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NO. 18.

LECTURE OF THOMAS FRANCIS MEAGHER ON AUSTRALIA.

(From the New York Herald.)

On Thursday evening, 25th Nov., Mr. Thomas Francis Meagher, the distinguished Irish Exile, gave a lecture on Australia, at Metropolitan Hall, New York. Never was that building so filled with human beings before. The charge for admission was fifty cents. The time announced for the opening of the doors was 7 o'clock—the lecture to commence at 8 o'clock. So early as 5 o'clock the hall was besieged; and at 6 o'clock the crowd became so dense and so threatening, that the committee found it necessary to open the doors, so that at 7 o'clock the house was nearly filled, and those who came punctually at that time to get good seats, were disappointed. So great was the rush that the crowd carried away the barriers, and a number got in without taking the trouble of delivering tickets, or procuring them. The sum of \$1,000 was taken at the door. There were fully 4,500 persons in the building. A large number went away. Not only was every seat in every part of the building occupied, but the stage, the passage ways, and every available standing spot were densely crowded; in fact, the people were as densely wedged together as it was possible for them to be. We observed Mr. Maxwell, the collector of the port, on the stage, and Archbishop Hughes occupied a private box. The audience listened with breathless attention to the brilliant lecture, that occupied two hours and a-half in its delivery, and which would fill a page of our space. We are necessarily compelled to give but an outline.

Mr. Meagher made his appearance on the stage exactly at eight o'clock, accompanied by some friends, and was greeted with prolonged and hearty cheers. He said:—

The great clock of the Bastille ticks inaudibly in its inner court there, at its ease, hour after hour, as if nothing special for it or the world were passing. The secrets of those "eight grim towers" are not yet disturbed. These two cannon there, mounted with silver—the ancient gift of his Majesty of Siam to Louis XVI., are not yet soiled by the touch of the people. Camille Desmoulins has not yet stuck the green leaf in his hat; has not yet mounted his chair in the Palais Royale; has not yet exclaimed, "Friends! shall we like hunted hares?—like sheep bounded into their pensfold, bleating for mercy where there is no mercy?" Mirabeau has not yet exclaimed, looking at the poor king covered with his jewels and his ribbons—"Behold the victim already adorned for the sacrifice?" Marie Antoinette may still sit beneath the canopy of purple velvet, sprinkled with golden filices, in the church of Notre Dame. The nobles may still surround her in their black coats, silk cloaks, lace cravats and feathered hats; or, trampling upon the national cockade, pledge her their swords in delirious festivities at Versailles. Not for another year will Madame de Montmorin, wife of the Minister of Foreign Affairs, looking down from the gallery in the hall of St. Louis, and checking the daughter of Necker in her exultation, whisper to her, "You are wrong to rejoice; this event forbodes much misery to France and to ourselves." The winds are still in their caves; but there are signs in the heavens, and strange things have come to pass. The Parliament of Paris had passed a decree, for the second time, against the *lettres de cachet*, and for the recall of all exiled persons. The Abbe de Sieyes had written—"The *Tiers Etat* are nothing. What ought they to be?—everything?" La Rochefoucauld had interrupted the Archbishop of Aix, who had said that "fitches were the spontaneous offerings of christian piety—on which there are now forty thousand law suits in this realm!" The courtiers were heard to applaud in private the Declaration of Rights drawn by Jefferson. The English had evacuated the city of New York. The officers who served under Lafayette at Brandywine and Monmouth had returned home—had been everywhere received with honor—were equally caressed by the philosophers and the ladies. Necker had been recalled from exile, and instructed to repair the finances of the kingdom. There was an enormous deficit in the treasury—so enormous that it was called "the abyss." Something was at hand. The tops of the mountains were already hid. Yes, even the bronze figure of the king on that tall monument was growing dim in the thickening mist. "Far down in their vaults—in the huge prison which had only another year to stand and the great clock of which ticked insensibly at its ease, hour after hour, as if nothing special for it or the world were passing—far down in their vaults, the prisoners hear the muffled din as of an earthquake." In another quarter of the earth—away in the blue solitudes of the ocean—another event is taking place. Through a narrow gateway, in a black wall of rock, six hundred feet in height, a ship is disappearing. One by one, the

white wings vanish, and as the wall closes in, a red ribbon, fluttering in the air, tells you the name of the king of which she is the messenger. The stranger has disappeared. There is nothing to be seen but the black wall before you, stretching to the north and south for miles and miles. There is nothing to be heard but the dull sound of the slow waves, as they roll in against the vast rampart, and, muttering for a moment, roll back again to the solitudes of the ocean. Spring upon that rock there—grasp that tough root above you—steady your footing—rest a moment! There—look up—the wall has grown higher since you leaped. As you gaze upon it, it grows higher—you see it growing! There is life in the black mass. It moves—lifts itself up—touches that solitary star! Steady—rest a moment longer. Tighten your hold upon the root. Take heart, the hunter of the Tyrol speeds along a more fatal spot, and starts the chamois from a crag nearer to the sun! On then; spring to that other rock. Grasp the long grass to your left. Do you see that ledge there? It shelves too suddenly—your foot gives way—down upon your knees—lock your hand in the crevice straight before you. Now, the other hand—up—up! Then you come to a slab of sandstone: cross it, and you reach the trees! The wall still towers many feet above the climber, and there is a weary and a dangerous path still before him. But, between him and the wave which wets the rock upon which he first sprung there is a precipice. He has reached the trees. He grasps the first, swings himself to the second, then to the third. He has gone. The moving speck is lost in the darkness of those Alps. Is that a cry? The waves utter no cries—the rocks are dumb—the trees moan only when the storm is coming on. Another moving speck—moving towards the sun, no bigger than his hand, yet more distinct than cloud or sun—moving silently far up there—in the azure sky. Hurrah! the climber has topped the wall, has started an eagle from his throne, and now looks down upon and far and wide into the land, they call Australia. Below him, in the shadow of a circling forest, lies a noble lake mirroring the green islands which sleep in flowers upon its breast, the black swans that sail across it, uttering cries so mournful and musical and the tall emu that speeds along the sands more fleetly than the wild dog—and that ship, with its white wings furled, and the red crest drooping from the peak, which disappeared through the gateway in the rock. It is the "Sirius," from London—one year and twelve days out—in charge of Captain Philip, with six hundred prisoners on board and a guard of marines, two hundred and fifty strong. On the 26th of January, 1788, the Captain landed, ran up the English ensign, and read the proclamation constituting the colony of New South Wales. Eighteen years before Captain Cook, casting anchor in a bay a few miles farther to the South, had taken possession of the whole of the eastern coast, in the name of George the Third, King of Great Britain, Defender of the Faith.

Mr. Meagher then proceeded to give a graphic sketch of the rise and progress of the colony up to the present day, which displayed the most minute research. He exposed the tyranny practised in the early history of one colony, until the power and resources have become gradually developed, and it has outgrown oppression, and it is in the attitude of asserting its independence.

Mr. Meagher then gave a glowing description of the gold discovery. He proceeded as follows:—

Through that gateway in the rock, morning steals, fragrant with the flowers of the coral isles through which he tripped along the waters of the Pacific—the wild birds on the wing—the native dog slinks away in the cold light to his hiding place among the dead trees. The sleeper awakes—awakes, and the climes that is softer than the wooded regions of Arcadia, more fruitful than the sunny island from whose fields the daughter of Vesta wove her fairest garland; but his brow is flushed, his eye is inflamed, his pulse beats, anxiety, impatience, bewilderment, a world of care and wonder is written in his look. He has dreamt of gold. Along that road over the blue mountains, where a few years since a little band of brave adventurers went in search of pasture for their sheep a multitude, denser and more motley than that which treads the sands to Mecca, moves on. And down that river, where the scamen of the Calcutta frigate a few years since had picked up the glittering atoms but threw them away, thinking it was mica, ships straining with richer burdens than the Venetian argosies ever bore are passing out to sea. With respect to this discovery, all the credit it is due to Mr. Hargrave, a colonist of New South Wales, who on his return from California at the end of 1850, being greatly struck by the analogy that appeared to exist in the geological structure of the two countries was induced to enter upon the inquiry that led to the discovery. The value of the exports from the

port of Melbourne alone from the gold discovery, in November, 1851, amounted to £1,235,326, exceeding in value all the gold imported into Europe from Mexico and South America in 1826. In 1812 the colony contained only 10,454 souls, 21,000 acres in cultivation, and 74,000 under pasture. Now it has 2,000,000 of free people, an export of £2,899,600, an import of £2,078,300; has 7,000,000, some say, 12,000,000 sheep, and for the discharge of her debts and liabilities, bars upon bars of yellow metal piled in her mountains. Yet, with all this, she is not at rest. The wrinkled hand of England is upon her. Years they have petitioned and protested, over and over again, against the perpetuation of this terrible and incalculable wrong. In vain; the curse continues, the pestilence becomes intolerable. In 1851, the five colonies—New South Wales, Port Phillip, South Australia, New Zealand, and Van Dieman's Land, enter into a solemn league and covenant, binding themselves, one to the other, to resist, by every just means within their power, the transportation of criminals to their shores. They adopt a flag. The convict officers and their supporters—the pollutionists, as they are called—denounce it as a seditious rag. It does look, indeed, as if it was copied from the hunting of the Chesapeake. Honor and victory to that flag. It is lifted in a holy cause—it is the type and war crest of a nation full of youth and glorious promise. One of these days it will traverse the world, with the five stars, in undisputed possession of the field. That destiny was pre-ordained—was pre-arranged—would have come—though all her wealth lay in the fleeces of her flocks, and no sands sparkled through the streams at which they drank. Inevitable always, it is now immediate. The gold discovery shortens the road to it—shortens it by a thousand miles—disperses many superfluous words—many circumlocutory chapters in her history—has saved her, perhaps, many a discumiture—many a staggering blow—many an exhausting wound. Gold, which has caused many a brain to ache, has blistered many a hand, has broken many a noble heart, has wounded many a soaring soul, clinging to it, has brought it to the dust; gold, which has bought the integrity of the statesman, and led his wisdom captive; gold, which has silenced the tongue of the orator, and bought the lascivious flatteries of the poet; for which, in the gay saloons of fashion, many a fair and noble girl has plighted the vow which consigned her life to bitterness, and locked upon her radiant neck the snake which swells her veins with venom; gold, which has stolen into the councils of the struggling nation, has bred dissension among her chief, has broken the seal of her most sacred secrets, has forced the gates of her strongest citadels, has bought the evidence which hurried her apostles to the scaffold, has bought the votes which made over her inheritance to others, and her glory to a strange people—gold, which has led the traitor to the garden, and with a kiss betrayed the Redeemer of the world; gold, which in so many shapes has stepped with a stealthy tread or rioted amongst men—which has been the fever, the madness, the despair—has been in terms and in quick succession, the spy, the swindler, the perjurer, the assassin—the foe of innocence, the blight of beauty, the bane of genius; gold has become a fountain of life, and joy, and freedom—the serpent has been transformed into a blossomed wand—Lucifer has become the morning star! To you, the citizens of America, it must be pleasing, indeed, to behold a new republic rising up to share with you the labors and the glories of a future, before which the conceits of the Old World shall be humbled, and in the light of which humanity shall grow strong.—Already—as if you had a secret intimation of it—you have gone down to the golden shores of the Pacific, and there, arrayed as a bridesmaid in her jewels, your youngest daughter has waited the coming of the bridegroom. The new-comer traces his descent from an ancestry which has given to you the tongue you speak, and the sounder portions of the laws you reverence. The new-comer has had trials similar to those which taxed the patience and roused the courage of your fathers. The new-comer has wealth, and enterprise and growing interests—all the sympathies—all the facilities which qualify to enter with you into relations of statesmanship and commerce, in these new communities, humanity restores itself.—One fair morning towards the close of last summer, I stood in a field that overlooked the Hudson. I was struck with the ripeness of the fruit which waved around me, and broke into an expression of delight. It seemed to me the most glorious I had seen in any clime—the most glorious which the earth could bring forth. "That seed," said one who stood by it, "came from Egypt." It had been buried in the tombs of the kings—had lain with the dead for two thousand years. But though wrapped in the shroud, and locked within the pyramid, it dies not. It lived in the silence—lived in the darkness—lived under the

mighty mass of stone—lived with death itself—and now that the dust of the kings had been disturbed—now that they have been called, and they stir not—behold, seed gives forth life, and the fields rejoice in its glory. And thus it is that the energies, the instincts, the faith, all the vitalities which have been crushed elsewhere, have been entombed elsewhere, in these virgin soils revive, and that which seemed mortal becomes imperishable. And thus it is, the seed will multiply, and borne back to the ancient land, will make the wilderness rejoice. Children of the Old World, be of good cheer! Whilst in the homes, by the Rhine, the Seine, the Danube, and the Arno—in the homes you have left, the wicked seem to prosper, and spurious senates provide of the offspring of the tyrant, even to the third and fourth generation. Freedom strengthened herself in these few lands, and, in the midst of countless hosts, concentrates the power by which the captive shall be redeemed and the evil lord destroyed.

Mr. Meagher concluded amidst most tremendous cheering, and waving of hats and handkerchiefs, which lasted for several minutes.

LECTURE BY T. D. M'GEE, ON THE REFORMATION, AND ITS INFLUENCE UPON MODERN POLITICS.

(From the New York Herald of Nov. 27.)

The third lecture of this series was delivered yesterday evening, at the Stuyvesant Institute, Broadway, by Mr. M'Gee, at eight o'clock. The room was crowded to excess by a large and highly respectable audience. Among the assembly we noticed Archbishop Hughes.

