the less a hypocrite, for his practice constantly gives the lie to his professions. No Protestant would tolerate in others the unlimited "freedom of discussion" which he claims for himself.

Were some foreign Catholic lecturer of infamous

character to come amongst us, and to speak of Queen Victoria, the head of the Anglican sect, in the same insulting terms that Gavazzi employed when speaking of Pius IX, the Sovereign Pontiff of the Catholic Church; were he to advocate her destruction, representing her as a monster of iniquity, and her subordinate clergy as villains, murderers, and devils: our Protestant brawlers would soon find out that "freedom of discussion" has its limits, and that those limits had been reached: they would soon find reasons, and means, for silencing the presumptuous lecturer who should dare to apply to Queen Victoria, the foul epithets, and ribald abuse which Gavazzi applied to Pius IX—and they would do right. Yet Pius IX. is, to say the least, fully as much entitled to respectful treatment, and to be civilly spoken of, as is Queen Victoria; and if Protestants will brook no insult to the latter, as little reason is there why Catholics should tamely submit to hear insulted, one whom they justly revere, as the Head of their Church upon earth, and as above all mere temporal princes.

To be consistent—not that we are so unreasonable as to expect logic, or consistency, from Protestants—but to be consistent, the Protestant should tolerate the utmost licence of speech on all occasions, and on all topics. For, as he has no criterion whereby to distinguish good from evil, or the true from the false, save his "private judgment;" and as one man's "private judgment" differs from another man's "private judgment," so it is a manifest violation of the fundamental principle of Protestantism—the right of private judgment—for any man, or any number of men, to impose restrictions upon any other man's "private judgment," or to object to any conclusions to which he, in the exercise of that right, may arrive. The Catholic is consistent, because he recognises no limits to "freedom of discussion" save those which God himself, speaking by the Catholic Church, imposes. The Protestant is a hypocrite—that is, one whose professions and practices are at variance—because, whilst professing to uphold the right of the "private judgment" of the individual, in practice he will not tolerate the exercise of that right. With him "freedom of discussion" means only the right, for himself, to say every thing—and the right of deciding for others, how much they shall be permitted to say. In other words Protestant freedom is merely the right the Protestant claims to "wallop his own nigger."

The case of the man Narcisse Filiau, about whom such an outcry has been raised by the Protestant press, has been satisfactorily explained. The defendant was "at the door of the church" but on consecrated ground, the property of the Fabrique. Under these circumstances, it is clear that the authorities of the church had the right to insist that, Narcisse Filiau, whilst voluntarily standing upon their property, should comply with all such conditions as they chose to impose, and, at all events, should behave himself decently and respectfully. This, the fellow did not think fit to do: but, by way of insulting the clergy and congregation, he stuck himself at the door of the church—a place where he was only admitted upon sufferance—and ostentatiously kept on his hat, whilst everyone else was uncovered for the passing of the Procession. The proper way to have treated him would, perhaps, have been, there and then, to have kicked him off the property of the church, on to the streets, or public thoroughfares, where he would have been at liberty to have kept his hat on till the day of judgment if he liked. Instead of this, the constable summoned him for disorderly conduct, and endeavoring to interrupt the Procession. Filiau was sentenced to pay a trifling fine.

Hereupon the *Globe* breaks out in a manner terrible to behold, and enough to drive all elderly females, and persons of weak nerves into fits. "Odd's pistols and daggers—flints and triggers—spades, seythes and pick-axes"—roars out our friend Bob Acres of the *Globe*, "we musn't stand this: what is the good of our civil and religious liberty if we may not behave ourselves as we like, inside Popish Churches and Popish churchyards?" And Bob proceeds to lash himself into a fury directly. 'Tis a pity that Bob should have got into such a passion, or he might have seen under his very nose a still more glaring interference on the part of civil authority, with the right of private judgment, than that which he so furiously condemns in the magistrate who sentenced Narcisse Filiau.

There is a small steamer which plies occasionally on Sunday betwixt Toronto and the opposite island; and for this offence the proprietor has been fined five pounds on several occasions. The case, will, it is said, as in the affair of Filiau, be taken to the higher courts. Against this interference with the rights of the individual, the *Globe* however has not a word to say:—Whence comes this silence on the part of the zealous advocate of Religious Liberty?

Granted, that in our mixed community the State is bound to observe a strict neutrality upon all religious questions, and has therefore no right to compel any of its subjects to join in any outward marks of respect to religious ceremonies of which they disapprove. Granting all this, the State has still the right to prevent any one of its citizens from offering insult to the devotions of another; it has therefore the right to inflict punishment on one, who like Narcisse Filiau, goes deliberately out of his way, and on to his neighbor's property, with the express design of insulting him, and disturbing his devotions. For, be it borne in mind, this man Filiau was not on the Queen's highway, or on any public thoroughfare, when he was requested to uncover, but on the private property of the church, where he had no business to come at all, unless he was willing to comply with the terms imposed by those to whom the property belonged. He was at liberty to have kept away altogether; but having thrust himself upon a Catholic

congregation, engaged in Catholic worship, upon exclusively Catholic property, he was bound to submit to all the requirements of the Catholic Church, or else to withdraw altogether. Had he been on the Queen's highway, or on public property, no one would have dreamed of, or been justified in, interfering with him. Thus we see that there were reasonable grounds for the penalty inflicted on Narcisse Filiau.

But what reason can there be assigned for the fine inflicted by a civil magistrate upon the proprietor of the Toronto steamboat? How can such conduct be defended upon Protestant principles? It cannot be defended at all: it is a monstrous outrage upon "civil and religious liberty" as defined by Protestants—it is the virtual denial of the "right of private judgment." If we are told that Sunday is the Sabbath, we ask—"Who made it so? Or, if you think fit to make it your Sabbath, what right have you to insist that I shall make it mine? All you have a right to demand is that you be left free to keep your Sabbath how, and on what day, you think fit, without molestation from me, or others. I intend for my part to keep my Sabbath on Tuesdays, and to pursue my ordinary avocations on Sundays." What right, we should like to know, has any one Protestant, or any number of Protestants, to make the keeping of Sunday, as Sabbath, compulsory? Upon what principle of justice can the observance of their anile superstitions be made binding upon others?—or the breach of them punishable by the civil magistrate? If the Protestant principle be true, every man has the right to judge for himself when, and how, he will keep his Sabbath, provided only that, in the exercise of that, his right, he does not trench upon the rights of others, or compel them to do violence to their individual convictions. Now it does not appear that the owner of the steamboat used any compulsion towards either the crew or the passengers—and yet he was, and has been repeatedly, fined five pounds, for doing that which he has, as against the State, an undoubted right to do,—viz., the right to observe Sunday as he thinks fit.

The *Toronto Leader* has some excellent remarks upon this tyrannical procedure on the part of the Toronto civic authorities:—

"The Police Magistrate has undertaken the duty of punishing sins against the Sabbatarian dogma. It is not with the legality or illegality of the fine that we have to do. There is, we conceive, a much wider question involved. It is more important to enquire on what grounds can the interference of the civil magistrate be justified; and to what extent will the admission of the right of interference compel us to support violations of individual liberty? If the punishment in the case of this steamboat proceed upon the presumption that the running of her is a sinful act—an offence not against society but against heaven, then it is evident that it has an untenable basis. The very question which, in that case, the law would take for granted, is in dispute. One class believes pleasure boating on Sunday to be an offence against heaven; another does not; and if either party undertakes by penal laws to force its views upon the other, we have the old story of religious persecution over again. Tolerance would be a meaningless word unless it included the right of acting on individual convictions, so far as this does not interfere with the rights of others."

Upon Protestant principles our cotemporary argues consistently, and therefore soundly. No Protestant legislature has the right to prescribe any Sabbath observances; or to dictate what shall, or shall not, be done on Sunday. This should in every case be left to the conscientious convictions, or "private judgment" of the individual, who alone, on Protestant principles, has the right to determine, when and how, he shall observe his Sabbath.