The lecturer, when the plaudits which greeted his appearance had subsided, said:—Ladies and Gentlemen—In our schools, in our journals, and in our daily walks in life, there are few phrases that meet us oftener than the influence of the Reformation. We are told that it has influenced civil government; we are told that it has influenced human learning; and we are told that it has enlarged the liberties of humanity. In at least a thousand different forms the same thought is presented to us daily and weekly, and will be presented to our children; and it becomes very important that we should have clear and precise notions as to the truth or falsehood of the historical associations connected with the Reformation. There is to the question that I have chosen a theological and a political side. In my place it would be improper, and I may add impertinent, if I should choose the theological side of the question, even if I were able to discuss it; but, upon the political side considering the Reformation merely as a political fact, and tracing its political influences to that part of the question, I may offer to you some remarks which may not be entirely unworthy of your attention. When we talk of politics in the United States at the present day, we do not consider them in relation to eternal principles. The first principles that govern the United States have all been fixed in that sublime instrument called the constitution, and since its adoption until the present time, our politics have been more covered with details than fixed principles. Politics, although they are capable of being degenerated into the basest trade followed in the community, yet are equally capable of being considered as a most sublime science. It is in this large sense that the influence of the Reformation upon modern politics is to be considered. The era of the Reformation can be fixed precisely, and it may be considered an accomplished fact, politically in the first half of the sixteenth century. The original principle of the Reformation and the principles of the private judgment of each individual, were much older, of course, than the era in which it was embodied into politics, as into religion, by the larger part of the people of Europe. It was as old as the days when the serpent sought Eve in the garden of Paradise, and tempted her. The principles of private judgment may be traced by the curious antiquary from that period down through all intermediate stages of human history, until at last it was asserted, and received a body of illustration from the ingenuity and brutal mind of the apostate monk, Martin Luther. We may consider the Reformation politically, as connected with Europe, with America, or with the ancient fatherland of all mankind, the continent of Asia itself. We may consider it in its connection with the history of the three populous parts of the earth, and in all those connections we must come to the same conclusion in the end, as to the influence that it has exercised upon the children of men from the time of its establishment until the present. From the beginning, the Reformation was political. From the beginning Protestantism, as embodied at Wurtemberg and Geneva, was political; and it addressed itself in every capacity—first to the State, and in the State almost invariably to the executive department of the State. In Germany it was found in the streets by the Elector of Saxony, who

raised it to his own throne, and after this the Landgraves of Hesse, and other electors of Germany, patronized it. In England it was adopted by King Henry the Eighth. In Prussia it was taken up by the Royal Duke Albert, who sequestered the revenues enjoyed by the Teutonic order. In Sweden and Denmark it addressed itself to Gustavus and Christian the Third; and in every case in which it was introduced in Europe, it came in through the head of the State and through the holders of political power for the time being. It was in its birth a politician, and in its history it has been a politician. Very unlike to this was the entrance into Europe of that Christian civilization which it was the first object of the Reformation, when recognized by the crowned heads, to modify essentially or entirely destroy. The Christian civilization of Europe, which came in the first century of our era, did not address itself to the head of the State, did not first pay its court to the Caesars, and did not first endeavor to make converts of the proconsuls in the Roman provinces; but Christian civilization began with the slave with the collar and label of his master on his neck, and with the freeman who had purchased his liberty. The Christian civilization in Europe was content to pass its early days among the catacombs; content to have its limbs torn by the rack; content to bear its cross, even as its Divine Founder had done, and this for three or four centuries under persecution from the head of the great State that then exercised sovereign power over all Europe. It did not commence as a politician but it commenced in suffering, in humility, and in privation, and when society saw the benefits that resulted from it, it called for more, and made greater demands upon its energy. In the days of the middle ages, nations could appeal against the sovereign the sovereign could appeal against the nobility and the nobility against the democracy, and monarchs might be found wending their way to Rome to receive the final decision from the centre of the world. (Applause.) When religion was undivided in Europe, there were no wars, such as Wallenstein, Marlborough, and Napoleon witnessed and directed. The contests of France and England, the contests of France and Spain, about the bordering provinces, and the wars of the Italian republic, were conducted with the chivalrous and merciful spirit of forbearance of the ancient days of our faith. There was no wholesale destruction of life—none of those great pitched battles; and the bloodiest fight in the sixteenth century only cost one thousand lives. But after the Reformation we find there arose the science of destruction, called the art of war. Before the Reformation, war was called the profession of arms, and considered a chivalrous profession. Then there was some hope for mercy, but after the Reformation it became a mere question of instruction how many deadly engines and new inventions would destroy the greater number of enemies; and hence, for eight centuries before the Reformation, we have nothing like that brutal and wholesale murder and destruction of human life which have invariably characterized the history of Europe for the last three hundred years. (Applause.) It has been said that the Reformation, as a movement, increased the liberties of the world. I presume it is intended to mean the liberties of Europe in the first place; but that it has increased the liberties of the world, at the expense of its morality and practical piety, there can be no doubt. How shall we prove that the Reformation increased the liberties of the world? Shall we take the Protestant or Catholic countries, or better still, take both? To commence with the Catholic. Was Spain more free in the seventeenth century than in the fourteenth? Was France more free under the centralization of Richelieu and the line of the Bourbons who followed the king he served, than in the old days of the departments, when Brittany and Burgundy managed their own local affairs, and appointed their own assessors of taxes? Was Italy more free parcelled out between Austria and Spain, than when Florence, Venice and Milan were separate republics, managing their own local affairs? It will be admitted, I think that the Catholic countries of Europe did not gain anything by this extension of freedom that is usually attributed to the political influence of the Reformation. Did the countries that became Protestant profit by it? Germany was the first to embrace the new doctrine, and to be ruled by its influence. What has been the history of Germany from that day to this? Why, looking for her own centre, and looking in vain, and condemned to live a fragmentary life, moving in a perpetual vortex, and destroyed by the very action of her own restored activity. (Applause.) Have the Baltic countries profited by the Reformation to extend their civil liberties? In the early days of Sweden and Denmark, when the chief at the head of those bays and estuaries made war, he had to specify the occasion of war, to receive from the people a contingent sufficient to carry it on. The Kings of Denmark and Sweden were of a different race from those who obeyed the family of Vasa, and found no other outlet from the grievances and miseries entailed upon them by the centralization that followed in every European country, the Reformation, except the dagger that found its way to the heart of Gustavus. Has England increased its liberties? We hear much in praise of the Saxon constitution, and very justly so. But where is the Saxon constitution now except in the records of legal antiquaries? Does it exist in fact? Is there any in England? Has there been any Saxon constitution in England since the days of Henry the Eighth, when he changed in half an hour the oath of allegiance as prescribed by the laws of Edward the Confessor, and when the local revenues of Lincoln and York became centralised in one consolidated treasury, and London became the great central sponge of commercial enterprise? Did Holland increase her liberties? In that country, as in all others, the Reformation addressed itself to the head of the State, Prince Maurice of Nassau and

one of his first acts was to send the De Witts and Barneveldts to the scaffold for insisting upon maintaining republican simplicity; and another set was to tyrannize over the Catholics in Belgium, which gradually led to the disunion of the kingdom. These are facts of history, and not statements of men; and they speak for themselves, and you must arrive at the conclusion that the Reformation was unfavorable to liberty in Europe, by destroying the union of Christian nations, thus giving the death blow to liberty in the middle ages. In destroying the civil supremacy of the Pope, in certain cases, over nations, the common law was destroyed in Christendom, which had existed before the Reformation—the unwritten law, as distinguished from the written, or what we call the law of nations. How many collisions, and how many Waterloos, were served to the middle ages by the instrumentality of the Pope? The law of nations was first commenced by Grotius, Puffendorf, and other writers, and an endeavor was made to supply the old common law of Christendom by giving a statutory law instead. But now, when there is no longer an appeal to Rome—when Vienna can no longer appeal to the Vatican—when London made a standing protest against the existence of such an influential executive—when Berlin and Stockholm became partisans of the new opinions—each State had no alternative but to centralize within itself. And then arose in Europe standing armies. There was no such thing known in Europe, before the Reformation, as standing armies. The first standing army was commenced by Charles VII. of France, who raised seven regiments, of 6,000 men each for the defence of his frontiers against the Spanish coalition. Oceans of Christian blood would not have been shed if the appeal to the Vatican had been continued; and it is as clear in the history of these countries as daylight at noon when there is no eclipse, that the Reformation begat a tendency to absolutism in the seventeenth century, and that that tendency produced a reaction towards the levelling democracy in the eighteenth century, and the wars, bloodshed and crimes of both are to be traced back to the infusion of Protestant ideas into the ancient Christian system of the old world. (Applause.) Luther begat Voltaire, Voltaire begat Robespierre, Robespierre begat Fourier, and Fourier begat—though it is a falling off—Mr. Greeley and his brethren. (Great applause and laughter.) In closing this sketch of Europe for the last three hundred years, I can only say, if these be your fruits on the tree of the Reformation, by your fruits in the political and social world alone you are to be condemned and execrated as the greatest evil that has happened in these modern times to the children of Adam. (Applause.) The American side of the question has been so often discussed that it is unnecessary for me to go into it, with the exception of saying a word or two in relation to a curious fact, which is that we in America, and all our fellow citizens, both native and immigrant, are in North America in consequence of a Papal bull. When the oceanic discoveries in the latter part of the fifteenth and sixteenth centuries began, in the age of Columbus, the court of Rome, to prevent bickerings and disputes among Christian nations, drew a line upon the globe between the Portuguese and Spanish discoveries and drew another line of demarcation, as it was called, between the Spanish discoveries in the Atlantic and the English and French discoveries. That line struck somewhere about the mouth of the Mississippi; and to the south of it the Spaniards were to have undisturbed possession by all who acknowledged the right of the See of Rome to decide in these cases of oceanic discovery between Christian States. To the north of that line the French and English were to have possession of all the lands they discovered; and by virtue of that papal line of demarcation we are to day—those who founded the States of the Union—in North America instead of probably being where temptation and wealth, as in California and Australia would have driven us, or in South America where the precious metals are easily to be found under the soil. Here the lecturer took an extensive retrospect of the state of those countries of Europe, particularly England, previous to the Reformation and then dwelt upon their condition at the present time when the Roman Catholic religion is repudiated by the governments, insisting in eloquent terms, that their social position did not keep pace with the progress of civilization owing to their falling away from the centre of unity at Rome. He then, amidst applause hissing and confusion alluded to the effort recently made by Louis Napoleon to rescue from the hands of the infidels in the east various Christian relics; and concluded his remarks by saying that the nations of Europe would soon return, like the prodigal son to the arms of his father and entreat the successor of St. Peter to take up the civil arbitrament of Christian nations, to defend each against the other and to save them from themselves. (Great applause.)

THE MEETING THEN SEPARATED.

YOUNG CATHOLICS' FRIEND SOCIETY—BOSTON.

A very large audience attended the second lecture of the course, which was given by Dr. Brownson. His subject was, Clarity and Philanthropy. The ocean steamer, however, had only that day brought the news of the French Empire. The Dr. changed his subject, and discoursed for an hour upon Louis Napoleon.

What is to be thought of Louis Napoleon now? That question should not be answered hastily. It is certain that he has done some service to religion, to civilization, to society, not only in France, but in Europe—in the world. For what he has done he should receive all due credit—he should receive the thanks of all sensible men. But what will he do, what will he be in his new career? Will he continue to deserve well of religion, of civilization, of society? No evidence that he will is apparent. It is possible that he may be a Charlemagne; it is also possible that he may be a Francis I, or Henry IV, or

Philip Le Bel, three persons who have been signally over-praised, and whose chief merit is that they ceased to harm religion when they could harm it no longer. Very many of the abuses and usurpations of power against which the Church has contended with unwearied constancy, were organized or sanctioned by those men. To their policy is partly due the terrible state of things which brought forth the first French Revolution, and the awful scenes of 1848—a state of things to which Louis Napoleon placed a barrier, whether effectual or otherwise remains to be seen, by his stroke of December, 1851. Will he, now that he has obtained the ensigns, as well as the reality of sovereign power, imitate them, or will he imitate Charlemagne? Charlemagne was a Christian Prince. If he regarded himself as the eldest son of the Church, still he regarded himself as her son, and he demeaned himself towards the Holy Father with filial devotion. His knee and his heart acknowledged the sovereignty of St. Peter's Chair.

Louis Napoleon can, if he will, acquire the name of a Christian Prince. He has little serious opposition to be overcome. The Republic, always a fiction, is prostrate. The Capets can do nothing. From first to last, from Hugh Capet to Charles X. they have been a plague spot in Europe. Scarcely two kings of that house have merited well of the Church. St. Louis is the great exception, the other follows him at a long distance. They found the claims of their house to the throne of France upon legitimacy. I must be king, although I am a fool or a knave, because my father and grandfather were kings! God never turned a nation over to a family in that way, to be dealt with as its property. If kings be not wise and just, there is a Power which deceives their downfall. Wisdom and justice cannot be predicated of the house of Bourbon. France is not its property.

The danger is that Louis Napoleon may follow the example of the Emperor Napoleon. His invocation of consular and imperial memories looks a little like it. Now Bonaparte, in the beginning of his sovereign career, certainly did something for the Church, for civilization, for society. But he finally became intoxicated by power, and he sought to make the Church his tool. She shattered his power to fragments. When Pius VII returned in triumph to Rome, Bonaparte was dragged to the prison of St. Helena. Thus has it always been with those who sought to deprive the Church of her independence. Louis Napoleon, like his uncle, may endeavor to make the Church his instrument. In that case a power greater than his will make a tool of him, and then cast him into his uncle's grave.

It would seem, from present appearances, that he may be an instrument, honest or otherwise, for the humiliation of England, that power which is drunk with the blood of the Saints, and which, almost above of earthly powers, has saved Protestantism from going to its father, the devil, long ago. If this be so, Catholics will not be likely to pray that his arm may be stayed.—*Boston Pilot*.

CATHOLIC INTELLIGENCE.

THE NEWMAN INDEMNITY FUND.

The following is the reply of the Very Rev. Dr. Newman, acknowledging the communication of the Rev. J. Brahan, P. P., St. Mary's; and Rev. J. Synan, P. P., St. Michael's, Limerick, enclosing the munificent sum of £312, the subscription of the diocese of Limerick to the Newman indemnity fund:—

"MY DEAR REV. BROTHERS AND FRIENDS,—Your most kind and welcome letter, and its enclosure, have come to me to-day, almost on the eve of my being brought up to judgment on the matter to which it relates. I lose not a moment in returning by you my most respectful and heartfelt thanks, to your excellent Bishop, to the Clergy, and to your good Catholics throughout the diocese of Limerick, rich and poor, who have taken part in so noble an act of Christian charity.

"You say well when you speak of the high value of such an act 'to my feelings, even independent of the consideration of the amount contributed.' It is, indeed, the sympathy of Catholics, as shown in such contributions—the certainty of their good will and love—the conscientiousness of their prayers for me, which has been my great earthly consolation in a considerable trial. Hence it has happened that as the proceedings in which that trial consisted have become more and more oppressive, they have, to my own feelings, become less and less painful, for I have been supported, month after month, by a more intense force of Catholic sympathy up to this date. And now, when (after the fashion of those in past times, with whom I am not fit to be mentioned in one breath.) I am to be called before a judgment seat, I know I carry with me into court ten thousand Catholic hearts, and I have no anxiety, or distress, or fear of any kind as to what will befall me. Yet, while I say this, I cannot allow you, in your kindness, to make light of the value of your great grief, considered in itself. It is most affecting to me. I feel it at once most cruel, yet a great honor, that I should call forth such lavish offerings from so impoverished a people; and moreover, it is a call upon my warmest gratitude viewed merely as a large sum contributed to my necessities; for unless you and other Catholics had come forward in my behalf, what was in store for me the rest of my life by an enormous weight of debt, of which I had not the means of discharging the twentieth part.

"Pray accept my best thanks yourselves for consenting to be the medium of the bounty of Limerick, and for all the trouble you have taken in the matter from first to last.

"Begging your good Bishop's blessing, and the prayers of yourselves and of all who have been so charitably towards me, I am, my dear rev. brethren, very sincerely yours in Christ,

"JOHN. H. NEWMAN, of the Oratory.

"Edgbaton, Nov. 11, 1852."

DIOCESE OF DOWN AND CONNOR.—The Right Rev. Dr. Denvir, Lord Bishop of Down and Connor, issued a circular to all the Priests of his diocese, appointing a simultaneous collection for the Newman Indemnity Fund on the 28th ult., and urged in the most forcible terms, the Catholic obligation of sustaining this incomparable champion of the Faith. Belfast has, in the lectures of a foreigner, last week, and in the cheering plaudits resounding to the abuse of our holy religion, been taught to appreciate more highly, if possible, the services of the Very Rev. Dr. Newman."

THE BISHOP-ELECT OF ACHONRY.—Dr. Durcan, Bishop-Elect of Achonry, accompanied by his brother, the Rev. B. Durcan, P. P., arrived in this town on Wednesday last, for the purpose of making arrangements with his Grace the Archbishop for his approaching consecration. The Rev. gentlemen, together with the Clergy of the town, were entertained at dinner by the Archbishop, and took their departure on the following morning.—*Tuam Herald*.