We are glad to see the firm and liberal stand the *Toronto Leader* is making against the canting hypocrites, who would bring on us, if they could, the gloom and debauchery of a Scotch Sabbath—an institution which every rational being, who has once groined under its infliction, must look back upon with loathing and contempt; and which, we say it advisedly, has made more infidels, done more to disgust the young mind with all religion, than all the writings of all the philosopherlings of the XVIII. century. It is an instructive circumstance that, whilst an ignorant set of fanatics here in Canada are endeavoring to enforce, by law, their contemptible Sabbatarian observances—in England, where the result of these same observances have long been experienced, they are never spoken of except in terms of unqualified condemnation and disgust. Thus, when one would describe the quintessence of hypocrisy, debauchery and villainy, he naturally has recourse to a "Scotch Sabbath." *E. G.*, the *London Times*—at a loss for an appropriate expression by which to convey an idea of its intense horror at the probable results of a Bill lately introduced to put a stop to corrupt practices at elections—sums all up by saying that, in future—"an election day in England will resemble a Sabbath at Glasgow, where the grossest immorality is shrouded in a puritanical assumption of holiness." The *Times* could not have found vent for its disgust in stronger, or more appropriate terms—"A Sabbath in Glasgow."—Puritanical Holiness."

A MEAN TRICK.—As an appropriate sequel to Mr. Adams' motion to have the portrait of the Mayor removed from the City Council Chamber, we have to announce that the same portrait has been mutilated by some pitiful scoundrel, or scoundrels, unknown. The injury seems to have been inflicted with a sharp instrument, which must have been fastened to the end of a stick, and with which the head and shoulders of the portrait have been cut out, and a large rent made throughout the length of the picture. It is to be hoped that none of the Members of the Corporation were privy to, or engaged in the perpetration of, this dirty piece of spite; and that the principals therein may yet be made to pay for their night's amusement.

Had the Mayor been a Protestant, and had his portrait been thus disfigured, we have no doubt that many of our Protestant cotemporaries would have been ready to make oath that Catholics were at the bottom of it, as in the case of the Methodist chapel in Griffin Town; and again in that of the chapel in the Military burying ground—upon which piece of business the *Transcript* of late has thought it advisable to maintain a discreet silence. Is there not, we would ask of our cotemporary, strong reason to believe that, on the evening on which the beastly outrage to which we allude must have been committed, the non-commissioned officer on guard was a Protestant. Not that we mean now, any more than we did when we last alluded to this dirty subject, to insinuate that the conduct of the men on guard was the result of any religious animosities. On the contrary, we say now, as we asserted then, that it was in all probability the act of a parcel of drunken blackguards, with no more idea of religion, than a horse has of the differential calculus.

It is time that this practice, of attributing every paltry outbreak that occurs betwixt man and man, to religious differences, should cease. It must needs be that, from time to time, offences come; and in a mixed community like ours, nothing more probable than that the aggressors shall be of one, and the victims of another, religious denomination. But it is by no means a logical deduction that this religious difference was the cause, of the outrage committed. If an old sow is but run over by a drunken carter in the streets now-a-days, the affair is magnified at once into an attack upon "Civil and Religious Liberty;" and a repetition of the horrors of the St. Bartholomew massacre. The drunken carter is forthwith denounced as a "bloody, brutal minded, bigoted, persecuting, Papist;" probably, a Jesuit in disguise; and the sow is discovered to have been, during her life time, a downright evangelical Protestant sow; reared by a Protestant butcher, fattened on Protestant grains from a Protestant brewery, and from her pig-hood upwards, predestined as a solace to Protestant bowels, in the form of Protestant sausages, and Protestant blood-puddings. What more clear, is the conclusion triumphantly arrived at by our Protestant cotemporaries from these premises, than that the Protestant sow thus untimely done to death by a Popish carter, was the innocent victim of a deep laid plot against "Civil and Religious Liberty—Freedom of Discussion—Liberty of Speech—Our Glorious Constitution—Church and State—and Universal Progress?" And forthwith the cry is raised, that, Protestants, waiving minor differences, must cordially unite in one grand defensive league for the protection of Protestant principles, Protestant pork, and the holy Protestant faith.

The *Pilot* of Wednesday publishes a second letter from *Juvenis Hibernicus*, upon the late frustrated attempt at jury packing at Quebec. For reasons best known to its editor, the *Quebec Gazette* refused insertion to this letter, in which the writer shows up the conduct of Mr. Sewell in regard to the summoning of the Panels of Petty Jurors, for the Quarter Sessions, and the Queen's Bench—as, in his former letter, he had previously exposed the trick played in the summoning of jurors to serve on the Grand Jury. We are indebted to *Juvenis Hibernicus* for the following particulars connected with this ugly piece of business:—

1. No omissions occur in the names of Jurors for the Quarter Sessions, all of whom were summoned before the riot, and whose names were taken in the order in which they stood upon the list. From this we may conclude that Mr. Sheriff Sewell thoroughly understood what the law required him to do—before the riots had obscured his intellect.

2. The Panel of Jurors of the 22d of July—before whom the persons accused of rioting were to have been tried—was so drawn up that, instead of containing the names of 16 Protestants, and 14 Catholics speaking the English language, it included 21 Protestants, and only 11 Catholics; thus giving to the former a preponderance of nearly 2 to 1. The writer continues—

"Having seen it asserted by the apologists of the Sheriff, without contradiction by him, that all the Jurors were summoned before the riot occurred, and some days before Gavazzi came to Quebec, I took the trouble of visiting a number of the Jurors at their domiciles; and I have now in my possession a number of the Jurors' Subpoenas, signed by the Sheriff himself, and not by his deputy, Mr. Von Exter, not one of which bears date before the 6th of June, and some of them being dated so late even as the 30th of June last; I can further say, that not one of those Jurors was served before the 19th of June last."

The *Journal de Quebec* likewise satisfactorily disposes of the trumpety defence put forward by Mr. Sewell's friends in his behalf. The editor asserts that he also has seen no less than five notices addressed to different individuals summoned as Jurors, "all dated posterior to the date of the Gavazzi riots."—Mr. Sewell's friends had better look about them, and try if they cannot invent some more plausible falsehood; for this ridiculous story about the Jury lists having been made out before the 6th of June, will hardly serve their turn.

We learn from the Quebec journals that several attempts have, of late, been made to burn down Catholic Churches in the vicinity of the city. On the 25th of June, and again on the 4th, 13th, 19th, and 25th ult., efforts were made to set fire to the Church at Pointe Levy; and though a reward has been offered for the discovery of the incendiaries these diabolical outrages still continue. On Monday, some scoundrel obtained access to the Sacristy of the handsome new Church of Notre Dame, at Pointe Levy, and set fire to one of the chests, in which the vestments are kept; luckily the flames were extinguished before much damage was done. We will not imitate our Protestant cotemporaries by holding the whole

Protestant body responsible for these outrages. On the contrary, we willingly believe that they are, by all the respectable portion of that community, looked upon with as much disgust as they are by Catholics. At all events, both Catholics and Protestants are equally interested in putting down such villainous practices, and in demanding the safeguard of the law for the property of all religious denominations. A hearty co-operation, betwixt men of all parties, to cause the law to be respected, and to bring malefactors to justice, is more to be desired at the present moment, than the formation either of Protestant, or Catholic Defence Associations.

We read in the *Transcript* that Mr. Thomas McAuley, who was wounded by the fire of the troops on the evening of the 9th June, has caused notice of an action to be served upon his honor the Mayor.—Mr. McAuley is, we are happy to state, recovering from the effects of his wounds. The relatives of the deceased James McRea have also given notice of a similar action,—damages £1,000.

We read in the *Minerve* that the *Fabrique* of Montreal have purchased, for the purpose of a Catholic cemetery, one hundred and fifty acres of land, the property of Dr. Beaubien, situated on Cote St. Catherine.

The sum of £3,500 has been already subscribed towards the erection of the Cathedral in the diocese of Three Rivers.

ORANGE RUFFIANISM.—The *Daily Leader* of Toronto complains that the peace of the western portion of that city has of late been jeopardised, night after night, by large gangs of Orangemen, who, sallying forth from their low taverns, and similar dens of infamy, parade the streets, armed with bludgeons and fire-arms, discharging the latter to the great terror and annoyance of orderly citizens. The object of these scoundrels is a mystery; but it is most probable that they are meditating some dastardly outrage.

Mr. Hincks is said to have stated at the dinner given him at Norfolk, that it is not the intention of Ministers to dissolve Parliament, until after another Session.

The election for the county of Leeds has terminated in the return of Mr. Delong, the ministerial candidate, by a majority of 261.