On Friday last, his Lordship of Elphin, the Right Rev. Dr. Browne, accompanied by the Rev. Thos. Kilroe, arrived at Ballygar, on a visitation of the parishes of Killyan and Kilonan. Reports were industriously circulated that proselytism was progressing in these parishes under the auspices of the lord of the soil. His lordship was delighted to find that the exertions of the zealous parish priest, the Rev. Ed. Wallace, and his efficient curate, the Rev. John Dolan, were an overmatch for the selfish and well paid exertions of our adversaries, even amidst a population wretchedly poor. In this locality, as in other places, this trade of "Juniperism" is found extremely profitable. Itinerants are of course imported to serve this purpose.—*Freeman*.

THE BISHOP OF NOTTINGHAM.—We regret to have to announce the proximate resignation of his See by the Bishop of Nottingham. It was solely in obedience to the commands of the Holy Father that Dr. Hendron accepted the onerous charge of this new diocese when the Pope, in the plenitude of his power and in the fulness of his love for the Catholics of England, restored to this country her Episcopal hierarchy. The Right Rev. Prelate's delicate health and love of retirement superinduced in his breast a repugnance to leave Clifton, where he had been Vicar Apostolic; but what Rome desired he was too faithful to contravene, however arduous the duties he was required to undertake. We are sure of the cordial concurrence of the Catholics of this country in our ardent wish and hope that in his proposed retirement from the field of Episcopal labors, the Rt. Rev. Prelate may enjoy many years of happiness and peace.—*Catholic Standard*.

CATHOLIC SCHOOLS.—Early in the present year we pointed out how the Ecclesiastical Titles Act was operating to exclude the Catholic schools from their equitable share in the Parliamentary grants for education, through the difficulty created by that act in legally designating an English Catholic Bishop. We are informed that means have now been found to overcome the difficulty in question. A trust deed, accepted as a model for other Catholic schools by the Lords of the Committee of Council, on the one hand, and by the Catholic Poor School Committee on the other, has been executed and enrolled in Chancery for the small school of Kemerton, in Gloucestershire. Their lordships have paid the amount awarded to the school; and are now prepared, upon the usual conditions, to promote the erection of Catholic schools elsewhere.—*Morning Chronicle*.

CONVERSIONS AT THE CHURCH OF ST. MARY'S, NEW ROSS.—John Joseph Williams, James Moffat, Mary Catherine Hancock, Ellen Margaret McCormack, Thomas Alphonsus Martin, John Abyssius Allen, and another young man whose name we did not learn, were all received into the bosom of the Catholic Church, by the Rev. Thomas Doyle. The harvest has not been as good as our separated brethren expected, though their placards were so profusely posted about this town to insult our holy religion.—*Kilkenny Journal*.

On the 7th of September last was received into the bosom of the one fold, by the Rev. Mr. Dempsey, C. C., of the parish of Desertoghill, county of Londonderry, Mr. Stephen Church, of the Grove, whose mild and unassuming manners endeared him to all classes of the community who had the pleasure of his acquaintance. He was, from infancy nurtured in the Protestant faith, of which he was one of its purest and most virtuous ornaments; and being descended from one of the most ancient and respectable Protestant families in the North of Ireland, adhered to that creed with faithful tenacity, adorned with every virtue that characterizes the man and the Christian.—*Glasgow Free Press*.

The *Augsburg Gazette* contains the following important communication from Vienna:—"The conversion of the Princess Carola Wasa to the Roman Catholic religion took place on the 4th at Morawetz, in Moravia. The Princess had some years ago expressed a desire to enter the Catholic Church, but her minority and other motives caused that act to be delayed. It was only after she had obtained the permission of her father that she applied to the Bishop of Brunn, who had her instructed by a Priest of her diocese, and received her abjuration on the 4th, which was her fete day."

Lord Derby has had a pleasant foretaste of his "Irish difficulty" in the spirit with which the Irish members criticised the Royal Address. We shall probably hear less of Celtic "insubordination and insubordination" during the remainder of the session. No debates of much Irish interest occupied Parliament this week—Sir John Fitzgerald's motion, concerning the Six Mile Cross massacre, having been withdrawn pending the decision of the Court of Queen's Bench. Sergeant Shee's prompt introduction of his Tenant Right Bill appears to have amazingly expedited the Land measures of Mr. Napier, the nature of which is still involved in an impenetrable mystery as the financial panacea of Disraeli. Mr. Napier's Bill comes on for discussion next Monday, when Hume's "call" on behalf of the Free Trade resolution will fortunately have secured a full attendance of the House.—The topic of all-absorbing English interest is the splendid pageant which conveyed Arthur Wellesley to his Cathedral tomb. With honors such as usually signalize the obsequies of only the proudest Kings, surrounded by the representatives of almost every great Power in Europe, the fallen bulwark of British pride and glory has been at last laid in St. Paul's.—*Nation*.

IRISH INTELLIGENCE.

The bells of the Dublin churches tolled each minute during Thursday, in honor of the Duke's memory.—The flags at Bedford Tower, the Magazine, the Pigeon House, and the shipping in the river, were hoisted half-mast high during the day.—*Dublin Telegraph of November 20.*

WITHDRAWAL OF THE ACTIONS AGAINST MR. W. S. CRAWFORD.—The several actions taken against Mr. Sharman Crawford by the landlords of Down, were on Saturday withdrawn, the law advisers of the plaintiffs having consented to accept the explanations made at the Newtownards dinner. Mr. Crawford embodying that explanation in a letter addressed to the solicitor for the plaintiffs. Our readers will remember that the substance of this explanation was, that Mr. Crawford's letter, out of which the cause of action arose, was intended to apply to the system and not to individuals. The matter is now at an end.—*Freeman.*

CARLOW ELECTION.—Mr. Henry Bruen, son of the late Colonel Bruen, M. P., has addressed the electors of Carlow, in compliance with a requisition from the friends of his late father.

ENNIS BOROUGH.—The O'Goiman Mahon, with the chivalry of Don Quixote, is about to run full tilt against the entire Borough of Ennis. The gallant cavalier has not only lodged a petition against the honest, the gifted, and the high-minded J. D. Fitzgerald, M. P., but he has had the singular audacity to commence an action at law against the Very Rev. Dr. Kenny, P. P., V. G., Ennis, for speaking disparagingly of the ex-Member's political character previous to the recent contest in which he was signally defeated. When shall wonders cease? O'Goiman Mahon and disparaging language!!—*Limerick Reporter.*

SEVERE STORM IN THE IRISH CHANNEL.—On Thursday and Friday last a severe gale raged on the east coast of Ireland, which has been productive of great damage to property, and in some instances attended with loss of life. The storm was felt in its full force along the line of the Kingstown Railway. The rails were, in many places, torn up by the violence of the storm to such an extent as to render new sleepers indispensable; and a train run off the rails between Blackrock and Salt Hill, in consequence of a large plank which was lying on the rails, where it had been cast by the fury of the tide a few minutes before.—The passengers, however, escaped unhurt, the train having, fortunately, been proceeding at a very slow pace. The schooner William Pitt, of Dublin, from Whitelaven to Dublin, coal laden, running in for Drogheda, struck on a reef of rocks to the northward, and immediately went down, stern foremost, the crew holding on to the only part of the vessel above water: the sea running tremendous at the time. Captain Bernard, of the Coast Guard, and three of his men got into a boat and succeeded in saving the captain and crew, four in number. The vessel became a total wreck.—A large three-masted vessel, heavily-rippaged, was wrecked at the same place. The part of the coast where the wreck took place is a small bay between Botystown and Closer Head. All the crew perished, with the exception of the captain and his cabin boy.—So far as could be learned from the captain, who could not speak a word of English, it has been ascertained that the barque was a Swedish vessel, laden with sugar, rum, tobacco, and general cargo, bound to Liverpool.—The Seahorse, a fine brig of large tonnage, went ashore at a point of the coast near Balbriggan. The crew were seen clustered on the bows of the vessel beseeching the aid of the people on shore. Captain Curran, of the schooner Mountaineer, and his crew dashed through the surf and succeeded, after immense exertion and at the imminent peril of their lives, in securing a hawser to the wreck, and passing it to the shore. By means of this rope the entire crew succeeded in reaching the land in safety. At Rush, two fishing-trawlers have been reported as lost in the gale whilst engaged in deep sea fishing.—The smack Grace and Anne, bound from Whitelaven to another English port, was caught in shore, and having missed stays, struck on the sands, where she now lies. On the south line of the coast the storm raged fearfully. At Irishtown the sea not only broke over the boundary wall on part of the strand, but actually swept across the street of the town.

COUNTY LEITRIM.—The county Leitrim, so long a mere bog, inferior and behind every other county in the province, is going ahead very fast indeed. The Clevelea Iron Works—now fast coming into work—the coal mines, now also coming into estimation, and the enterprise of Mr. Cuffen in stocking hitherto black unprofitable hills with flocks of Scotch sheep are indications of advance most gratifying.—*Sligo Journal.*

The old "Citic of the Tribes" (Galway) seems about to cast off its slough, and go ahead to earn a packet station. The following is a brief summary of a bill about to be brought in for the improvement of the town:—"To alter qualification of commissioners and ratepayers; to extend limits of commissioners; to transfer fiscal power of grand jury to commissioners; to establish and regulate police and firebrigade; to regulate sale of gunpowder, coal, and other matters; to license public carriages and drivers, porters, and dealers in marine stores; to improve drains and sewers; to provide a public park, green, or square, market-house, and town-hall; to regulate markets and fairs; and to provide additional markets; to grant compensation for offices abolished; to make new streets and widenings; to provide water-works, &c.

RESTITUTION TO LORD DERBY.—The *Limerick Reporter* publishes the following correspondence between the Rev. J. Ryan, R.C.C., and the Earl of Derby:—"Cashel, Oct. 31st, 1852.

"My Lord Earl—I am instructed by a penitent of mine to send to your lordship the letter of credit on the opposite side for £23, 'restitution money,' which he states he has, in the course of his past dealings with you, wronged you of. A line in acknowledgement is respectfully required by me, as a guarantee to this person that I faithfully transmitted his restitution to you.—I have the honor to be, my lord earl, your obedient servant,

"JOHN RYAN, R.C.C.

"The Right Hon. the Earl of Derby, &c.,

Downing-street, London."

"Downing-street, Nov. 2nd, 1852.

"Sir—I am directed to acknowledge the receipt of your letter of the 31st ult., enclosing a letter of credit for £23 sterling; and I am to acquaint you that his lordship will give directions that this sum be paid over to some charity in Cashel.—I am, Sir your obedient servant,

"W. P. TALBOT.

"The Rev. John Ryan, R.C.C., Cashel."

THE IRISH EXHIBITION.—CONTINENTAL CONTRIBUTORS.—Speaking of the results of the mission to the various continental capitals on behalf of the Executive Committee, the Paris correspondent of the *Morning Herald*, under date of November 12, says:—"Mr. Roucy, the secretary of the Dublin Exhibition, passed through Paris yesterday, on his return to England, from Germany. The feeling in favor of the Exhibition continues to increase here. The jury of selection, under the presidency of M. Sallandronze de la Moruais, is now forming, and several additional manufacturers have signified their intention to exhibit. The value of the contributions of one house alone (that of La Roche, the porcelain and crystal manufacturer) will amount to several thousand pounds."

ENCOURAGEMENT TO IRISH MANUFACTURE.—The Marquis of Waterford has kindly offered several of his oxen gratuitously to turn the machine of the beet-root sugar factory in this city. A gentleman connected with the excise department has been sent by Government to superintend the factory and give instructions relative to its management.—*Waterford News.*

The exports of Waterford for the week consisted of 150 bales of bacon and 20 barrels of pork; 2651 cwt. of butter; 44 cwt. of lard; 33 barrels of wheat; 4508 barrels of oats; 200 cwt. of flour; 378 cwt. of oatmeal; 330 pigs; 151 cows; 40 sheep; several packages of poultry, fish, fruits, eggs, &c. The imports of foreign corn were large, consisting of 2340 quarters and some hundred sacks of wheat; nearly 6000 quarters of Indian corn, and 5000 quarters of maize.

It seems Irish cheese is making its way into England. It appears like sending coals to Newcastle; but the *Cork Examiner* of the 17th Nov. proves its truth:—"Four hundred cheeses, weighing four tons, were shipped this day in the Apex steamer for London. They were made at Macallup, near Fermoy, and are of first-rate quality." [We often heard that Ireland could not produce cheese because the soil was too rich.—Our Corkonian friends are about to prove that story, at least to be too rich.]—*Dublin Telegraph.*

THE MAGISTRATE.—It is understood that Mr. Pilsworth Wheelan, R.M., lately appointed resident magistrate for Cork city, has been removed to Centry.—Captain Pollock, R.M., at Parsonstown, has received an order to proceed to Cork, vice Wheelan, ordered to Centry. He will be replaced by Thomas Breton, Esq., from Tralee. Robert Haig, Esq., of Bunkah, has been appointed to the commission of the peace for the county of Louth. James Baskford, Esq., for many years a magistrate in the county of Monaghan, has emigrated to Australia, having obtained a lucrative appointment under Government in that colony. Robert Ellis, Esq., of Abbeylea, is appointed to the commission of the peace for the county Limerick.

THE WEATHER.—The weather in Belfast and its neighborhood, during the last few days, has been very severe. On Saturday we had a strong N.E. breeze, and a heavy fall of rain, the latter of which has continued, almost without interruption, until Tuesday morning. The low grounds lying along the line of the Ulster Railway from Belfast to Lisburn, are generally at present greatly flooded.—*Belfast Mercury.*

The violent gales of the past few days have not visited Queenstown, where 140 vessels rode in safety throughout the gale, and no casualty of any kind was reported.—*Dublin Telegraph.*

DISASTER AT SEA.—On Wednesday, Nov. 10, the Intrepid, of Limerick, Captain Phillip, 701 tons burden, left Liverpool for New York, with a full cargo, including a large quantity of pig iron, and 250 emigrants. Scarcely had she left the Mersey than she encountered a heavy gale, sprung a leak, and began to fill. Twenty-four persons had to be constantly working the pumps day and night, in order to keep her afloat, all the passengers taking it in turn to assist. She got off Cape Clear on the following Saturday, where, after shipping some very heavy seas, she almost went to pieces, and with great difficulty was brought into Queenstown in a very disabled condition. The pumps have been kept at work ever since, but the leak still increasing, the crew are endeavoring to get her up to the Passage docks to be discharged.—*Cork Constitution.*

On the evening of the 12th Nov. a vessel sunk near Curraghmore lighthouse with, it is feared, all hands on board. One of her boats has since been driven ashore.—*Nevery Telegraph.*

ROBBERY OF FIRE-ARMS.—On Sunday last, while the people were attending Mass at Longford Chapel, three men armed with pistols entered the house of Michael Carry, at Ballymacmurragh. One of the party presented a pistol to the breast of the servant maid, and demanded the fire-arms, whereupon she took them to where an excellent double-barrelled gun was, which they carried away. Mr. Carry and his son were in the house at the time, but they made no resistance.—*Longford Journal.*

The Barrow has risen to a fearful height at Athy, of which all the surrounding neighborhood is under water. Boats are now plying over the high roads, and the inhabitants have suffered great loss and hardship from the flooding of their houses.