A woman, in a state of intoxication, and lying across the track of the Lachine Rail-road, was, on Monday afternoon, run over by the cars, and had one of her hands and a foot cut off. The cars were going full speed at the time of the accident.

We have received the copy of a circular containing the report of the proceedings at several meetings held for the purpose of protesting against the Seigneurial Tenure. We decline inserting them, unless paid for as advertisements,—the Seigneurial Tenure question being one which the TRUE WITNESS does not intend to discuss.

THE CATHOLIC CHRISTIAN INSTRUCTED. By the Most Rev. Dr. Challoner, J. & D. Sadlier & Co., Montreal. Price, muslin, 1s 3d; sheep, 1s 10d.

This is a very instructive work, containing Scriptural explanations of the Sacraments, Ceremonies, Doctrines and Discipline of the Catholic Church; and a scathing reprobation of the misrepresentations and calumnies of sectarian scoffers. It is published with the approbation of the Right Rev. Bishop of Cincinnati, who felicitates the faithful on its publication, and recommends it to "them and every enquirer after the Truth."

DOCTRINAL AND SCRIPTURAL CATECHISM; By the Rev. Pere Collet, Doctor of the Sorbonne. Translated from the French by Mrs. J. Sadlier. D. & J. Sadlier & Co., Montreal. Price, 1s. 10d.

This is a work which should be in the hands of every Catholic. It clearly and concisely explains every article of the Catholic Faith, and, by numerous references, proves the strict conformity of our religious ceremonies with the sacred Text. We have rarely noticed a publication we would more earnestly recommend to Catholics than this Doctrinal Catechism. Mrs. Sadlier has contributed many valuable works to our Catholic literature, but none for which the community should be more grateful than the rendering into English this excellent expositor of Catholic Doctrine.

THINK WELL ON'T; or Reflections on the Great Truths of the Christian Religion. By R. Challoner, D.D. J. & D. Sadlier & Co., Montreal. Price, Muslin, 1s.

This little volume is admirably adapted to lead the christian soul to a due contemplation of the great truths of Salvation. The attributes of God, the redeeming influence of His divine grace, and His reward to those who faithfully serve him to the end, are dwelt upon in a style to inspire the christian reader with awe, reverence and hope, while its portrayal of Death, Judgment, Hell, Eternity, are well calculated to strike terror into the hearts of the most impious and impenitent, and turn them from the error of their ways.

THE METROPOLITAN. Murphy & Co., Baltimore. We have received the Metropolitan for August, considerably improved and enlarged by 16 pages, without any enlargement of the subscription. For contents, &c., see seventh page.

Birth.

In this city, on the 29th ultimo, Mrs. Peter Fegan, of a daughter.

Died.

In this city, on the 30th ult., of consumption, after a lingering illness, Thomas Bergin, shoemaker, a native of Thomastown, county Kilkenny, Ireland, aged 29 years and six months.—May his soul rest in peace.

FOREIGN INTELLIGENCE.

FRANCE.

THE ATTEMPT ON THE LIFE OF THE FRENCH EMPEROR.

The following particulars respecting the two recent nefarious attempts to assassinate the Emperor of the French may, we believe, be relied on as correct:—

PARIS, JULY 9.—It was stated the day after the attempt of the Opera Comique was discovered and defeated, that the existence of the plot was not known to the police. The secret may not have been disclosed to many of the body, but I am given to understand that the chiefs were not in ignorance of it as was supposed. I have heard of some additional facts connected with it which I mention, as they have been reported to me from a good source. Soon after the affair of the Hippodrome, one of the parties arrested in consequence of it fell ill while in prison, and was removed to the hospital, of course under surveillance. His malady assuming a grave character, and the man himself believing that he was near his end, begged to have a priest brought to him. His wish was complied with. He declared to his confessor that his mind was burdened with a secret which he was unwilling to carry with him to the other world, and which he disclosed. This was a full avowal of his guilt—that he had formed one of a band of assassins who had sworn to take the life of the Emperor. They had failed at the Hippodrome, but they were determined to take the first opportunity of the Emperor's appearance in public, at the theatre or elsewhere. The priest told him that the disclosure of such a secret merely in the confessional was not a sufficient satisfaction for the sin; it might be indicative of his repentance, but it would not, if still kept a secret between them both, prevent the perpetration of the crime meditated by his accomplices, as the confessor could make no use of what had been revealed to him for the purposes of justice. He considered, therefore, that he could not give him absolution unless he made the avowal in presence of a magistrate; it was the only useful amends he could make for his crime. The dying man consented, and the Prefect of Police, who was communicated with immediately, attended at the hospital, and received the details which enabled him to take the precautions which baffled the conspirators in their second attempt at the Opera Comique on Tuesday night. The leader of the band is, I am told, a Belgian, some are Germans, and some French students are said to be of the number. It seems, also, that they had calculated on encountering resistance, but they believed they should succeed in killing the Emperor notwithstanding, and they had hoped that it would be followed by a rising of the populace. Their minds were so made up, that it is said they even engaged a surgeon to attend to such as were wounded in the conflict. A domiciliary visit was made at the house of the Belgian, and papers have been found which have led to further disclosures and further arrests. It is probable there is some exaggeration as to the numbers arrested. Yesterday forty-nine were spoken of, and to-day near a hundred. I am told the report which spoke of the arrest of a son of Victor Hugo, is incorrect, though it is said his lodgings were searched, but nothing was found of importance. It is certain that the persons arrested on Tuesday night have made a full confession of their guilt, and of their accomplices. They had been taken with arms upon them, and were afraid they would be treated with all the rigor of military law, and after a brief trial by court-martial shot. It is hoped that their disclosures will lead to the discovery of the persons who employed them, or who are at the bottom of the affair. The proceedings are carried on with a good deal of secrecy. It is said, however, that the authorities have, from what has been avowed, learnt the existence of a secret society with the object of assassinating the Emperor; and that the society has been in existence for some time.

The police had already been on the traces of the society, but it was not acquainted with the secret of its organisation. Four days after the arrests at the Opera Comique, it is said that men were posted on the road to St. Cloud for the same object, and that they were taken into custody after some resistance. In consequence of these disclosures an augmentation will be made in certain arms of the garrison. The Municipal Guard will be increased by two squadrons. Arrests took place yesterday at the Batignolles, and some wine house keepers have been ordered to shut up their establishments. The persons last arrested are lodged in the prison of Mazas.

The *Constitutionnel* states that the note which, according to the *Times*, has been addressed to Russia by England and France, as a last means of conciliation, has likewise been approved by Prussia and Austria.

HOLLAND.

THE PERSECUTION BILL IN HOLLAND.—On this subject the language of all the Catholic, and indeed of all the constitutional press, manifests the most profound indignation. Petitions are being organised throughout Holland. Bois-le-Duc has taken the initiative; all Northern Brabant and Limbourg are rising like one man; this is more than a fifth of the entire population of the country, and they are Catholics of the old rock. From all the towns and communities of the north petitions are pouring in.—The ministry will not resist this attack, and the less so as the King is very discontented with the Premier, and reproaches him for having been the cause of the movement. The Bishops of Holland are now assembled at Tilbourg to consider of their course of action under the present circumstances.—*Univers.*

AUSTRIA.

The position of Austria is rather embarrassing it must be allowed. The Russian Corps of Co-operation contributed much to the expulsion of the An-

archists from Hungary; but, on the contrary, no country in the world is so much interested in checking the advance of Russia towards the mouth of the Danube, as Austria. Should the Czar, contrary to all reason, break the peace, Austria cannot help him. But she will naturally play the part of a mediatrix, and we confess we look to her efforts in this way, as one of the surest means of restoring the *status quo*.

The Austrian Internuncio demands the extradition of all the Austrian refugees in Turkey.

The Emperor has granted a pardon to the Bishops of Neusohl and Csanad, who were in prison in consequence of the part they took in the Hungarian revolution of 1849.

SWITZERLAND.

BERNE, JULY 11.—The committee has submitted the following proposition to the National Council:—

“Resolved—That the Federal Council shall be requested to abstain for the future from ordering the judicial and police authorities to expel persons who have not been proved to have violated the right of asylum, and whose conduct does not threaten to endanger the internal or external security of the Confederation.”