MINISTER'S MONEY.—Mr. Fagan, M.P. for Cork, has placed the following motion on the books of the house:—"That this house will, upon Thursday the 2nd day of December next, resolve itself into a committee, to take into consideration the law relating to the rate of tax called ministers' money in Ireland, with the view to repeal so much thereof as relates to the said rate of tax, and further to take into consideration the Act 3 & 4 Wm. IV., c. 114, called the 'Church Temporalities Act,' for the purpose of amending the same, as to provide thereby a substitute out of the revenues of the Ecclesiastical Commissioners, as a provision for the Protestant ministers in certain corporate towns in Ireland, in lieu of the annual sums now received by them under and by virtue of the Act 17 & 18 Charles II. c. 7."

THE ATTORNEY GENERAL'S LANDLORD AND TENANT BILL.—The following are the titles of the bills on this important subject, which Mr. Napier has given notice of his intention to introduce on Monday November 22:

1st. Bill to facilitate the Improvement of land Property in Ireland.

2nd. Bill to provide Compensation to Tenant for the Improvement of their holdings in Ireland.

3rd. Bill to facilitate the making of beneficial Leases, and Agreement for Compensation for Improvement of Lands in Ireland.

4th. Bill to simplify, consolidate, and amend the existing Laws which regulate the Relation of Landlord and Tenant in Ireland.

Mr. Sergeant Shea had fixed the 25th for introducing Mr. S. Crawford's bill, so that the discussion on this last measure will be anticipated.

THE DINGLE PHARISEES.

The following extracts are from a letter addressed to the *Tablet* by the Rev. Eugene O'Sullivan, P. P., of Dingle. As an authentic epitome of the nature and extent of Proselytism in the west of Ireland, they will be read with painful interest:—

DEAR SIR—It is now more than twelve months since you were enabled to lay before the public, from the report of the Dingle and Ventry Mission Association, the amount of money expended in the year ending the 1st of December, 1850, to uphold and carry on perversion in this unfortunate locality. The sum expended for that year amounted to £3,700.

I have before me the printed report of the same association for the year ending the 1st of December, 1851. In this report I find that the sum of £3,557 1s 9d, was spent last year for proselytising purposes by the agents of the Dingle and Ventry Association.

I also find, by a reference to Griffith's Valuation, that the annual value of lands, houses, &c., belonging to the Irish Society, or to its agents in this district, is put down at £630.

You and the public are aware that proselytism is going on in this locality for the last twenty years, and it is a certain fact, that during a portion of that period from £6,000 to £8,000 were annually expended in endeavoring to subvert the Catholic faith.

I may safely own, that the Dingle and Ventry mission cost more money than would be necessary to purchase half the fee-simple of the entire barony of Cork-aquiny. That this enormous outlay has debauched and corrupted some of the starving poor here it would be idle to deny; and, as a necessary consequence, many have externally conformed to Protestantism, and are allowing their children to be educated in the tenets of that creed.

That the interests of the Protestant religion are not advanced, or any bona fide accession to its numbers gained, though enormous sums have been expended apparently with this view, will be plainly demonstrated by stating what occurred in the town of Dingle very lately.

Having ascertained, upon authority on which I could rely, that the perverts of Dingle were uneasy and unhappy in their present unfortunate condition, I sent for two or three of them, and advised them to become reconciled to the Catholic Church. They replied that they would "gladly do so," but if they left the Sompers their support was gone. "I said: 'would they not go to the workhouse?' They objected to the workhouse, as their children would die in it; and one of them remarked, that he had become a pervert because two or three of his children died there.

They asked me then would I not send them, as I did others, to America? I said I would endeavor to do so but would not make any absolute promise.

This circumstance gave rise to a report that I was to send all the perverts to America. The effect which this report produced was thrilling. Numbers of them ran in great haste to have their names put down to be sent to America. One man, who was for eighteen years a Sompers, was most earnest in his solicitations to be sent out of the colony, and as a proof of his sincerity brought his three sons to be re-baptised. Of course I baptised them for him.

The fact is, if I gave myself any trouble about them in taking down their names, there is scarcely a single pervert in the town of Dingle that would not fling Parson Lewis to the winds if the head of the family received the means to emigrate.

The whole colony was thrown into a state of the utmost confusion, and Parson Lewis trembled, thinking that his occupation, like that of *O'Connell's*, was gone.—So that the mere incident of a day demonstrates to a certainty that the whole fabric of Sompersism, which cost at least a hundred thousand pounds to erect it, is built on a sandy foundation, and, in the language of the Gospel, "when the rain fell, and the floods came, and the winds blow and beat upon it, it fell."

Some of the Irish Tory papers this week have contained notices of application to Parliament for the establishment of several branch railways—amongst them the Foynes and Limerick (*appropos* of the expected Packet Station), the Limerick, Ennis, Killaloe, and some other more eastern branch lines.

THE RECENT AGRARIAN MURDER IN TIPPERARY.—The following letter on this subject has appeared in the *Times*, addressed to the editor:—"Sir—With regard to the recent murder of the late Mr. O. C. Ryan, allow me to state the antecedent particulars. That gentleman repeatedly solicited me to accept the agency of a certain portion of his land, which I as often declined, on grounds I deemed antagonistic to principle. Last June he requested me to accompany him to those lands—the tenants (Hackets) of whom he afterwards evicted—for the purpose of making certain settlements. On reaching these lands—distant from Clonmel seven miles—one of the tenants (Hacket), now in goal for the murder of Mr. O. C. Ryan, presented himself, and Mr. C. Ryan, in his presence, stated that Hacket owed him, rent and arrears, £230, Hacket addressed himself to me and observed, in presence of Mr. O. C. Ryan, that that amount was an arrears accumulating out of a rent of three guineas per acre since the failure of the potatoes; and added, that no land in Ireland could possibly realise that acreable rent. In the presence of both I then suggested that the tenant (Hacket) should make some fair or moderate offer. Hacket, after some deliberate consideration, made this offer—'I will pay Mr. O. C. Ryan within ten days £60, and give him all the crops; let him leave me and my two old uncles, who are joint tenants with me, so much of the produce as will sustain us, that is mere animal existence, and seed to reproduce crops next year, and we shall pay in future £2 10s per acre; further adding, that 'for centuries my ancestors have lived on those lands; and before the potato failure we punctually and cheerfully paid him (the landlord) at the rate of three guineas per acre.' I determined with Mr. O. C. Ryan the value of the crops, which resulted in £100, which, added to the £60 cash in ten days, made £160, nearly equivalent to the rent and arrears due on foot of the excessive valuation subsequent to the potato failure. Being convinced of the injustices of Mr. O. C. Ryan's refusal of those equitable terms, I peremptorily and at once declined to be his agent. I warned him of the apparent dangers of generating principles of injustice, and, worse, to arouse and madden the ordinary feelings of animal humanity, degenerated and degenerating by six years of unparalleled privation and overburthened taxation.—Yours truly,

"D. J. DOWLY."

"2, Gordon-street, Clonmel."

THE SUFFERERS OF SIXMILEBIDGE.—The subscription has been auspiciously opened in Limerick by a donation of one pound from the charitable Lord Bishop, the Right Rev. Dr. Ryan. Never were liberality and kindness more seasonably exercised. The wretched and the destitute of this calamity are many, and miserable and sad is the lot that awaits them unless benevolence comes to their early succour.—*Monster News.*

A LUCKY CONVICT.—About 10 years ago a person from the neighborhood of Ballinrobe was transported to Australia for sheep stealing. Nothing was heard of him until recently, when he sent home £79 to bring out his wife and child. When the term of his transportation expired, the man obtained employment as a servant, and having lately gone to the diggings, realised an immense fortune. Another convict, who was transported about a year ago, told him that his wife and child were inmates of the Ballinrobe workhouse, when he immediately sent a cheque for the above sum to defray the expenses of their passage to Australia.—*Galway Packet.*

EXTRAORDINARY BIRTH.—Last week at Ballytera, near Danganman a woman named Bridget Dohera, gave birth to four male children. The mother with the children are doing well.—*Waterford Paper.*

THE DANSHERE!—Mr. James Fagan, of Navan, writing to the *Irish Herald*, says:—"On last Friday night, about the hour of ten o'clock, a friend and I were returning home, and when passing a cross road which is situated in the parish of Manry, and I think, is called 'St. Bridget's Cross,' our attention was attracted to a low melancholy cry which seemed to be at no great distance. It somewhat resembled that quiet, half-resigned moan which generally succeeds violent bursts of grief. Supposing it to be some poor creature in the last stage of weakness or distress, we hastened towards it, and stopped opposite the entrance to that picturesque little cottage which is the residence of Mr. Thomas Dyas. Here, by the faint light from his windows, we were enabled to see a small white form resembling that of a woman, sitting upon a stone, with her back against the pier of the entrance gate. She appeared a good way beyond the middle age. Her countenance plainly indicated that she was no stranger to grief; while her skeleton form and ghastly paleness gave her a most unearthly appearance. Her elbows were resting upon her knees, and she was inclining her head upon her clasped hands. Rocking to and fro, she seemed as if she were keeping time with her low and mournful cry. We had gazed a few moments upon this strange sight, when suddenly it struck us that it was a banshee, and then with feelings not a little commingled with fear we faced home-wards and left her alone in her grief. I know this will be doubted by many of your readers, and lest they might think that we were a little 'top heavy' at the time, I think it right to mention that neither of us has tasted spirits for the last five years."

OVERCROWDING OF PASSENGER STEAMERS.—Two convictions on a large scale have been had at the Liverpool police court, at the instance of the officers of customs, for overcrowding Irish steamers, and we notice the fact with satisfaction and with the feeling that our wretched countrymen (who at this season of the year are treated worse than pigs on board these vessels) are much indebted to the parties who have taken the case in hands. One case was against the City of Dublin Company's vessel, the Duke of Cambridge, for carrying 730, being licensed for 601. The magistrate inflicted a nominal penalty, it appearing evidently that there had been no desire on the part of the company to evade the law, the captain having sent ashore 120 more when he was spoken to by the officer. The other case was against the Brian Borohme, Drogheda steamer, for carrying twelve hundred and fifty passengers—being licensed only for 644.—The case was fully proved, and the magistrate imposed a penalty of £10, in addition to five shillings a head on the 606 in excess, amounting altogether to £161 10s. when we look at the results that must have followed had any mishap befallen this vessel, laden with an army of people like this, who would, from their very excessive numbers, be utterly unmanageable in case of accident, we cannot but consider the penalty of 5s. per head, although all allowed by the law, to be miserably inadequate. The owners had, probably, received nearly as much for the passage money. If the parties directly implicated were treated to six or twelve months' imprisonment, we should not see the law set at defiance.—*Freeman.*

MURDER OF MR. MANFOLD.—There was a further magisterial investigation connected with this murder last week at Tullamore. The parties accused were again remanded for further examination. A head constable and sixteen additional policemen are about to be located on the townland where the murder was perpetrated.—*Standard.*

HOW CRIME CAN BE MANUFACTURED.—The *Nation* gives the following account of the ingenious "industrial" process by which the Clonakilty Poor Law Guardians have extensively entered upon the manufacture of crime. As the invention of these sapient gentlemen may be of considerable use to other "guardians" in carrying out the "admirable" enactment under which they rule, we subjoin this genuine recipe:—"First catch your starving applicant for relief, and repeatedly refuse him admission. When he is on the brink of the grave, give him a fortnight's enjoyment of the luxuries of the union; after that, turn him out, as an able bodied pauper, to another ordeal of starvation; then, if he refuse to surrender his workhouse habiliments, and go naked as well as hungry, summon him to the quarter sessions as a deliberate thief." If the magistrate do not happen to be a man of common discrimination and humanity, your criminal will be complete.

DEPRESSION OF TRADE IN WATERFORD.—We regret exceedingly to notice the very great depression that exists in our local provision trade—caused, unhappily, by some extensive failures in London. Almost all of our merchants have, during the past week, been losers to a considerable extent. For the last twenty-six years we do not recollect such a gloom as we have now thrown over our commercial interests. The price of bacon, pigs, and butter, has fallen fully ten per cent. in consequence. We trust that the losses will not turn out so heavy as many anticipate—for at the present juncture we fear many of our merchants are not in a position to bear them.—*Waterford Chronicle.*

EVICIONS.—V. Brown, relieving officer, has had notice served upon him of the eviction of twenty-five families, off the lands of Dangan and Moyne, in the electoral division of Moyne, and now in Chancery *in re* Greville v. Brown. The unfortunate creatures were turned out of their homes on Monday and Tuesday.—*Tuam Herald.*

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

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 10, 1852.

MEMENTO OF THE JUBILEE OF 1852. DIRECTIONS:

This Jubilee is granted to the Diocese by Pius the Ninth, and continues for three months. Its object is, the glory of the Immaculate Conception, and its fruit, purity of morals.

The month of December is consecrated to the Jubilee of this city. Each community performs the exercises in its own chapel.

Preparatory exercises are made in the Church of the Bonsecours, and in that of St. Patrick, for the children. The girls make their stations on the 2nd of December, the boys on the 5th, and children, who have not yet made their first communion, on the 6th of this month.

The vigil of the Conception, being the general fast for the Jubilee, the bells of all the Churches ring just before the evening Angelus, to announce the opening of this grand solemnity. On the day of that festival all the solemn and conventual masses commence with the Veni Creator.

The Churches to be visited in making the stations are those of the Providence, (re-placing the Cathedral,) the Parish, and St. Patrick's. They are decorated as for grand solemnities, and sacred relics are exposed in each during all the time of the Jubilee.

There is public service morning and evening (to prepare the faithful for the graces of the Jubilee) at the following hours:

Table with 4 columns: Church Name, Morning Service, Evening Service, and Notes. Includes Parish Church, St. Patrick's Church, St. Mary's College, etc.

On Mondays, Wednesdays and Fridays, the stations of the cross take the place of the evening instructions (which are given on Sundays, Tuesdays and Thursdays,) and the Saturdays are entirely devoted to hearing confessions.

Every evening about half past seven o'clock, the solemn toll of the great bell invites the city to say five Paters and five Aves, to beg the five graces of compunction, which are shame, confusion, sorrow, tears, and fear. It is also to remind us of the five last ends of man—salvation, death, judgment, heaven, and hell.

The whole city shows itself a CITY OF JUBILEE, by its eagerness to attend the exercises, and its fervor in accomplishing all the works of a good Jubilee.

To gain the indulgence of the Jubilee, it is necessary, first to confess, and receive the Holy Communion; second, to visit the three churches above named; third, to give an alms for the poor; fourth, to make an offering for the propagation of the Faith; fifth, to fast one day. The works may be changed by the confessors.

The alms for the poor, and the propagation of the Faith, are applied to two particular works tending to the glory of the Immaculate Conception of Mary, and to purity of morals. They shall be known to the most remote posterity as the Jubilee offerings of Montreal.

General communions, acts of reparation, and solemn stations, are made to re-animate all religious societies, and cement the union of all the faithful, to the end that they may be but of one heart and one spirit.

The time of the Jubilee shall extend to New Year's Day, when the Te Deum shall be sung, and all the bells of the Diocese shall announce its close.

THE PRAYERS.

The following prayer, which is no ways obligatory for the validity of the indulgence, is useful for directing the intention, making known the ends of the indulgence, and exciting piety; it may, at the same time, serve to excite those sentiments of faith, of confidence, of love, and of contrition, which are always necessary for gaining the indulgence. It is particularly recommended to study them well, so as to become deeply impressed with their meaning.