After a long discussion, the proposition was adopted by a majority of 58 against 20.

ITALY.

We read in the *Genoa Corriere Mercantile* of the 8th:—

“FLORENCE, JULY 2.—When the sentence of the court against Guerrazzi was read to him his countenance exhibited a sneer more expressive than any word he could have spoken. It is not yet known whether he intends to appeal against the sentence.—According to report a general amnesty is to be published at the request of the hereditary prince. This, however, is not probable. Several individuals charged with propagating Mazzinian doctrines have been lately arrested, and Professor Cantofanti has been placed under the surveillance of the police, for having delivered a speech hostile to the government.”

A letter from Faenza states the governor of the town had been fired at and dangerously wounded.—The assassin had escaped.

It is said that the Grand Duke of Tuscany thinks of abdicating in favor of his son.

ROME.

Great surprise has been caused at Rome by the manner in which certain Protestant governments of Germany have appreciated the conditions applied by the Holy See to mixed marriages. These conditions are not new. They have long been prescribed in France, and we have never heard any one say that they were found humiliating. The Rescripts by which the Holy Office authorises marriages between Catholics and Protestants always contain the following clauses:—(1.) The promise, on the part of the Protestant party, not to oppose the free practice of the religion; (2.) The formal promise that the offspring of the marriage shall be brought up in the Catholic religion; (3.) That the marriage shall be celebrated outside of the sacred building, and shall not receive the benediction of the Priest; (4.) The exhortation to the Catholic party to employ himself, according to his means, in the conversion of the Protestant party.

The Church, like a tender and devoted mother, cannot do less to secure the salvation of her children. One can easily understand that Protestants, whose Faith is in our days reduced to a simple negation, or at least to a complete indifference, are surprised at the guarantees which the Catholic Church demands for the Faith of the Faithful; but in any case Protestants are not obliged to marry Catholics, and they are perfectly free, by marrying persons of their own belief, to spare themselves what they call “the humiliations” imposed by the Holy See in the contracting of mixed marriages.—*Univers.*

RUSSIA.

THE CHOLERA.—The *Cologne Gazette* contains the following from Berlin, dated the 8th July:—“The accounts from St. Petersburg state that the cholera was raging there more relentlessly than ever. It was generally thought that it tended southwards, and if so fears were entertained that it might commit ravages amongst the troops.”

The correspondent of the *Times* writes from St. Petersburg:—“While the highest military and diplomatic officials are opposed to the idea of a war, it is welcomed by the lower classes with fanatical enthusiasm.”

TURKEY.

It is said that the Powers will not make a *casus belli* of the Russian invasion of the Principalities.

Riots have taken place at Adrianople, and also in places in the vicinity of the capital. Some of the Christian population have been molested, and the authorities were compelled to take energetic measures for their protection.

SERIOUS AFFRAY AT SMYRNA.—On the 23rd ult. an occurrence took place at Smyrna which menaces to disturb the friendly relations which have so recently been re-established between Austria and the Porte.

At seven in the evening (naturally by daylight) three officers, belonging to the imperial brig Hussar, were quietly seated in a most respectable coffee-house on the English Quay, when suddenly a gang of some forty (the *Impartial de Smyrne* says about fifteen) Italian refugees rushed into the room, and commenced a violent attack on them. One of the officers, the physician to the ship, who was in plain clothes, escaped unhurt; the second, a lieutenant, was terribly mishandled; and the third, Baron Huelckelberg, a midshipman, was stabbed in the side.—Against such odds resistance was, of course, out of the question. The wounded man jumped into the sea, attempted to swim to the vessel, but soon sank. The corpse was found on the following morning.—

The funeral of the murdered man took place on the 25th, and all the consulates, with the exception of the American and English, hoisted black flags. The Austrian and Prussian consuls accompanied the body to the grave, but the other consulates were not represented. The immediate cause of such an infamous and cowardly attack was the arrest of a certain Martin Kossta, a Hungarian, who, after having been confined at Kutayah, was permitted to leave for America, after having pledged his word to return no more to the Turkish dominions. Eight months ago Kossta came to Smyrna, and on the 22nd he was seized, by order of the General-Consul, by the armed crew of one of the Hussar's boats, and carried off to that vessel. This caused a tremendous ferment, and the attack on the officers was, two days later, the consequence. Kossta has provisionally been handed over to the Austrian consul at Smyrna.

Everywhere, in France, in Italy, in the Levant, and in London, these Italian and Hungarian banditti are the sworn enemies of religion, peace, and social order—the same cowardly assassins. The torch, the dagger, and the knife are in all countries the fitting symbols of Mazzinianism; and the more sacred the character of their victim the more implacable and demoniac are the antipathy and malice of these cowardly miscreants. The Porte will, of course, rid its territory of the fiends in human form, and we anticipate the proximate advent of the hour when even Lord Palmerston will see the necessity of dissociating himself from such depraved monsters.

THE ENGLISH AND FRENCH IN BESIKA BAY.—The utmost cordiality prevails between the two fleets. No less than six admirals' flags were flying at one and the same time, and visits, salutes, dinners, and toasts are constantly exchanged.

INDIA.

Negotiations with Ava have terminated by the Burmese envoys refusing to sign the treaty proposed to them by the British, and declaring that they would not sign away any part whatever of the Burmese dominions.

AUSTRALIA.

The news in the journals presents a striking picture of the progress of the country, especially of the colony of Victoria. To illustrate this, some figures may be quoted. In 1851, the population of Victoria had risen to 95,000, in 1852 it was 200,000; the shipping inwards in 1851 was 126,000 tons, in 1852 it was 408,000 tons; the revenue in 1851 was £380,000, in 1852 it was £1,577,000—£342,000 raised from customs-duties. In 1851 the value of imports was £1,056,000, in 1852 it was £4,044,000; exports in the former year were £1,424,000, in the latter £7,452,000. But, taking into the account gold carried out without being recorded, the exports were probably £15,000,000, or £75 per head for every man, woman, and child. The Legislature of Victoria has sanctioned three railways, and has voted £720,000 for public works. The railways will connect Melbourne with the port, with Geelong, and with the gold-fields. The population of Melbourne has increased from 23,000 in 1851 to 80,000 in 1852; that of Geelong in the same period from 8,000 to 20,000. But fodder and provisions have been very dear. Hay, weight for weight, is dearer than the best flour; oats twice as dear as the best oatmeal; cabbages are 1s 6d each; pears, lettuces, and turnips, are 6s a dozen; potatoes, 2s per hundred weight; ducks, 12s a pair; geese and turkeys, 14s each. Nor have the other colonies failed to share in the advancement.

GREAT BRITAIN.

CENTRAL CRIMINAL COURT.—LONDON, JULY 6.—Charles Cunningham, 48, surgeon, James Thompson Currie, 47, surgeon, and George Thomas, 33, chemist, were indicted under the statute for having feloniously assaulted Eliza Mardon, with the intent to procure her miscarriage. The indictment also charged all the prisoners jointly with administering to the prosecutrix a quantity of a certain noxious thing, the name, quality, and description of which was unknown, with the like intent. It will be recollected that this was the case in which an Anglican Minister was mixed up as the party at whose instigation the crime was committed. The jury, after deliberating for about twenty minutes, returned a verdict of guilty against Cunningham and acquitted the other two prisoners. The prisoner was at once called up for judgment, and the learned judge, after expressing his entire concurrence in the verdict of the jury, said there could be no doubt that he had been guilty in the particular instance before the court, but there was too much reason to believe that he had been carrying on a wicked trade, and that he had abused the noble science to which he belonged for the most base purposes. Under such circumstances, his duty left him no alternative but to pass a severe sentence, which was that he be transported for fifteen years.

THE ORANGEMEN OF LIVERPOOL.—The mayor having received intimation that the Orangemen of this town intended to celebrate the 12th of July by a public procession, orders were issued to the police to put down any such display, and a proclamation issued by his worship to that effect.—*Liverpool Mercury.*

EMIGRATION.—The ships Statesman and Ellenborough left Southampton on Sunday for Australia with about 700 government emigrants, the former bound for Melbourne, the latter for Sydney. The emigrants on board the Statesman consisted of 16 families, and 240 young and single Irish women. There are eleven thousand husbands in Australia, whose wives are left behind.