It is good to say five Paters and Aves at each of the three visits; some hymns and canticles may also be sung at the stations:—

Penetrated, O dear Lord Jesus, with the liveliest sorrow for my sins, I offer up these humble prayers, for Thine honor, Thy glory, and the advantage of Thy Church. Sanctify them, and make them valuable by Thy grace.

I desire to conform myself wholly to the pious intention of the Sovereign Pontiff, who has granted this

indulgence for the good of the faithful. Confiding in Thine infinite goodness, I beseech Thee to extirpate heresies from the face of the earth, to establish solid peace and true concord between Christian princes, to the end that kings and subjects may all serve Thee with purity of heart, mutual charity, and uniformity of holy affections.

Fill the heart of our Holy Father the Pope with Thine own spirit, defend him from all the snares of his enemies, and preserve him to life everlasting.— Vouchsafe, O my amiable Saviour, through the merits of Thy Blessed Mother, and of all the Saints in Heaven, to make me a sharer in the treasure wherewith Thou hast enriched the Church, shedding for her Thy precious blood: grant me the fruit of this holy indulgence.

Grant, O my God, that the punishment due to my sins, and which I should undergo either in this life or the other, may be remitted through Thine infinite mercy. I am firmly resolved to lead, henceforward, a life of penance and mortification. I will also satisfy Thy justice in so far as I can, avoid sin as I would death itself, and detest it with all my heart as the greatest of all evils, because it offends a God who is infinitely good, and whom I love, and will love, for ever, and above all things. Amen."

O God, who art the Pastor and the Guide of all the faithful, look down with a favorable aspect on Thy servant, Pius the Ninth, whom Thou hast chosen for the Pastor, and the Head of Thy Church; grant, by Thy grace, that his word and his example may be profitable to those over whom he has authority; to the end that he may obtain eternal life, with the flock committed to his care. Amen."

O God, who watchest over Thy people with kindness, and dost govern them with love, vouchsafe to bestow the spirit of wisdom on Ignatius, our Bishop, to whose care Thou hast confided us, to the end that the advancement of the flock may constitute the eternal joy of the Pastor. Through our Lord Jesus Christ. Amen."

J.M.J. Bishop of Montreal.

Given and approved at Montreal, Feast of St. Francis Xavier, 1852.

NEWS OF THE WEEK.

The English journals by the last steamer are for the most part taken up with the details of the Duke's funeral, and of the fearful storms which have ravaged the British Isles, causing great loss of life and property, both at sea and on shore. The funeral, which came off on the 18th ult., was a most magnificent pageant, and owing to the excellence of the arrangements, passed off without any casualties. The Emperor of Austria refused to allow any Austrian officer to assist, assigning as a reason the brutal outrage offered some few years ago to Baron Haynau, by the canaille of London, an outrage for which no apology was offered, and no attempts at reparation made, by the British Government. Kossuth, better known on this continent as the Mr. Alexander Smith, who cheated his landlady, and bilked his washerwoman, has made his re-appearance in London at a meeting of the Society of the Friends of Italy, in company with Mazzini, and some other of the leading demagogues of the day; both Mazzini and Kossuth are beginning to find out that the people of England have found them out long ago, to be a pair of humbugs. Benjamin Disraeli, H. M.'s Chancellor of the Exchequer, likewise has made a speech in the House of Commons that will not redound much to his credit; his panegyric on the Duke of Wellington has been cruelly shown by the Globe to have been, word for word, taken from a funeral oration pronounced by Mons. Thiers over the late Marshall St. Cyr; perhaps no public speaker was ever guilty of such an abominable plagiarism. Little has as yet been done in Parliament. On the 22nd ult., Mr. Napier was to bring in his four Bills on the Irish Land Question; and on the 25th, Mr. Serjeant Shee was to move for leave to re-introduce Mr. Sharman Crawford's Bill. On the 16th, Sir James Fitzgerald moved for a copy of the report of the evidence given before the coroner's inquest upon the bodies of the victims of the bloody Sixmilebridge massacre; he took the opportunity of denouncing the unconstitutionality of the calling out of the military upon that occasion, and of impugning the grossly partial conduct of the Ministry in admitting the murderers to bail. The Attorney-General denied that the Government had anything to do with the calling out of the military, and promised that, after the decision of the Court of Queen's Bench on the motion now before it, a copy of the evidence should be laid upon the table. The proceedings in Convocation present nothing remarkable, except that the members are quarrelling and fighting like cats and dogs. Archdeacon Denison told Mr. Cox that his language was disgraceful; and Mr. Cox told Archdeacon Denison "that he was another." Dr. Sumner, in virtue of his government situation as Archbishop of Canterbury, wishes to prorogue the assembly, and the assembly declares, in which declaration it is supported by Sir F. Thesiger, that he has not the power to prorogue it, without the consent of the members.

On the 17th ult., the great evangelical demonstration came off at the Free Mason's Tavern, London; the Earl of Shaftesbury was in the chair, and a Rev. Mr. Marsh did the prayer; the object of the meeting was to protest against Convocation and Confession. The noble chairman came out strong, and talked the Man of Sin, and poor Dr. Philpotts, the Government Superintendent of Exeter, into fits; as to Convocation, he merely expressed the hope that Her Majesty would be pleased to "sprinkle a little dust on the angry insects" there assembled.— The Rev. Canon Stowell, one of the big guns of the evening, was for reforming the episcopacy, which he admitted to be "God's ordinance." "The tone of sentiment which he heard out of doors amongst merchants and manufacturers, made him tremble, lest the episcopal bench should lose its influence;" he therefore proposed to reform it, not by overthrowing it,

but by giving the people a voice—by making, in fact, the people the superintenders, and the poor government bishops the superintended. The chairman concluded the proceedings by expressing his conviction that, though two years ago the danger to Protestantism was great, "the peril at the present time was still more imminent." Having returned thanks, through his nose, and Mr. Marsh having whined out the usual nasal benediction, the meeting separated. No great results have as yet been announced as having followed: His Eminence Cardinal Wiseman is still Archbishop of Westminster, and Pope Pius IX is still the Father of all the Faithful upon earth.— We begin to fear that the Man of Sin is incorrigible, and that all Lord Shaftesbury's eloquence is as much thrown away upon him as if, instead of being an Earl, he were only some ordinary Stiggins, or Washpot of the conventicle.

We publish the Comte de Chambord's protest against the re-establishment of the Empire. The "Revolutionary Societies," the "Democratic Societies," and other organs of the Republican party, have issued their protests likewise, full of the ordinary democratic jargon, about "chained hands,—avenging hemp—universal republic—brotherhood—peace—blood, and thunder," all of which protests have been allowed to appear in the Moniteur. This has excited some surprise; but the explanation of the matter is, that Louis Napoleon, or the Emperor as he may now be called, feels himself strong enough to despise the bellowings of the rabble. A reduction in the army to the extent of 30,000 men is spoken of as about to take place immediately.

President Millard Fillmore has issued his last message to Congress—the contents are interesting, but the document is too long for insertion. The most important passages are those relating to the "Fishery" question, and the annexation of Cuba. In the first, Mr. Fillmore has contrived to make his meaning as unintelligible as a speech from the throne; in the second he is more explicit; the government of the United States has declined to join Great Britain and France in guaranteeing the integrity of the Spanish West Indian possessions; but Mr. Fillmore is inclined to regard its—Cuba's—incorporation into the Union at the present time—not as an act of injustice and robbery—but "as fraught with serious peril." When the roguery can be accomplished without "serious peril," then we suppose even Mr. Fillmore's scruples will melt away. In the meantime, every thing seems to indicate that another piratical attempt against the liberties of Cuba is in meditation. A letter from the Washington correspondent of the Commercial Advertiser says:—"I think it not improbable that the secessionists, and abolitionists may yet combine in a new filibuster party for stealing Cuba." If they do, we sincerely trust that they may meet with the fate of the thieving scoundrels who were shot some months ago at the Havannah.

To two questions the Canada Temperance Advocate wishes us to reply.—First—How is it that Catholics and Non-Catholics have no first principles in common? Second—How is it possible to reconcile the theory of the TRUE WITNESS that "demand causes supply," with the infallible dictum of a Mr. J. H. Burton, who maintains that "supply causes demand"—which decision is moreover endorsed by the editor of the Temperance Advocate? We will endeavor to reply to both these questions.

In answering the first, it is necessary for us to beg our opponent to bear in mind, in what sense, and under what limitations, we asserted that Catholics and Non-Catholics have no "first principles in common" to which they can alike appeal as decisive in all controversies. The questions we were discussing, when we asserted this, were questions in the moral order—whether the use of Alcohol were essentially evil,—and whether the State, as simply State—that is, as divorced from the Catholic Church, had any independent moral or spiritual jurisdiction. Now to these problems, the Catholic can obtain a solution only by appealing to the Catholic Church, the only moral or spiritual authority on earth which he recognises. The "first principle" of every Catholic is—that in all problems involving questions of faith and morals, the Catholic Church is the sole authority given by God to man; that it is through her teaching, and through her teaching alone, that man can attain to a certain knowledge of the Divine will, which is the highest law, and the highest reason. This, the "first principle" of the Catholic, the Non-Catholic denies, or protests against, whence his designation of Protestant, or Non-Catholic. Consequently, as between Yes and No, as between an affirmation and a bare negation, there can be nothing in common, so also between the Catholic and the Non-Catholic, in the moral and spiritual order, there can be nothing—that is, "no first principles," in common. Or in other words—morally is the obligation that man is under to obey the will of God as Supreme Law-giver; but Non-Catholics have no means in common with Catholics, of arriving at a knowledge of that Divine will, or Divine law—which is the basis of all morality; consequently, in the moral order, Catholics and Non-Catholics have "no first principles in common;" there may be accidental coincidences, for, arguing illogically from false premises, Non-Catholics do sometimes contrive to stumble over true conclusions; but these results are purely accidental; they are attained solely by Non-Catholics being false to their "first principles." Our opponent cites to us the "Natural Law" as containing "first principles" common both to the Catholic and Non-Catholic. To this we can make no reply: we know of no "Natural Moral Law" distinct from the Law of God, nor can we conceive of any moral code which has not God, as Supreme Law-giver, for its author. When our opponent shall have furnished us with an authentic-

copy of his "Natural Law" we shall consider it time enough to hazard our opinion as to its provisions: till then we shall content ourselves with the Law of God, as revealed to us through the Catholic Church, the source from whence we derive all our knowledge of our moral obligations.

Secondly—we are called upon to show, how it is possible to reconcile our theory that "demand causes supply," with the opposite theory of Mr. J. H. Burton and the Canada Temperance Advocate, that "supply causes demand." The most satisfactory way of doing this will be to quote the words of Mr. Burton, and our cotemporary, and thereby show that they, unconsciously, assert all that we assert, viz: the logical antecedence of demand to supply—or in other words, that "demand causes supply." Mr. Burton says:—

"If we carry the principle any further, so as to include the proposition that the demand must precede the supply, and that when it does the supply is always forthcoming, we are at once contradicted by all that we see around us, and are driven to the opposite conclusion, that in the market the supply precedes the demand. If we examine the germs of these great schools of labor, we will find that they have had their first vitality from the enterprise of individuals, who have opened new sources of industrial enterprise, and have supplied desires which never sleep, though their external development, in the shape of demand, has not appeared until the method of supply has come into existence."

Thus Mr. Burton explicitly asserts the antecedence of the "desire which never sleeps" to the supply: all he contends for is, that, until the ingenuity of man has discovered the method by which that desire or demand (for the terms are synonymous) can be best supplied, the method or source in which that never sleeping desire or demand can best be supplied, has not been specifically expressed. Thus, until the applicability of gas to the purposes of artificial light had been discovered, the desire or demand for artificial light—a desire or demand which never slept—had not found specific utterance in the shape of the three letters which make up the word gas—but the demand was previously in existence; it was that pre-existing desire or demand for artificial light, which led to the discovery of the applicability of gas to that purpose, and it is merely that pre-existing desire or demand for artificial light, which the discovery of the method of gas has supplied. But for that pre-existing desire or demand for artificial light, the method of producing artificial light by means of gas, even if discovered, would never have been supplied; and thus, though the discovery has caused the "never sleeping desire" or demand, to express itself in the method of gas—still it was that pre-existing desire or demand which has hitherto caused the method of gas to be generally adopted, and to continue an article of supply—until such time at least as the method of supplying the demand for artificial light by gas, shall have been in its turn superseded by some better method of producing artificial light than that supplied by the present method: when that better method shall have been discovered, it also will, in its turn, become an article of supply, not in virtue of any new demand which it will cause, but in virtue of the at present existing demand for an improved method of producing artificial light. In like manner we might show how, in every new discovery, it has been the pre-existing desire or demand that has led to it—how the desire or demand for rapid locomotion and communication betwixt remote places, has led to the discovery of the steamship—the steam car—the railroad, and the electric telegraph;—and how, in consequence of this pre-existing desire or demand, steamships—steam cars—iron rails, and electric telegraphs—have become articles of supply; but it is unnecessary to pursue this subject any farther: we will turn to the Canada Temperance Advocate, and shall there find him as implicitly asserting the logical antecedence of demand to supply—the Italics are our own. He says:—

"In respect to all manufactures of articles of mere convenience, or positive luxury, it is the supply which primarily produces demand. Accident, or skill, or enterprise, originates a new article of commerce. This article is found to be useful, or ornamental. There is a demand, and as all human beings are imitative and competitive, the demand increases, and the supply goes on. It is exactly thus with some articles of manufacture which minister to the gratification of human concupiscence."

Now, if our cotemporary had taken the pains to reflect upon the meaning of the words—"convenience—useful—concupiscence"—he would have seen that, in employing them, he implicitly asserted the logical antecedence of demand to supply, or in other words—that "demand causes supply." What is demand, but—desire, want, craving after, or concupiscence? Unless concupiscence previously existed, no article of manufacture could "minister to it." He may use the long word concupiscence if he will: we prefer the shorter one demand—but our meaning is the same. So with the words "convenience and useful"—these are not absolute expressions, they are merely relative; their relative is an antecedent, want, demand, or desire. That which ministers to no want, to no demand—that which is not adapted to satisfy any pre-existing desire or appetite—is neither useful nor convenient, it is simply useless, or inconvenient; for it is only in reference to an antecedent, want, demand or desire, which it supplies, satisfies, or ministers unto, that utility or convenience can be predicated of anything that ever has been, or ever will be, invented. The same with the words "luxury" and "ornament:" that only is an article of luxury which gratifies some pre-existing appetite—that only ornamental which gratifies the demand or desire of our senses for embellishment. The South Sea Islander who seizes eagerly upon the glass beads which he sees for the first time, does so, not in virtue of any new demand or desire, which their appearance has called forth, but in virtue of the old pre-existing demand which had previously prompted him to tattoo himself, to stick shells and parrot's feathers in his hair, or to thrust a piece of stick or bone through the cartilage of his nose—and it is the certainty of the pre-existence of this demand or desire for ornament in the breast of every savage, which causes the trader to

carry out with him a supply of beads and other glittering gauds. And thus also with the articles of luxury which have called forth these remarks—it is the demand, desire, or want, of carnal gratification—it is the "human concupiscence," which sometimes finds utterance in the shape of brandy, sometimes of gin, or rum, sometimes in the shape of claret, port, or champagne, which causes the supply of alcohol, whether the method of supply be rum, gin, brandy, beer, or wine. The demand, concupiscence, or desire, which calls now for one, and now for the other, is still the same; and it is this demand which we contend must be subdued by moral agencies, ere the supply can be effectually put an end to. In this our opinion, we are certainly borne out by the words of Holy Writ:—

"Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these things come from within."