NAVAL COAST VOLUNTEERS.—On Tuesday the government bill for the establishment of a body of naval coast volunteers, and for the temporary transfer to the navy, in case of need, of seafaring men employed in other public services, was printed. This bill contains twenty-four clauses, empowering the Admiralty to raise, not exceeding 10,000, men to be called “The Royal Naval Coast Volunteers,” who are to be entered for five years, and may be trained and exercised for twenty-eight days in each year, and on shore or on board ship. In case of invasion or imminent danger,

her Majesty may order the volunteers to be called into actual service. The men, during exercise and actual service, are to have the pay of able seamen. In case of emergency, officers and men of the coast guard, and seamen-riggers, may be required to serve in the navy for a limited period. Upon invasion or danger, seafaring men in public departments are to be liable to temporary service in the navy. In case of emergency, pensioners may be required to serve in the navy. Persons not attending, when called into actual service, may be apprehended and punished as deserters from the navy.

ANGLICAN SQUABBLES.—An angry correspondence has been published between J. W. S. Drax, Esq., M. P., and the Hon. and Rev. S. Godolphin Osborne, the “S. G. O.” of the *Times*. The latter attacked Mr. Drax for having appointed an aged and incapable incumbent to the living of Shotisbury, with a view to making a good market of the “next presentation.” The hon. member says that he finds the charge was made in retaliation for some deprecatory remarks he had made to a neighbour on Mr. Osborne's conduct as a Clergyman. The latter in consequence declines further correspondence with one he “can so little respect.” Upon which Mr. Drax thinks the world ought to know what the remarks were:—“They related to a scene I witnessed one day in the course of last summer when on the road towards Wareham, when I met a sporting-looking character, dressed in a fashionable, straight-cut, sporting-jacket, with a wide-awake hat, driving a dog-cart tandem, with a diminutive tiger by his side. The meeting such a character in our quiet neighborhood excited my curiosity, and on inquiry I found it was the Honourable and Rev. S. Godolphin Osborne. I must confess I was startled at hearing this, as there was nothing in your appearance to denote the character of a Clergyman of the Church of England, and more especially of one who has set himself up as the great advocate for the correction of abuses in that Church. I must plead guilty to having made remarks upon your strange appearance on that occasion, the style of which would have been more befitting to a sporting gentleman going to Epsom on a Derby day.”

SAVAGE ATTACK UPON UNOFFENDING PERSONS.—For some weeks past five or six families of Irish gipsies had been weathering the storm, in their old camp, on a piece of waste ground, midway between Motherwell and Hamilton. They lived most inoffensively, labored hard at their humble occupation, and enlivened their evenings with mirth and music. At midnight, on Saturday the 2d, whilst these poor people lay sleeping in their wretched camps, they were ferociously assailed by a party of Englishmen from the Motherwell Malleable Ironworks, their tents torn to shreds, and themselves and their wives and children brutally beaten, kicked, and trampled upon. It was a truly heart-rending sight to see the whole encampment making their way, on Sunday morning, through Hamilton, towards Blantyre, with bleeding heads, broken arms, blackened eyes, shattered poles, torn canvass, speechless fathers, maimed mothers, dying children, barking dogs, and panting donkeys! A few of the savage assailants of these poor people have been already arrested and confined in Hamilton jail. It is said, there were thirty or forty of them altogether in the party.—*London paper.*

DISGRACEFUL PROCEEDINGS NEAR ST. BRIDGET'S BALDWIN'S-GARDENS, LONDON.—The Catholics of London were most needlessly alarmed on Tuesday last by the appearance of an article headed, “Dreadful Riot and Bloodshed in Baldwin's-gardens,” which, with their usual avidity to seize upon any report which may be imagined to bring disgrace upon the Catholic body in England, one of our leading “public instructors” (I) had inserted in its columns. The facts are simply these. Baldwin's-gardens (a court running between Gray's Inn-lane and Leather-lane, Holborn) has several low lodging-houses, kept by political Italian refugees, and infested by this class. It will be remembered that about two years ago the Rev. Dr. Farant, who then had the charge of this mission, was insulted and roughly handled by these ruffians, who loiter about and near, but never for any purpose enter the chapel there. They are in the habit of jeering and scoffing the poor Irish, who swarm in the locality in frightfully-crowded alleys, as they go to and return from the chapel, and they do not even spare the Clergy themselves from these outrages. On Sunday last the junior Clergyman was thus insulted, the Irish assembled in larger numbers than usual on Monday evening, when, the injuries being repeated, some scuffle and blows ensued, upon which the Italians drew out large clasp stilettoes, and bloodshed might have ensued had it not been for the exertions of the Reverend J. O'Connor (the Reverend J. Gilligan, whom the *Times* reports wounds and nearly assassinates, being in Retreat at Saint Edmund's College), assisted by R. Swift, Esq., M.P., and other local Catholic gentlemen. But we are happy to be able to add that the Reverend gentleman sustained no injury whatever in the course of his exertions to preserve the peace. We beg also to distinctly state that the Italians who took part in these disgraceful proceedings are not “frequenters,” as the *Times* makes out, of the chapel, but from that small portion of the Italians of the neighborhood, who are political refugees, and whose former attack on the Rev. Dr. Farant, an Italian Priest, it was understood at the time to be connected with his supposed opposition to the Young Italy party. This will also go far to show that it was not a national feud between Italians and Irish. On Tuesday the Irish taken were brought before Mr. Corrie, who behaved as an accomplished and liberal-minded man. One Irishman was fined five shillings; some others in the same way. Mr. Corrie asked Father O'Connor to explain why it was the Irish attacked. He calmly stated the causes—the frequent insults Mr. Gilligan received and himself too.

Mr. Corrie—Why do they insult you? Father O'Connor—I know no reason except because I wear this Roman collar and have the honor of being a Catholic Priest; I have no enmity to these people; I have never insulted them in word or look; I am not afraid of them personally, but, as long as they are allowed to insult the religion of thousands of the people, I cannot answer for the consequences; I only claim the privilege of every British subject—to be allowed to walk the streets of this free city without molestation or insult. Father O'Connor was accompanied by Mr. Swift, M.P., and Mr. Casella. Wednesday—it was told to Father O'Connor that the Irish were to come here this evening in thousands from different parts of the suburbs, armed. He immediately despatched men to prevent it, and gave notice to the police. Though there was great excitement all went off pretty quietly.—*Correspondent of Tablet.*

We have (says the London Times) in this metropolis, and in our own immediate neighbourhood, a spectacle more painfully ridiculous and a greater violation of common sense than is to be found in any human institution in the most backward and unimprovable countries. Here are scores of churches—handsome churches, with everything that money can give them, in admirable order, with well conducted services, and no congregation. The model city church is a spacious, and, indeed, a magnificent structure, with nave, aisles, chancel, vestibule, vestry, tower, bells and the rest. Once in three or four years it is closed for a month to be repaired and cleared, and fitted with a new warming apparatus, at a great cost. All its furniture is excellent; there is nothing wanting that comfort and a certain quiet civic taste can desire. It has the services of a well-paid clergyman, a well-paid clerk, a well-paid organist, paid singers, beadle, sexton, and pew-openers. The bells ring for a morning service on Sunday, and at eleven service begins. Count the congregation any time between eleven and one; include the minister, clerk, beadle, pew-opener, organist, the half-dozen school children—in a word, every soul in the place, taking care not to omit yourself, and you will find, perhaps 40. We have made the reckoning many times in one handsome church, without exceeding that limit. In a larger and handsomer church, in a well-known street, on a fine Sunday morning, we have made out twenty-two souls. The average in a considerable number of such churches is said to be fifty. In each of these churches the expenses, including the clergyman's income, and triennial repairs, and every other item, are considerably over £500 a-year, or £10 per head of the actual congregation. Yet there is not an improvement in London that has not been spoiled by these deserted structures, which divert a new thoroughfare as a rock will turn aside the most rapid stream. Many of these churches, besides handsome incomes for the clergymen, have large estates for the maintenance of the fabric. The cause of this preposterous state of things is, that private houses have given way, and are still giving way, to shops, offices, and warehouses. The population either goes to the suburbs, or, if spending the week days in London, takes the opportunity of Sunday to get a mouthful of fresh air, and a few hours' repose to the eye and the ear. The people are all gone where churches and clergymen are really wanted and are not, for they cannot be transplanted, it seems, without fatal injury. The results are as lamentable as the appearance is ludicrous. The London clergy, having so little occupation, and for other obvious reasons, are generally non-resident. A young man employed in a warehouse extending into three parishes was seized with mortal illness, and earnestly desired to see a clergyman. No one of the three was to be found, and nobody could even say where they lived, as they only made their appearance in time for Sunday service. We have been told that in eleven adjacent parishes on the south of Cheapside there is not one resident incumbent. There are populations, but they are of the class that does not go to church, and the clergy, in the city of London, does not go to them. Without going further into the religious condition of the city, it is at least evident, by the admission of the congregations, that our churches are more than enough; and, by the admission of the incumbents that we could do with half the number of clergy.

SUSPENSION OF A CLERGYMAN BY THE PROTESTANT BISHOP OF DURHAM.—Much excitement has been caused in the diocese of Durham, in consequence of the suspension from Priests' orders of one of the prize men of Durham University, who has been, for some time past, acting as curate in an important and populous district. The clergyman alluded to, who was in deacon's orders, applied to be admitted to the priesthood at the Bishop's recent Ordination, and all his necessary papers were lodged for that purpose. Just before the day appointed for the ceremony some of the congregation of Tynemouth church memorialised the Bishop, stating that the Rev. J. H. Blunt, their curate, was in the habit of preaching the doctrine of the Mass, had exaggerated the authority of the Church and her ministers, had insisted upon the evils resulting from the exercise of private judgment, the power of remission of sins vested in the clergy, and the doctrine of Transubstantiation; and that, moreover, on one occasion he inculcated the practice of having the cross upon the altar, and wearing it upon the person. They proceeded as follows:—"The manner in which Mr. Blunt performs the service appears to us to be Romish. Previous to entering the reading desk, Mr. Blunt makes a bow or genuflection to the Communion Table, and on leaving the reading desk, to assist the vicar in the Communion Service, he makes a similar genuflection on passing through the entrance to the Communion Table. He then takes his place, not at the South side of, or near to the table, but remains at the lower step on the south side of the raised floor in front of the Communion Table, where prior to a short prayer, he makes another genuflection, and whilst praying he kneels with his back to the congregation, and on rising from the prayer he remains on the same spot, standing with his back to the congregation, never approaching the table, and only turning round whilst reading the Epistle, and on the conclusion of the service he again bows to the table previous to leaving the church." Mr. Blunt denied having preached Romish doctrine, and submitted his sermons. The Bishop acquitted him of this charge, but alleged that his language was "mystical and confused." The result was, that the Bishop suspended the Rev. gentleman, from taking priest's orders for the period of twelve months.—*Morning Herald.*

DR. ACHILLI.—We read the following paragraph in the *Record* (Anglican "Evangelical" paper):—"We are informed that Dr. Achilli is likely to secure for himself still further notoriety in America as the leader of a new sect, or rather as the reviver of the Swedenborgian heresies and follies. He will not, however, be much more heard of in England, and his new associates will be of a different class from those whom he induced to sustain him in his contest with Father Newman. It is a melancholy conclusion to his career that a Priest who professed to have come out of the Church of Rome, as a Protestant, should take up a belief in the doctrines of a madman, who fancied himself a prophet, and declared that he had himself seen Luther amongst the lost spirits condemned to darkness for having taught the doctrine of justification by faith."

THE HOPES AND FEARS OF HUSBANDRY.—The usual period of the harvest is now rapidly approaching, and the doubts which have all through the season been expressed as to the state of the wheat crops seem to be in no degree dissipated. In consequence of re-

cent heavy rains during the time of the wheat blooming, it is feared that even in those districts where the wet autumn permitted the usual breadth of wheat being planted, the yield will prove deficient; and in many of the heavy land districts it is now obvious that the wheat crop must, to most of the occupiers, prove almost a blank. A very considerable rise in price has recently taken place, which seems to be generally attributed to the threatening aspect of affairs in the East of Europe; but the indifferent prospects of the coming harvest cannot have been without a large share in contributing to this rise.—*London Economist.*

THE AZTEC LILLIPIUTIANS.—The two children whose advent in the metropolis has excited more curiosity than any other wonder of the same class that we happen to remember, have been transferred to the Hanover Square Rooms, where they were publicly exhibited on Monday for the first time. The fiction owing its origin to the story of the old padre in Stephen's "Incidents of Travel," which tells of the mysterious Mexican city in the vicinity of the great Sierra range—the enterprise of Messrs. Huertis, Hammond, and Velasquez, in scaling the mountains and getting within the walls—the extraordinary architectural grandeur they saw there—the isolated character of the people—the butchery of the aforesaid Huertis and Hammond, and the escape of Velasquez with the children who are now in London, has been turned to a useful account by the speculators, and afforded a good commercial amount of conversation during the past week. The result of the inquiries which have been instituted by the Ethnological Society, where the children were exhibited a few days ago, and where certain discussions connected with them took place, would seem, however, to have disabused the public mind; and the Aztec children, it is now believed, are simply debased descendants of one of the Mongolian tribes which settled in Mexico at the beginning of the twelfth century.—the comparative splendor and civilization to which these people arrived is well authenticated; but the kingdom, in the enjoyment of its highest luxury and magnificence during the reign of Montezuma, eventually perished as a nation when Cortez, in the heat of adventurous rapine, spread terror and desolation over the face of the country—an invader, it is said, regarded by the superstitious Mexicans "to be the offspring of the sun, destined by prophetic tradition to come from the East and subvert the Aztec empire." It is concluded, we repeat, that the two children who have just come to London from New York, belong to the posterity of this once famous nation, and that the opinion which has been circulated that they present a distinct branch of the human family is wholly without warrant. The popularity of the boy and girl, as to aspect is certainly most extraordinary. A generic similitude is perceptible in both. The forehead in each case retreats violently, while the under jaw is equally receding, leaving the strongly-delineated Jewish nose severely prominent, and so producing a profile of falcon like acuteness. Professor Owen, who has made an anatomical report of these children, conceives, from an examination of the teeth, that the boy is between ten and twelve years of age, and the girl between seven and nine. Their diminutive size well entitles them to the term "Lilliputian," which has been bestowed upon them. The head of each measures no more than 13 or 14 inches in circumference. In height they are about 33 inches, and in weight the one is only 23lb., and 21lb. Professor Owen is "inclined to look at them as instances of impeded development." Their likeness, however, to the traditional configurations of the Mexican idols is so decided as to visibly identify them with the pure Aztec class—now so rare as to admit its types to dedication in the Mexican temples. Dr. Connolly, who was present at the Ethnological Society on the occasion to which we have alluded, stated that "he was struck with their resemblance to some of the idiots in the asylums at Highgate and Colchester. He would not enter," he observed, "into the question of race, but it was clear that no nation of people so low in intelligence as these children could exist. In the first place they had no language, and in the second place their intellectual development would not probably enable them to procure the first necessities of existence."

Some of our readers may remember these extraordinary creatures, as having been exhibited in Montreal some years ago.

UNITED STATES.

CATHOLIC UNIVERSITY OF IRELAND.—The collections proceed vigorously in Philadelphia. The appeal in behalf of the University was very generously responded to in the Churches of St. Paul and the Holy Assumption. In the Church of the Assumption, the collection will amount to between five and six hundred dollars; whilst the collection in St. Paul's Church will go far beyond one thousand dollars, probably, over eleven hundred dollars. The contributions of St. John's congregation still continue to pour in. They reach now the truly noble sum of \$1,592,—exceeding, by nearly three hundred, the amount at which we first announced the collection.

END OF A SOUPER.—William Cating, a convert to Protestantism, was hanged on the 28th ult. at Hackensack, New Jersey, for the murder of the children of Timothy O'Brien—Mary and Daniel O'Brien—the former eleven, and the other nine, years of age. Our Protestant friends are unlucky with their converts. Leahy is under sentence for murder, and Achilli—well we hardly know what has become of Achilli, or in what conventicle he is doing duty: but he is pretty well used up.

Boston, July 30.—A desperate encounter took place last night between the new Harbor Police and the river thieves, who had been boarding and robbing vessels at the wharves, wearing masks. The robbers were seen leaving the vessel in a boat, and were captured. They afterwards escaped and were re-captured, after a desperate struggle with fire-arms; the robbers firing, and the police returning the fire, without effect. The robbers were armed with six-barrel revolvers; each robber had several gold watches, which they had stolen—the property stolen from the brig "Mary Wilder" on Tuesday night, when the Captain was put to sleep with chloroform.