If it be so, all legislation, all attempts at moral reformation which do not begin with the heart of man, whence all evil desires or demands proceed, must be, to say the least, utterly useless.

OUR FRIEND JOSEPH SURFACE.

The Canadian Institute of Montreal has been called upon to vote on a singular motion, made by one of its members, namely, to exclude from the rooms of the Society, the *Semur Canadian*. This paper, ably edited by the Rev. Mr. Cyr, is, as our readers are probably aware, principally devoted to the support and advocacy of Evangelical principles amongst his countrymen. But, as might be expected, the priests excessively dislike it, and use all their influence to prevent its being read. Their organs, such as the *Miner*, have done their best to raise prejudice against it, resorting obstinately even to the paltry trick of persuading their people that its Canadian editor is nothing but a Swiss, which appellation they have flung into the ears of their devoted followers as implying not only a foreigner, but a personification of all that is bad, wicked and heretical. It is probably under the influence of such lofty inspirations, that a motion was made by a member of the Institute to have the paper expelled. This motion, we learn from the *Semur Canadian*, brought about a discussion at one of the general meetings of the Society, when various speakers ably vindicated the principles of liberty, and the right of every man to examine and judge for himself what he should believe. The vote was taken, 21 were for the expulsion, and 58 against it. We are glad to see that the Canadian Institute has asserted, by an overwhelming majority, its independence from priestly dictation, and rejected a measure worthy of the inquisition, and which, if adopted, must have gradually led them step by step to a destructive, and even suicidal, system of exclusion. May the Institute continue steadily in the career of progress which they have framed out for themselves! May they thus not only benefit themselves, but also become the guides of their countrymen towards enlightenment, education, and the true principles of liberty! May they, above all, exemplify the commendation of the great Apostle:—"Prove all things, hold fast that which is good."—*Montreal Witness*.

What "noble sentiments," what "beautiful sentiments" our friend Joseph can utter when it suits his convenience! How eloquent are his denunciations of intolerance, how intense his horror of a "suicidal system of exclusion," how ardent his professions of attachment to the principles of enlightenment, liberty, and free inquiry, how noble his assertion of the "right of every man to examine and judge for himself what he should believe!" Can it be possible, we ask ourselves, that this very Joseph Surface, who, in the month of December 1852, is so indignant with the *Institut Canadien*, for entertaining a proposition to exclude the *Semur Canadian* from its Reading-room, is the same identical Joe who, in the month of April 1850, exerted all the powers of his eloquence to induce the Mercantile Library Association to refuse admission to another Protestant paper—the *Christian Inquirer*? Aye—who not content with the force of eloquence, called upon the powers of falsehood to befuddle him, and—alas for the conventicle and its champions!—was convicted by Mr. Workman of deliberate forgery, and of wilfully misquoting an adversary whom he was afraid to encounter with the weapons of fair controversy? Can this, we ask, be the self same Joe? Strange as it may appear, it is no less true, than it is strange—"Tis true, 'tis funny—funny 'tis the true."

What a wonderful change must have come over Joe since April 1850! To be sure the circumstances of the case are now reversed: the *Semur Canadian* is the champion of orthodoxy—that is of Joe's-doxy—whilst the *Christian Inquirer*, is the "bad, wicked, heretical" advocate of heterodoxy—that is, of an anti-Joe-doxy—and though "free inquiry" is all very well so long as it leads to orthodoxy, or Joe's-doxy, it is little better than infidelity when it results in "free thinking," and emancipation from the dogmatic shackles of "Joe's Zion." Under these circumstances it is clear, that to exclude the *Christian Inquirer* from the Mercantile Library Association, was the duty of a good Christian, and of a "serious professor,"—whilst to reject the *Semur Canadian* from the *Institut Canadien*, would be "a measure worthy of the inquisition?" so perhaps Joseph will insist upon it that he has not changed at all: that he is just the same Joseph Surface as ever—the steady friend of "free enquiry," and ever ready to accord to every man the "right to examine and judge for himself what he should believe," provided only that, after having so examined and judged, he shall believe as the upright Joseph believes—for Joseph Surface is a candid man. Oh! a very candid man is Joseph!

Carnal minded persons—strangers to "vital religion"—scorners, who wag their heads at the conventicle, and turn a deaf ear to the roaring and ranting of the Rev. Jabesh Howlass—presume to think differently, and criticise, with a levity that is frightful to contemplate, the conduct of our friend Joseph Surface. These unregenerate wretches—strangers to Joe's "vouchsafements and spiritual privileges"—have the impudence to judge him by the ordinary standard of morality; as if a "professor" like Joseph Surface, were still in bondage to the law, and bound to regulate his conduct by the precepts of honesty, truth, and justice, to which non-professors are subject. We have before us a communication from one of these sons of Belial, in which our friend Joseph is spoken of in a manner that makes the very ink curdle in our pen. We dare not repeat what

we find therein contained, for though it is, very likely, all very true, it is, nevertheless, very profane, and argues great ignorance, on the part of the writer, of the blessedness of sanctuary privileges. Where would be the use,—would we ask our correspondent—of being a "vessel" if a "vessel" were bound to behave himself like an honest man and a gentleman?

And then again, how naughty of our correspondent to insinuate that another reverend "vessel" could be guilty of using his influence to prevent the members of the Mercantile Library Association from attending the lectures of Mr. Emerson—a brother Protestant minister, though we believe he no longer practises! Surely, no friend of "free investigation, enlightenment, education, the true principles of liberty," and all those kind of things, would be guilty of such illiberal conduct: such conduct is only "worthy of the inquisition" and could never have been pursued by one who professes to elicit truth from the clash of conflicting opinions, who rejects authority, and whose motto is that of the great Apostle—"Prove all things, hold fast that which is good."

We feel that we owe an apology to the *Christian Inquirer*, certainly one of the leading Protestant journals in America, for mixing his name up with that of the *Semur Canadian*, and the Maw-worms of our canting community: we do not confound him, we would not insult him by comparing him, with any of this ignoble crew. We profess no more sympathy with his theology than with that of any other Protestant writer; but justice compels us to admit that, in the advocacy of his peculiar views, he never outsteps the limits of fair discussion, and that, whilst supporting his own opinions strongly, he does so like a gentleman, and an accomplished scholar, that is, as unlike his Protestant brethren here in Canada, who abuse him as possible. This also is the opinion of our correspondent; and as we think that he only pays a well merited tribute to the courtesy, and high intellectual attainments, of the Unitarian section of the Protestant community, at the same time indicating the secret of brother Maw-worm's, and brother Joseph Surface's hostility to them, we have no hesitation in laying before our readers the concluding paragraph of his communication:—

"The truth is, he and his crew are afraid of the intelligence of the Unitarians, who, as a sect, both here and in the States, occupy the highest offices in the public gift, and are never offensive to any of their religious opponents—and are infinitely superior, in education, morals, integrity and gentlemanly conduct, to all the howling fanatics here or elsewhere."

"We learn from the *Canadian* that the sentence of death pronounced upon Joseph Berubé, and Césaire Thériault, his wife, for poisoning Sophie Talbot, the first wife of Berubé, and who were to be executed at Kamouraska on the 10th instant, has been commuted by His Excellency the Governor General to imprisonment in the Penitentiary, doubt being entertained as to the admissibility of certain testimony suffered to go to the jury on the trial of the prisoners, and because the whole district of Kamouraska, and the body of the clergy, had petitioned for a commutation of the sentence."—*Quebec Gazette*.

It must be admitted that our Canadian Government has a strange way of administering justice.—Murderers are allowed to escape the penalty due to their crimes; madmen are punished like felons, and, as in the case before us, men and women are sent to the Penitentiary for life, for no other reason that we can discover except "that they have not been legally proved guilty of murder." The particulars are as follows:—

Joseph Berubé, and his wife, Césaire Thériault, were put upon their trial at Kamouraska, before his Honor Judge Panet on the 6th ult., charged with having poisoned Sophie Talbot in the month of October, 1851. From the evidence it appeared that Sophie Talbot had been the wife of the prisoner Berubé; that an improper intimacy had sprung up between the latter, and Césaire Thériault, the female prisoner, a girl not above 16 years of age; that Sophie Talbot died in great agony after a few days' illness, and was buried, on or about the 1st November 1851; and that within two months the prisoners contracted marriage. Suspicions as to the cause of the deceased's death having arisen, the body was exhumed in the month of April, and the contents of the stomach examined by Drs. Dubé and Desjardins, who gave it as their opinion that Sophie Talbot had been poisoned, and that the poison employed was phosphorus and arsenic, the ingredients of *Smith's Exterminator*; portions of the intestines were sent to Dr. Jackson of Quebec, and by him submitted to chemical analysis; by the application of *Rinsch's* test, unmistakable traces of arsenic were discovered in small quantities; but owing to the volatile nature of phosphorus, the presence of the latter poisonous substance was not established by Dr. Jackson's experiments. Dr. Dubé also testified to the following confession of the female prisoner, made to him on the 3rd April, the day after the inquest. He deposed—

"Having asked her how this sad affair came about, she replied—'He (the male prisoner) gave me a little tin box, with paper round the edges; I opened it; it was red, and hard as steel; I put the contents, with the blade of a knife, in some preserves; each time that I put the knife in, it smoked.' The substance of which the prisoner spoke to me, agrees exactly with *Smith's Exterminator*, which is flesh-colored; when disturbed it emits a slight smoke."

It was further established in evidence, by the testimony of a sister of the female prisoner, that, on the afternoon of the day preceding that on which the deceased was attacked with her fatal illness, she (the prisoner) had sent to the deceased by her sister (the witness) a basin of apple preserves, cautioning her sister not to eat any, and to warn the deceased Sophie Talbot not to allow the children to partake of them; it was immediately after eating these sweetmeats that the deceased was taken ill. This witness also admitted that she had just tasted of the contents of the basin, and that no ill effects followed. Another witness, a brother of the female prisoner, testified to having seen the prisoner, Joseph Berubé, give his sister a small tin box, but as this witness was not 6 years old, and seemed to have but an imper-

fect idea of the obligation of an oath, his testimony was not worth much. However, what was proved was—that, after eating the apple preserves, the unhappy wife of Joseph Berubé was taken ill; that after several days of intense sufferings, during which the prisoners looked on, as if calculating the hours which their victim had yet to live, she expired on the fifth day after the administering of the poison—we say administering the poison, for of the guilt of the prisoners there can be no moral doubt, though there is much doubt whether that guilt has been legally established. The jury found the prisoners guilty, it is true; but it seems that some of the evidence upon which that verdict was based, should never have been allowed to go before the jury—the evidence of Dr. Dubé, as to the female prisoner's confession, for instance—evidence which had, no doubt, a great effect in influencing the minds of the jury. There were also several links in the chain of evidence wanting. The exhumed body was perhaps not sufficiently identified with that of the deceased; arsenic in sufficient quantities to produce death, was not detected by chemical analysis, and of the presence of phosphorus, except the strong smell of garlic—a smell strongly indicative of phosphorus, and which was very perceptible at the first opening of the body—there was, owing to the volatile nature of phosphorus, no legal proof whatever. It must be remembered that phosphorus is the basis of *Smith's Exterminator*, a preparation into which arsenic also enters, but in small quantities; that all the symptoms of the last illness of the deceased were such as would have been produced by poisoning with phosphorus, and that the appearances of intestinal inflammation were just such as would have been caused by poisoning with *Smith's Exterminator*; there was no proof, however, offered to the jury, except that of the little boy above mentioned, to show the connection between the "little tin box" and the male prisoner, or that the latter was in any way accessory to the act of his female accomplice. Without presuming to offer an opinion how far these deficiencies in the evidence should have legally entitled the accused to a verdict of "Not Guilty," one thing is very clear:—Either they were legally proved guilty, or they were not; if they were, then we assert that of all the monstrous abuses of the dispensing power of which our rulers have been guilty, the remitting the sentence of death pronounced upon these convicts is the worst. If one murderer is more deserving of the most extreme punishment that human ingenuity can devise, than another, it is the poisoner; hanging is too good for him, he should be burnt at the stake. No crime is so easy of perpetration, none so difficult of detection: when legally established, therefore, never should the hand of justice be stayed—never, by an ill-advised clemency, should encouragement be held out to others to repeat the offence. If, then, the prisoners were legally proved guilty of murder, the commuting of the death sentence, to imprisonment in the Penitentiary, is an act of such gross dereliction of duty on the part of the executive, that we are at a loss how to qualify it. If they were not legally proved guilty, then were they legally entitled to a verdict of "Not Guilty," and they should have been set at liberty—to imprison them for life, because they were not proved guilty of murder, is as unjust to the accused, as to deprive the convicted poisoners is unjust to the whole community. Either—we repeat—the man Berubé, and his wife, were legally proved guilty of murder, or they were not; if they were, they should go to the gallows; if they were not, why in the name of all that is absurd have they been sent to the Penitentiary? Is imprisonment in the Penitentiary the doom of those who are not legally proved guilty of murder? Really we should like to get an answer to these questions; perhaps our anonymous Quebec correspondent may favor us with a reply.

To the Editor of the True Witness.

Quebec, November 27th, 1852.

Sir,—A miserable abortion, ycleped the "Canadian Ecclesiastical Gazette," was lately directed to my address by, I have no doubt, some zealous simpleton, who believes in the monstrosities of that huge humbug, the Established Church of the United Kingdom of England and Ireland. Suspecting, that the columns of this precious and mired sheet contained some hit against the One Religion "true and undefiled," I attentively perused its stupid contents, and soon found my suspicions verified. A vast array of "converts" to Protestantism, as professed by the State Church of England, was there drawn up, and the mighty triumphs of the veracious Dr. Plunket of Tuam duly recorded. By the bye, it would appear, that the disinterested supporters of the most perfect system of oppression, that ever cursed a fallen nation, have still some hope of the continued vitality of this Establishment, whose palpable jugglery has been long since damned to universal execration. Else why in this latter half of the 18th century, have they printed and circulated, and addressed to Catholic eyes, the apparent triumphs of a ruse in Ireland, which, from its very birth in its sty, has been the bane of that unfortunate country, and has done more to engender bitter feelings, and keep alive divisions and heart-burnings, than any other infernally suggested, and humanly devised code, which has yet appeared on, and flitted from, the stage of human life? It must be, to every honest and intelligent man, a subject of much wonder, why any person should have the brazen impudence to trumpet the victories of a Church, which never yet converted a nation from heathenism, and whose only spoils have been hypocrites, whose God is their belly, and whose end is destruction.—Amen. But it may be said, that, even to fail in a noble attempt argues a grandness of disposition. Have not missionaries been sent out to the Cape of Good Hope, well stored with bibles, beautiful little tracts, and snow-white cravats with some charming deaconesses, vulgarly called wives, and some dozens of babes of grace, the reflected images of their unctuous and reverend parents? And the Hottentots and Caffres, docile creatures, are converted with a rapidity and success which might put St. Peter himself to the blush: St. Francis Xavier, and the missionaries of Rome were slow coaches, when com-

pared with these go-a-head and railway apostles.—But alas; nothing mundane is without alloy;—the crash of war burst fearfully on this converted land, and then it appeared that all the religion of the aborigines, as well as that of the instructors, was pretence and a sham. The bibles were cast into the bush, or used as envelopes for powder and ball, and circulated in a manner, different far from what was intended by the pious donors. It is really trespassing too much on an intelligent public to speak of such a church in terms of praise. Those would best consult her interests who would allow her to pass into oblivion, and not turn the gaze of honesty and truth on a thing so vile, hideous, and deformed, which for three centuries has sat like a night-mare on, and paralysed the exertions of, a noble and generous people, and which instead of religion has introduced plethoric luxury and an inordinate love of Mammon into the heart of England, once "the home of chivalry and garden of romance." Although the existence of this State-church, like every thing earthly, cannot be much longer prolonged, I could wish that her exit from view might be as unnoticed as possible; for in her bosom were reared some great and generous souls, whose brilliant talents, profound acquirements, and sincere piety have caused them to bow before the simple majesty of truth, and pay honor where honor was due. But it would appear that the redoubtable bishop Plunket is making terrible inroads among the ranks of the Romanists. His troop of "Comaught Rangers" are fast driving all the starving ragamuffins of that afflicted province into his hitherto desolate conventicles; a full spring-tide of Protestantism is expected, and then all will be well with Ireland. Gracious heavens! is it not sickening to be obliged to listen to this stupid trash? Has not the public, scores of times already, been drugged with this transparent humbug—"aspice ad nauseam?"

The case stands simply thus, and may be condensed in a very few sentences. The world knows the motives which have induced the temporary proselytes in Ireland to act a part at variance with the dictates of their conscience and most intimate convictions. It is well known, even to the Rev. Jumpers, who ape the character of Missionaries of truth, that it is to the cravings of the appetite, and not to the workings of the Holy Spirit, that they owe their fleeting triumphs. The boiler into which is poured the Indian corn meal, is employed to more advantage than even garbled texts of Scripture, and the most pompous and pious ebullitions of evangelical cant.

As it was by food that the great enemy of the human race first effected its downfall, so do his agents of the present day very appropriately resort to the same kind of argument. It is sometimes irresistible, when applied to some emaciated wretch, whose attenuated frame is being gnawed by the insatiate harpy of Junger, and who sees no prospect of delivery from death, except he sacrifice his faith for a few more years of a miserable existence. Does any sane man believe, if a year of plenty again set in, that these spoils of Protestantism would grace its triumphal march over that desolate land, which owes her misery to its existence? Would not those poor victims of temptation at once fling aside the garb of hypocrisy, and openly, as they now do inwardly, execrating their base apostasy, rush into the arms of their only true and spiritual mother? It is not by such means as these that the old Apostolic Church beats down the powers of darkness, and sheds her pure and benignant light from pole to pole. It was not by arguments to the belly that she caused the greatest intellects of England to give up their rich endowments, and turn away from the perspective of richer still, and become willing captives to her gentle sway. It was not by such unholy and execrable means, as taking advantage of the distress of a fever and famine stricken people that she advanced her frontiers, and fulfilled the commands of her Founder, when he charged her with the conversion of the nations.

The bump of credulity must be largely developed in John Bull, if he can, for a moment believe, that the land which resisted the wily intrigues of that fell tiger, catechetically called the "Virgin Boss," which bid defiance to the thirsty swords of the bloody Cromwell, and his fiendish myrmidons—the "Praise-God-bare-bones" of other days—which baffled all the deep laid schemes of the most astute and wicked diplomatists of England, should at length surrender the precious deposit, which she has nobly preserved for so many ages, for a vile mess of pottage placed before her by some ranting Pharisee. No; Ireland has suffered too much to be thus cast away by her God. An ample reward, even in this life, may be in store for her: she will yet be freed from the blight of Protestantism, typhus fever, and the potato rot, and blossom again like the rose. May God hasten the morn of that glorious day, and may truth again, in that old land, assume the rightful ascendancy! But whether it be yet still remote, or at hand, we may rest assured that the ramparts of Catholicity in Ireland are impregnable, and can never be stormed, even by a regiment of Strabont fencibles from Concomara, or by a whole whining battalion of "Kerry Soupers."

I am, Sir,
Your obedient servant, M.

We are gratified to learn that B. Devlin, Esq., Advocate, has received an appointment of a rather lucrative character from the Finance Committee of the Corporation of this city. We understand he was warmly supported by Aldermen Leeming, Whitney and Starnes—and Councillors Montreuil and Cuvillier.

"THE ANGLO-AMERICAN MAGAZINE."—We have received the December of this cleverly conducted periodical, which fully sustains the reputation gained for it by its preceding issues. We regret to learn that the Post Office authorities have determined to withhold from its enterprising and talented editor the privilege enjoyed by all other periodicals—that of receiving their exchanges free of postage. We hope the aforesaid authorities may be induced to reconsider their decision.

Died.

Suddenly, in this city, on Thursday, the 2nd inst., Eliza Edwards, wife of Mr. Michael McInerney, aged 30 years, a native of the County Tipperary, Ireland.
In this city, on the 6th instant, of consumption, after a long and painful illness of 22 months, which she bore with christian patience and resignation to her Divine Lord, Elizabeth, the beloved wife of Robert McAndrew, Esq., merchant, of this city, aged 46 years.
In this city, on the 9th instant, Mr. John Ward, Plasterer, aged 62 years, a native of the County Donegal, Ireland.

FOREIGN INTELLIGENCE.

FRANCE.

The following is the long-expected protest of the Count de Chambord. It has been most extensively circulated over the Continent:—

“Frenchmen—During the trials my country has been exposed to I have condemned myself to voluntary inaction and to silence. I could not forgive myself if I had for a single moment aggravated its embarrassments and its perils. Separated from France, it is yet dear and sacred to me, as much, and more than if I had never quitted it. I know not if it will be allowed me some day to serve my country, but I am very certain that it will not have to reproach me with a word or an act which can affect her prosperity and her repose. It is her honor as well as mine—it is regard for her future—it is my duty towards her, which induce me to raise my voice this day.

“Frenchmen! You desire Monarchy; you have admitted that it alone can render you, with a regular and stable Government, that security of all rights, that guarantee of all interests, that permanent accord of a strong authority and of a wise liberty, which found and secured the happiness of nations. Do not give yourselves up to illusions which, sooner or later, will be fatal to you. The new Empire proposed to cannot be that temperate and durable Monarchy whose benefits you await. People are deceived and they deceive you, when they promise them to you in its name. True Monarchy, traditional Monarchy, supported on hereditary rights and sanctioned by time, can alone put you in possession of these precious advantages and enable you to enjoy them forever. The genius and the glory of Napoleon were not sufficient to found anything stable; his name, the memory of his acts, can still less do so. Security is not re-established by disturbing the principle on which the Throne reposes; and all rights are not consolidated by disregarding that which is amongst us the necessary basis of the Monarchical order. The Monarchy in France is the Royal House of France, indissolubly united to the nation. My ancestors and yours have passed centuries, laboring in concert, according to the usages and the necessities of the period, in the development of our noble country. The French, during 1,400 years, alone amongst all the people of Europe, have always had Princes of their nation and of their blood at their head. The history of my ancestors is the history of the progressive greatness of France; and it was that Monarchy which endowed her with the conquest of Algiers, so rich in future prosperity, so rich already by the high military reputations which it has created, and the glory of which is added to all your glories.

“Whatever may be the designs of God with respect to you and to me, who have remained the chief of the ancient race of your kings, the heir of that long line of Monarchs who, during so many centuries have increased, and caused to be respected, the power and the fortune of France, I owe it to myself, I owe it to my family and to my country, to protest loudly against false and perilous arrangements. I, consequently, maintain my right, which is the surest guarantee of yours, and, taking God to witness, I declare to France and to the world that, faithful to the laws of the kingdom and to the tradition of my ancestors, I will religiously preserve, to my last breath, the deposit of the hereditary Monarchy of which Providence has intrusted to me the care, and which is the only port of refuge where France, the object of our love, may, after so many storms at length find rest and happiness.

“Frohsdorf, October 25, 1852.

“HENRY.”

To the above document is appended a note tracing out the conduct which the Legitimists ought to follow at the present moment. It runs thus:—

“The event which was predicted in the letter of the 27th of April last, being on the point of taking place, it becomes a duty to point to the counsels which were there given, in order that all may be prepared against the deceptions and the dangers of this new transformation of the government, and may maintain intact the means of safety which Providence has reserved to us. From the moment that France was violently separated from the legitimate royalty, she has in vain sought, in the shifting and deceitful manifestations of a pretended national will, security of interests, respect for the law, and the institutions necessary for her prosperity. In the course of so many fruitless experiments great satisfaction has been felt at the support which the Royalists, as well, indeed as all well-inclined men, have given to what has been done to curb the spirit of disorder, and to restore calm in our towns and rural districts; but the country cannot confound the generous resolutions which unite together for the purpose of saving the public weal with the manoeuvres of ambition and of egotism. No; the empire which is about to be imposed on France cannot be that tutelary monarchy of which she at present feels the want; it can only be an additional dissension in the midst of us, and a complication the more in our destinies; from it there can only issue the violation of the law and arbitrary rule. The letter of the 27th of April recommended the course of protesting by all pacific means against the change which is in preparation, and which cannot but be attended with the most fatal consequences. The hour has now arrived to carry that counsel into execution. Let, therefore, all monarchical men abstain from any part in a vote which is a manifest negative of their principles; and let them use all their influence over the population in their immediate vicinity to induce them to follow the example which they themselves will give. As to those persons who, up to the present time, have conceived that they could depart from the line of political conduct which was traced out, the march of events is well calculated to convince

them of their error: and they will, without doubt, see in the present conjuncture a very natural occasion to return to the course which has been indicated, by giving up those functions the exercise of which would appear at present less than ever reconcilable with their sentiments and their convictions.

“Oct. 23th, 1852.”

THE IMPERIAL HOUSEHOLD.—Though the term *Sire* is not applied to Louis Napoleon, we are told that his household begin to use the title of *Majesté* when addressing him. The princes and princesses of the imperial family will be called Imperial Highnesses; the princes of the house not recognised as heirs will be styled French princes, and with the title of highnesses only; the ministers, excellency; and the term *Monseigneur* will, as in the time of the monarchy, be applied when addressing them. The marshals will have the same title. The inscription of *Republique Française* is beginning to disappear from the public monuments, and, from frequent practice, the labor of erasing is very light. After the revolution of 1830, the *fleurs de lys* of the elder Bourbons were effaced rapidly; in 1848 all royalist emblems disappeared simultaneously; in 1850 republicanism already began to lose much of its external signs, and at the present moment those that remained are making way for the imperial adornments. There seems now great probability of the empire being proclaimed on the 2nd December.—*Times*.

At no former period has the rage for speculation been carried to such a pitch at the Paris Bourse as at present, and it is becoming a service of difficulty to attempt to force an entrance into the great hall.

It is the intention of the government to increase the Missionaries in Africa. The re-establishment of the Bishopric of Hippo, and the erection of a third diocese at Oran, are confidently spoken of. That of Hippo is in the department of Constantine.

The trial of the Communists at Cologne was brought to a close on the 13th Nov. They were found guilty on the minor count of conspiring for the purpose of subverting or destroying the existing Government. Roser, Burgers, and Nolting, are condemned to six years' imprisonment in a fortress; Reiff, Becker, and Otto, to five years' imprisonment; Lesser to three. For all the condemned the sentence is accompanied with the deprivation of their civil rights, and after the expiration of their sentences they will be placed under the surveillance of the police.

GERMANY.

The ministerial *Lithographic News Sheet* of Vienna examines the question of the re-establishment of the Empire in France, in a long leading article. The hostility shown by the Chief of the State towards the party of anarchy appears to the writer to authorise hopes of peace and to constitute a moral guarantee for the future empire. The policy of Austria accepts, he says, the form of government which France thinks proper to give herself, if it constitutes a solidly established power; the Cabinet of Vienna will never abandon a political system which has already been proved. In recognizing *faits accomplis*, Austria does not place herself in contradiction to the principle of legitimacy. The new sovereign of France, who is supported on the triple basis of popular election, imperial succession, and necessity would, adds the writer, not enter on a quarrel of principles with a foreign power by adopting titles or qualifications implying pretensions, which would neither be founded on fact nor right. The mission of the founders of a dynasty is to clear the way for those who follow them, and not to stumble against the difficulties which have been bequeathed to them by their predecessors.

The *Ecclesiastical Journal of Silesia* gives the following details upon the Missions in Germany:—

“The Missions begun by the Rev. Jesuit fathers in Germany, are going on prosperously. The fathers, after having preached throughout the greater part of the Diocese of Breslau, having just arrived in the episcopal city itself, there to give, during a fortnight, the exercises of a Mission, which seems to promise the most abundant fruits. In the three churches where the predications take place, the audience is most numerous, but especially so at the evening sermons. At Breslau, as well as in every other place where the Rev. fathers have preached, Father Roh excites the greatest admiration. No preacher till now, had ever produced such impression as that Rev. father. No one before him had united in such a manner theological preciseness to philosophical profundity; clearness and simplicity in order to place the greatest truths at the reach of the unlearned, and to conquer the prejudices of the highest classes.”

SPAIN.

The Secretary of the Russian Legation in Lisbon was expected at Madrid. Russia being the only European power that has not recognised Queen Isabella, it was believed that his journey might have another object than a mere excursion through the Peninsula.

M. Jose Castillo-y-Ayenza had been appointed Envoy-Extraordinary and Minister-Plenipotentiary of Spain to the Holy See. M. Ayenza had already filled the same functions, and presided at the first negotiations that led to the conclusion of the Concordat.

THE FRENCH AT ROME.

A letter from Rome of the 4th ult., in the *Univers*, states, that on the arrival of a French regiment a few days previous, the Pope took occasion to make the Civita Vecchia road the place for his usual promenade at the time that the regiment was expected, so that he met them at a distance from the city, and gave them his benediction. The 40th Regiment, which was to replace that which arrived, proceeded to the Vatican the morning on which they were to

commence their march, and with knapsacks on their shoulders, both officers and men mingled together, crowded the great saloons of the Papal palace, for the purpose of taking leave of its illustrious master. His Holiness came from his private apartments, and passed up and down among the soldiers, giving them his blessing, and causing to be distributed to all of them some sacred memorials. The warmest enthusiasm was displayed by the rough children of war; and the scene is described as having been one of intense interest—honorable to the chivalrous soldiers of gallant France, and to the kind and parental feelings of the head of the Christian world.

CHINA.

We have again the usual monthly amount of reports of battles fought between the government and insurgent forces—sanguinary by account, but bootless in apparent results. Governor-General Su still remains at Woo-chow (Wu-chau), in Kwangsi. Yeh has returned to Canton, and Pih-kwei (of barbarian discussion notoriety) has proceeded northward, some say to Peking, others to confer with Sae-shang-ah in Hunan. Tien-tai still maintains a position at Hing-ngan, a place not far distant from Kwei-lin-fa, in the north-east quarter of Kwangsi, and would appear to be in constant communication with civilly-disposed spirits in the northern parts of the Kwang-tung province, whence we have reported reports of plunder, ransack, and stoppage of river navigation. The main body of insurgents are in Hunan, and so far as we can ascertain, are having it pretty well all their own way, working steadily up towards Nanking. The report of insurrection in Hoo-kwang (the conjoint province of Hoo-nan and Hoo-pih), as given in our summaries of July and August, is confirmed.