The Bill abolishing capital punishment in the State of Wisconsin, has been signed by the Governor and is therefore a Law.

The *N. Y. Freeman's Journal* says:—"Late accounts from Mexico say that Santa Anna is preparing to receive the Papal Nuncio, and to conclude a Concordat with the Holy See on terms favorable to the Church. The rights and privileges of the Jesuits and other Religious Orders enter as component parts into this arrangement."

"OUR PECULIAR INSTITUTIONS"—PRES. PIERCE'S "INVOLUNTARY SERVITUDE."—The Wilmington (North Carolina) *Journal* has the following:—"High price of Negroes.—We know not to what cause to attribute it, but better prices have been offered by traders for this description of property, than we have ever before known. Negro fellows of very ordinary appearance, are bringing \$1,000 very readily. Women are selling for very large prices, varying from \$700 to \$1,000.—Boys weighing about fifty pounds can be sold for about \$500. This is the time for selling, if any one is so disposed. That nigger-boys weighing only 50 lbs should fetch \$500 a piece, shows that human flesh when young and tender is worth \$10 a pound, though it is not usual to sell it so, out of the Feejee Islands.—That these ordinary niggers should fetch \$1,000—who probably weigh on the average 150 lbs., proves that their flesh is worth hardly \$7 a pound, the odds being the difference as to toughness. Women, weighing say 130 lbs. and fetching \$1,200 is a fair price a pound their flesh is tender again. Altogether the prices are extraordinary for the slave pens."

The *Evening Post*, of New York, and other papers, recommend that the Crystal Palace, as they call it, be open on Sundays. It is a sensible suggestion. It is not against the commandment which says,—"Six days shalt thou labor, and do all thy work. There are hundreds, perhaps thousands in New York, who have no other time at their disposal. Many spend it worse than by visiting the Palace. The liquor shops, saloons, puppet-shows and gardens near the building are open on Sundays. If the Fair were open at the proper hours, on that day, the grogshops would not be emptied, but many persons would enjoy an innocent recreation, of which they might otherwise be deprived, and some would be drawn from the guilty atmosphere of the groggeries to the purer and comparatively harmless air of the great Glass House. These fanatics always strain at gnats, and swallow camels. They say little or nothing to the gambling and drunkenness too common in the vicinity of the Palace. But when an innocent and reasonable recreation is proposed for the poor, they lift up their hands and turn up the whites of their eyes in speechless horror. Protestantism is naturally the enemy of the poor."

WOMAN WHIPPED.—A story was told about Haynau which turned out to be false, but the "liberal press" refuses to correct the error.—Occasionally, events transpire which go to prove that the barbarity which was wrongfully charged upon Haynau is common enough in countries which boast of their superior civilization.—Even here, the thing is not unknown. We copy the following from the *Commercial Advertiser*, of Buffalo:—"A court martial was recently held in New Mexico for the trial of Brevet Captain Sykes, on a charge of cropping the hair and publicly whipping two Mexican women, the sentence being executed by his guard. He pleaded not guilty. The court martial found him not guilty in one case, and in the other they found that the fact was proven, but they attached no criminality thereto, and honorably acquitted him! This decision was disapproved by Col. Sumner, who very properly administered a sharp rebuke to the court, and all others who would inflict unnatural punishment upon the helpless. We sincerely hope the matter will not be permitted to rest here."

FLOCKS WITHOUT SHEPHERDS.—There are four Societies at South Boston without pastors.—White cravats don't seem to agree with the climate over the bridge.—*Bee.*

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TEACHING BODY, FOR 1853-1854, WITH MATTERS RESPECTIVELY DISTRIBUTED: *Physics*—Mr. Jos. MICHAUD, C.S.V., late from Industry. *Greek and Mathematics*—JAS. DALY; eccl., late from St. Hyacinthe. *Rhetoric*—A. FROTHER, E.D., late of Industry. *Syntax*—N. OSTIGNY, eccl., Chambly. *Elementis*—FRS. LANGRE, eccl., do. *Commerce*—L. G. KERLOW, eccl., do. *English Ez.*—O'Neil, eccl., Maynooth, Ireland. *Piano*—A. FROTHER. *Other Music*—CIS. POISSON, Chambly. *Tuition*—M. GINN, eccl., Albany, N. Y. —P. EVE, eccl., Chambly. *Proper Class*—Is. Jos. McNAMEE, eccl., Utica, N. Y. Rev. F. T. LAHAYE, Director, P.G.C.C.

MONTREAL MARKET PRICES.

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

IMMIGRATION.

PARTIES wishing to secure PASSAGE for their Friends from Liverpool to this Country, can obtain PASSAGE CERTIFICATES either by way of the St. Lawrence or by New York, on application to HENRY CHAPMAN & CO.

NEW CANTON HOUSE, DALHOUSIE SQUARE. GROCERIES FOR ONE MILLION.

SUGARS—Loaf, Crushed, and Bright Muscovado—TEAS—Gunpowder, Old Hyson, Young Hyson, Imperial, and Fine Twankay.

HONEY.

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

NEW OIL AND COLOR STORE.

WINDOW GLASS, PUTTY, GLUE, LINSEED OIL, LAMP GLASS, PARIS GREEN, WHITING, WHITE LEAD, FIREPROOF PAINT, &c., &c.

BRANDY, GIN, WINES. FOR SALE.

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



CORPORATION OF MONTREAL. NO. 233.

PUBLIC NOTICE

IT IS HEREBY GIVEN, that according to the requirements of the said Act, 14 and 15 Vic., cap. 51, the subjoined By-law of the Council of the City of Montreal, No. 233, to authorize the Corporation to take Stock in the Montreal and Bytown Railroad Company...

CITY CLERK'S OFFICE, City Hall, Montreal, 2d August, 1853.

(COPY.)



CORPORATION OF MONTREAL. NO. 233.

BYE-LAW

OF THE COUNCIL OF THE CITY OF MONTREAL, TO AUTHORIZE THE CORPORATION TO TAKE STOCK IN THE MONTREAL AND BYTOWN RAILROAD COMPANY, AND TO ISSUE BONDS THEREFOR.

WHEREAS a Rail Road from the City of Montreal to Bytown, in the Ottawa District of Canada West, which shall run across the Island of Montreal, in a line or direction North of the Mountain of Montreal, and have a terminus within the limits of the said City, north of St. Lawrence Street in the St. Lawrence Ward of this City, will promote the trade and prosperity of the said City, and it is desirable and necessary to aid in the establishment and formation of such a road.

At a Special Meeting of the Council of the City of Montreal, held in the City Hall of the said City of Montreal, this First day of August, in the now year of Our Lord One Thousand Eight Hundred and Fifty-three, under and by virtue of the Act of the Provincial Legislature, 14 and 15 Vic., Cap. 125, in the manner and after observance of all the formalities prescribed in and by the said Act; at which said meeting not less than two-thirds of the members of the Council to wit, the following members thereof, are present, viz:—His Worship the Mayor the Honorable CHARLES WILSON, ALDERMEN WHITLAW, WHITNEY, TRUDEAU, VALOIS, LARKIN, COUNCILLORS TIFFIN, CUVILLIER, STARNES, CORSE, CAMPBELL, MARCHAND, LABELLE, BLEAU, ADAMS, MUSSEN, HOMER, M'CAMBRIDGE, BRONSDON, THOMPSON, COURSOLO & PAPIN.

It is Ordained and Enacted by the said Council, and the said Council do hereby Ordain and Enact, subject to the consent of a majority of the qualified electors of the City of Montreal first had and obtained, in the manner stipulated and provided for, in and by the Act 14 & 15 Vic., Cap. 51.

SECTION 1.—That upon the conditions and terms hereinafter stipulated and provided for, the Mayor of the said City shall be, and he is hereby authorized and required, for and on behalf of the Corporation of this City, to subscribe for and take 4000 Shares in the stock of the Montreal and Bytown Rail Road Company, chartered by Act of the Parliament of this Province.

SECTION 2.—That the Mayor and Council of the said City, are hereby authorized and empowered to borrow such sum or sums of money as may and will be required to pay the subscription for the said 4000 shares so required by the preceding Section of this By-Law, to be taken in the Chartered Stock of the said Montreal and Bytown Railroad Company, and the interest thereon, as the same may be required to be paid, from time to time, by instalments or otherwise, as the construction of the said Railroad shall be proceeded with to completion; and for the purpose of borrowing the said sum or sums of money to pay the said subscription and the interest thereon as aforesaid, or for the payment or satisfaction of the same directly, if desirable. The said Mayor and Council of the said City, shall be, and they are hereby authorized and required, from time to time, and as often as may be necessary, to issue, sell and dispose of Bonds or Debentures of the said Corporation of the said City of Montreal. Signed by the Mayor of the said City and Countersigned by the City Clerk thereof, for a sum or sums, not exceeding in all, the sum of One hundred and twenty-five thousand pounds currency, the said bonds to bear interest at six per cent. per annum; payable Semi-Annually; to be payable not less than twenty-five years after date; and not to be issued for sums of less than one hundred pounds each.

SECTION 3.—That the said Mayor shall not be authorized to subscribe for the said stock, nor the said Mayor and Council to borrow money or issue Bonds or Debentures of the said Corporation therefor, in the manner provided for, in and by the two preceding Sections of the By-Law, except upon the following express terms and conditions, to wit:

1stly.—That the whole amount of the Chartered Stock, shall be first subscribed for, and taken up, by bona fide and responsible stockholders

2ndly.—That a bona fide Contract or Contracts shall be made for the construction of the whole of the Road from Montreal to Bytown, and good sufficient security shall be given to the satisfaction of the Council of the said City, for the fulfilment and Execution of the said Contract or Contracts.

3rdly.—That the line of the said Road, shall run North of the Mountain of Montreal, and that the said road shall have a terminus within the said City North of St. Lawrence Street, and below or East of the Cote a Ronc therein.

4thly.—That the Council of this City shall not be called upon to pay or contribute, for, or on account of the Stock to be subscribed for, under this By-Law, except in proportion, pro rata with all other Stockholders; and that the Stock to be subscribed for, under this By-Law, shall be payable, at the option of the said Council of this said City, either in money or in Bonds or Debentures of the Corporation, to be issued under the authority of this By-Law, which bonds or debentures, if offered in payment of the said Stock, shall in all cases be taken, at a par value.

5thly.—That neither in the event of its being necessary at any time hereafter to augment the Capital Stock of the said Montreal and Bytown Railroad Company; or of any other contingency or event whatsoever, shall any privilege, preference or advantage, attach, or be given to, any new or additional Stock over the Stock subscribed for, or held by the said Corporation nor shall any privilege, preference or advantage be allowed or given to the subscribers to, or holders of the said new or additional Stock, in preference, or to the prejudice, of the said Corporation.

6thly.—That the said Montreal and Bytown Railroad Company, bind and obligate themselves, that if ever they form a junction with the North Shore Railroad from Quebec, or with any other Railroad from Quebec, or any other place north of the Island of Montreal, such junction shall be made within the limits of the city of Montreal, and no where else.

And lastly.—That, according to the requirements of the said Act 14 and 15 Vic., cap. 51, this By-Law be submitted to the qualified Electors of the City of Montreal, after public advertisement thereof, in the manner and for the number of times provided for, in the said Act, and that it be adopted with the consent of the majority of the said Electors, to be ascertained by the votes of the said Electors, to be taken in the same manner as is provided in the Act of Incorporation of the said City for the Election of Mayor and Councilors, in the City Hall of the said City of Montreal, between the hours of ten o'clock in the forenoon and four o'clock in the afternoon, each day, from Thursday the first, to Thursday the fifteenth day of September next, both days inclusive.

(Signed) CHARLES WILSON, Mayor. (True copy) J. P. SEXTON, City Clerk.

GLOBE FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING, All paid up and invested, thereby affording to the Assured, an immediate available Fund for the payment of the most extensive Losses.

THE undersigned having been appointed SOLE AGENT for the CITY OF MONTREAL continues to accept RISKS against FIRE at favorable rates.

Losses promptly paid without discount or deduction, and without reference to the Board in London. HENRY CHAPMAN, Agent Globe Insurance. May 12th, 1853.

SADLER & Co's CHEAP BOOK STORE,

CORNER OF NOTRE DAME AND ST. FRANCIS XAVIER STS.

D. & J. SADLER & Co. would call the attention of the Catholics of America to their valuable list of publications, which, for cheapness, and the manner in which they are got up, will compare favorably with any books published.

JUST PUBLISHED:

NEW MONTH OF MARY. Compiled by the Fathers of the Oratory of St. Philip of Neri; to which is added New Prayers at Mass and Vespers, with other Devotions for the month of May; with the approbation of the Most Rev. John Hughes, Archbishop of New York. 500 pages, at prices from 1s 10d to 5s.

A new feature in this work is, that at the end of each day's devotion there is a beautiful Hymn, translated expressly for it.

NINE DAYS' DEVOTION; or, a Novena, Preparatory to the Feast of St. Patrick, Apostle and Patron of Ireland; to which is added, Devotions for Confession and Communion, Prayers at Mass. 24mo. cloth, extra, 7d.

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This is the only complete Catholic Life of Christ and His Apostles published in the English language. It has been translated into almost every European language.

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New and elegant edition, printed on the finest paper, with engravings; 18mo., 600 pages, at prices from 2s 6d to 10s.—Cheap edition, 24mo; from 1s 10d to 3s 9d.

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D. & J. SADLER, & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal. Montreal, April 20, 1853.

GROCERIES, SUGAR, &c. &c.

FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street.

JOHN PHELAN. Montreal, August 20, 1852.



EDWARD FEGAN

Has constantly on hand, a large assortment of BOOTS AND SHOES, WHOLESALE AND RETAIL, CHEAP FOR CASH.

ALSO, A quantity of good SOLE LEATHER for Sale, 232 St. Paul Street, Montreal.

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BY M. P. RYAN & Co.

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

THE FURNITURE

Is entirely new, and of superior quality.

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

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

NOTICE.

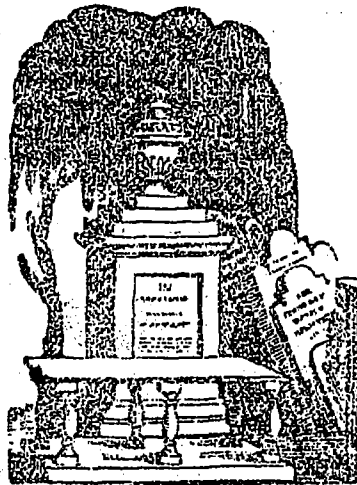
The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same. Montreal, May 6, 1852. M. P. RYAN.

THOMAS PATTON,

Dealer in Second-hand Clothes, Books, &c. &c. BONSECOURS MARKET, MONTREAL.

WILLIAM CUNNINGHAM'S MARBLE FACTORY,

BLEURY STREET, (NEAR HANOVER TERRACE);



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.

N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.

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THE Subscribers manufacture and keep constantly on hand, all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House and Plantation Bells, with the best description of Hangings.

These Bells are made from the best stock, and the small sizes undergo the same process in manufacturing as Church Bells. An experience of thirty years, with a great many recent improvements, and an entirely new method of casting, enables us to obtain the most melodious tone, combining also, an extraordinary vibration.

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West Troy, N. Y., Feb., 1853.

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WILLIAM HALLEY,

TORONTO, C. W.,

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Mrs. REILLY,

MIDWIFE.

The Ladies of Montreal are respectfully informed that, in consequence of the late fire, MRS. REILLY has REMOVED to the house occupied by Mr. JOHN LOVING, as a Paint and Colour Store, opposite the HOTEL DIEU Nunnery Church, No. 154, ST. PAUL STREET. Montreal, July 3, 1852.

JOHN O'FARRELL,

ADVOCATE,

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

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ADVOCATES,

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Medicine and Advice to the Poor (gratis) from 8 to 9 A. M. 1 to 2, and 6 to 7 P. M.

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ROBERT McANDREW. Montreal, May 11.

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

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Montreal, June 21, 1853.

Printed by JOHN GILLIES, for the Proprietors.—GEORGE E. CLERK, Editor.