The insurrection appears to have spread westward, too, as well as northward; for in the *Pekin Gazette*, No. 60, there is an imperial decree regarding Kwei-chow, and a direction that no forces be moved out of that province until the rebels are driven beyond the borders. The same gazette contains a memorial from the Viceroy of Hoo-kwang, reporting an engagement with insurgents from Kwangsi, who, having entered the department of Yangchow, attempted to take the chief city, but were repulsed, after two days' fight, with a loss of 300 men. Nine of the long-haired (rebels) were made prisoners, and immediately ordered for execution.

We heard about the middle of the month that another attempt had been made on the life of the Emperor—that his Majesty was in great fear—had packed up his valuables all ready for a flight, and that a part of the royal palace at Peking had been destroyed by fire. All this however is wanting in confirmation, and there is, perhaps, not a word of truth in the whole of it.

INDIA.

THE BURMESE WAR.—Advices have arrived from Burmah to the 26th September. The whole of the first division, consisting of the 18th Royal Irish, her Majesty's 80th, 35th Madras Native Infantry, and a field battery with two 8-inch howitzers, and details of Sappers and Miners, had, as expected, left Rangoon for Prome; General Godwin, with a company of the 4th battalion of Artillery, having left in the steamer *Proserpine* on the 24th. The second brigade would, it was hoped, be able to follow in three or four weeks' time. The weather had been wet, the squalls and rain mentioned as prevailing at the time last mail started having been experienced all over India, occurring in their greatest severity about the 22nd. The statements from Burmah continue uniformly to the effect that the people of Pegu require only to be told that we are willing to accept their country to tender their allegiance, and that our retreat will be the signal for the most frightful cruelties being inflicted on them by the Burmese. It is generally supposed that the hands of the Governor-General have been most unwisely fettered by the government at home, and it is currently believed that if we resolve on half measures now we must make up our minds for a renewal of the war, at an enormous increase of outlay, and the annexation of the territories we now decline, before three years are out—supposing always that the Americans are not beforehand with us in squatting on whatever best suits them, so as to supply the Chinese market with opium and cotton, and relieve us of three or four millions of revenue, and as much commerce as we may find it inconvenient to spare. There are scarcely any tidings from the north-west frontier, and India at large is nearly barren of intelligence.

CAPE OF GOOD HOPE.

THE KAFFER WAR.—The *Propontis* has arrived, bringing intelligence twenty-eight days later than that by the *Poictiers*, Captain Downs, commander, which left the Cape on the 11th of September. On the frontier, affairs are at length beginning to assume an appearance of cessation from “those tedious hostilities which have prevailed for so long a period.” The latest military general order is dated at Fort Beaufort, September 20. It declares the oft-disputed Waterkloof clear of the enemy, with the exception of a few lurking Kaffirs, who may have evaded the British troops.

AUSTRALIA.

The *Bullic* brings, with very late accounts from British India and China, a few items from Australia, down to the 31st August. They show a wonderful condition of affairs at the Gold Mines, and in the principal ports connected with their trade. During a single week in July, as much as 125,000 ounces gold dust was brought into Melbourne and Port Phillip, which at a valuation of \$20 (or £4 sterling) gives a weekly product of two and a half million dollars. Of course this rate did not hold through the month, but the aggregate was not short of 400,000 ounces, or \$8,000,000.

Yesterday, we were shown a letter from a gentleman of character, formerly a resident of this place,

and now in Australia, to a brother here, wherein he gives a glowing description of the vast amounts of gold that are found in the Australian mines. They very clearly exceed the productiveness of the California mines. Every thing is under the British regulations. There is police strength enough to enforce order in the mining districts. Contracts, &c., are rigidly enforced. Government lets a quantity of territory to those who desire to work it, and protects the persons in the peaceable enjoyment of the right, the compensation being a small per cent. of the gold found. The amounts of the precious metals at Sydney, he says, are astonishing and almost incredible. Just before his letter was written, a convoy had come in with the proceeds of a week's digging in one locality, and had the enormous amount of 125,000 ounces of pure gold, being over two millions of dollars in value. Provisions are abundant and very cheap; fruits, &c., in great profusion. Sydney is a city of 75,000 inhabitants, and is built like London, in its massive, costly edifices.

The writer says that the project of importing laborers from China has been agitated, but it is abandoned. The Irish will be the people for that use, as one Irishman has been found to be worth at least four Chinese.

Every thing indicates that that distant portion of the globe is destined to grow up with magical rapidity. It has all the elements of prosperity separate from its gold, and now, this being added, and in such great abundance, the rush here, from England and Europe generally, will be somewhat after the manner it has been from this country to California. The field for speculation as to the end of all these movements, is vast and interesting. We have not time for it to-day. But Australia is bound to be a great country. That is beyond all peradventure. It will not always remain a colony of Great Britain, but of the time and manner of separation the fancy can alone conjecture.—*Ohio State Journal*.

STATE OF THE LABOR MARKET IN AUSTRALIA.—At Sydney, as beautiful a spot as any in these isles, with a more enjoyable climate, and many miles from the diggings, laborers obtain from 10s. to 15s. and 18s. a day. Female servants are not to be had for love or money. The rate of pay for seamen for the trip home is from £8 to £10 a month, that is £30 or £40 for the voyage. At this figure there is the greatest difficulty in securing hands; and the Gangs, which arrived the other day, had been detained more than a month from inability to get her complement. This was the case at Sydney, comparatively out of the field of the gold-hunting operations. At Melbourne, at the last date, we are credibly informed common sailors were receiving £120 in one hand while they held the cupstan in the other—£120 for the run home. But while the employers were at the mercy of the men, the “gold diggers” were not less at the mercy of all who ministered to their wants. They were paying in the aggregate more than a million a year to the carriers on the 70 miles of road from Melbourne to Mount Alexander. Everything necessary for their operations was in demand; roads, steam-vessels for the intercolonial traffic, houses, stores of all kinds, and every class of useful labor. The miners, of whom a large proportion are at least as respectable as the average English laborer, are obliged to give up much of their time to household operations that any female servant could do very much better, and among the whole 60,000 there were not at the last date more than 800 women. The news brought by the overland mail to the end of July describes the labor market in a still more extraordinary state.

GREAT BRITAIN.

THE ESTABLISHED CHURCH IN DANGER.—A number of the *Morning Advertiser*, contains the following announcement:—“Several meetings of the High Church party have been held during the last few days for the purpose of considering the desirableness of a general secession on their part from the Established Church of this country, on account of the determination of the Crown not to allow Convocation to sit for the despatch of business. The consultations have, of course been of a private character, but sufficient has been allowed to transpire to indicate pretty clearly what will be the tactics of the party. They do not intend joining the Catholic Church on the one hand, nor either of the forms of the Protestant Dissenters on the other, but purposes connecting themselves with the Episcopal Church of Scotland, which, while in all main points it agrees with the Church of England, adds to its services an acknowledgment of something very like the Catholic doctrine of Transubstantiation and regulates its own affairs by synods of bishops and clergy. The seceders will formally join this body of Episcopals, and will establish churches in London and throughout the country, as far as their means will permit, entirely independent of State control, and independent also of the supervision of the English bishops. The Right Honourable W. E. Gladstone, one of the leaders of the movement, has taken the first step; and his severance from the Church of England, although still a member for the University of Oxford, is a fact well known to his Ecclesiastical friends. Amongst those who will follow the right hon. gentleman are said to be many clergymen holding high and distinguished positions in the Church of England.

THE INUNDATION.—The earthquake mentioned last week has been succeeded by heavy gales and continuous rain, so that the rivers and brooks have in many parts of England been swollen to an unusual extent, and a very large amount of damage done. The Thames rose higher on Friday than it had done for a century, flooding the Surrey side for several miles. At Birmingham there were heavy floods, and in some parts of the town, near the river Rea, persons had to wade up to their necks in the water, or be conveyed by horse and cart to their dwellings. In Herefordshire a mail coach and four horses were swept away by the flood, and one passenger, a solicitor, lost his life. In the midland counties generally a great deal of damage has been done, including the destruction of one or more railway bridges and the injury of several others. The Trent Valley line has been rendered temporarily useless for all purposes of traffic. The English papers contain the most disastrous accounts of the loss of life and property in every part of the country. The waters have in many places risen from six to eight feet above their highest ordinary level.—*Tablet*.

INCREASED SUPPLY OF OPIUM.—From an official paper, yesterday issued, it appears that in the month ended the 10th Oct. the importation of opium was 23,863lbs.; whereas in the like period of the previous year it was 14,340lbs. The quantity entered for home-consumption in the last month was 7,072lbs. against 2,987lbs. in the same period of 1851.—*Times*.

DEATH OF THE EARL OF SHREWSBURY.

Our readers and the whole Catholic world will hear with deep grief the melancholy and unexpected intelligence which we have this week to communicate. Letters have been received from Naples announcing the death, in that city, of the Earl of Shrewsbury, on the 9th ult., after a short illness. His Lordship had arrived at Palermo on the 26th October, and appeared to have suffered a good deal during his stay from the unusual oppressiveness of the weather. He was recommended by his physician to remove to Rome, and with that intention he left Palermo on the 7th ult., and arrived next day at Naples. During the night after his arrival he was seized with malaria fever which resulted in congestion of the brain. For thirteen hours and a half he lay without speech or hearing. He was attended by Lady Shrewsbury and the young heir to the title, Mr. Bertram Talbot. No further particulars have reached us, except that his Lordship received the last rites of the Church, and expired, without suffering, at half-past four in the afternoon. We need hardly beg, which we do most earnestly, the prayers of our readers for the repose of the soul of this pious, devoted, and munificent son of the Church. His generous bounty, worthy of the great Catholic noble of England's glorious and most Christian ages; his zeal for the propagation and preservation of the Faith; his magnanimity in confessing the wonderful works of God, in defiance of the laugh of an infidel and heretical people; the widely-extended charity and piety with which this chief of the house of Talbot adorned an illustrious Catholic name—all these were virtues which constituted a character rare, indeed, in times like these, and deservedly attended with the affection and gratitude of the Catholic people. May he rest in peace.

John Talbot, Earl of Shrewsbury and Waterford, Premier Earl, and Hereditary Lord High Steward of Ireland, was born 18th March, 1791; succeeded his uncle 6th April, 1827; married 27th June, 1814, Maria (born 21st May, 1795), eldest daughter of the late William Talbot, Esq., of Castle Talbot, Wexford. He has had issue—first, Lady Mary Althea Beatrix (raised to the rank of Princess by his Majesty the King of Bavaria); born 29th May, 1815; married 4th April, 1833, Filippo Andrea, Prince Donia Pacifici Landi. Second, John (born 27th November, 1816, died 23rd March, 1817). Third, Lady Gwendoline Catherine (born 2d December, 1817, married 11th May, 1855, Mark Anthony Aldobrandini, Prince Borghese, and died at Rome 27th October, 1840. He is succeeded by his cousin, Bertram Arthur, now Earl of Shrewsbury, son of the late Lieutenant-Colonel Talbot, born 13th February, 1833.—*Tablet*.

LARGENY BY THE CHANCELLOR OF THE EXCHEQUER.—The *Globe* of Tuesday accuses—and with evident justice—Mr. Disraeli of literary theft, in his oration in the House on the late Duke. The *Globe* proves its case by placing in parallel columns the passages from the speech from the Chancellor and those from an eulogy on Field-Marshal Gouvion de St. Cyr, written by M. Tuissier, and quoted in the *Morning Chronicle*, July 1, 1818. After perusing the original and Mr. Disraeli's paraphrase, the *Globe* proceeds:—"We will not add a word to diminish the effect that must attend the bare notice of this impudent and vulgar theft. Even while the Chancellor of the Exchequer was in the act of speaking, many of his audience must have been struck by the studied falsetto of his tone, the metrician's glitter of his rhetoric, the utter absence of that broad and genial warmth which, as one might have thought, would have been unbidden, to the lips of the eulogist of Wellington. *Elle opportunitate mortis!* At least the Duke was spared witnessing the ignominy. The Duke of Wellington had experienced the vicissitudes of either fortune, and his calamities were occasionally scarcely less conspicuous than the honours which he ultimately secured. He was pelted by a mob. He heaved the dagger of Canillon. The wretched Capelle figure even accused him of pecculation. But surely it was the last refinement of insult that his funeral oration, pronounced by the official chief of the English Parliament, should be stolen word for word from a trashy panegyric on a second-rate French Marshal."

A PROTESTANT FESTIVAL.—The inhabitants of Brighton were somewhat astonished on the fifth of Nov. at witnessing the effigies, not of Guy Fawkes, but of his Holiness Pope Pius IX. and Prince Louis Napoleon, each drawn by a drakey on a separate car. The figures were nearly as large as life, and represented his Holiness as coming in all haste from Rome to place the crown upon the head of the Emperor. After levying "black mail" to a considerable amount from the Protestant population of Brighton during the day, the crowd conveyed the effigies, at a late hour of the evening, to the "Devil," a spot just outside the town on the London-road, where they burnt them with great ceremony.

PROTESTANT DEVELOPMENTS.—A great "sensation" has been created in Hull by a series of "spirit rappings" in a lonely house in Wellington-lane. An invisible hand seems to tap or scratch on the walls in divers parts of the house, and as yet the cause of the noises has not been discovered. Thousands of people assembled round the house, and the police are constantly on duty to keep order. The mortal occupants of the house are an elderly bedridden woman, her son-in-law, her daughter, and a female servant.—*Manchester Examiner*.

THE MILITIA IN FLINSHIRE.—There is a little likelihood of the requisite number of militia men being obtained in this county without recourse being had to the ballot. The dissuading ministers have been for some time engaged in dissuading their hearers from volunteering to serve. The Peace Society have also striven with great energy for the same object.

REVOLTING CRUELTY TO A YOUNG GIRL.—John Strling, carter, was charged, at the Central Police Court, on Monday, with maltreating an orphan girl, named Mary Stewart, about nine years of age. The girl had been taken into the service of Stirling from the City Parochial Board, and having displeased him by some petty delinquency he cruelly beat her, and afterwards locked her up in a press or closet, of such limited dimensions that she could neither sit nor lie down.—Here, it is alleged, the poor orphan was incarcerated for some days by her unnatural master, who, on being interrogated as to the motives which could induce him to commit such an outrage, replied, with provoking nonchalance, that he had put her into the press to punish her for some misconduct, intending to speak of her to the Governor of the Poor House, which he inadvertently neglected to do. The case was remitted to the Sheriff.—*Glasgow Free Press*.

LONDON, Nov. 17.—The Protestant world in England has this week been engrossed with the Duke, the Catholic world with the Doctor—I mean, of course, Dr. Newman, who is to be called up for judgment at the commencement of next week. A long affidavit has been filed by the Doctor under the advice of counsel, in which he sets forth the conduct of Achilli in challenging inquiry and exposure as to his own life by publicly maligning the character of the Catholic Clergy and religion; and also appends the *Dublin Review*, containing the article which three or four years ago, put forth all the charges made by the Doctor in his lectures. The *Review* was proffered in evidence at the trial, but rejected by Lord Campbell. It is inscrutable why it was not made a ground for resisting the rule for a criminal information, which is never granted where there has been a previous publication of the same charges without any attempt to meet them, the remedy by information being extraordinary, and adapted only to especial emergency. Dr. Newman, in referring to this, and to the conduct of Achilli in calumniating the Clergy of the Catholic Church, will bring before the court, as grounds of mitigation of punishment what ought rather to have been urged at the trial and reserved for the court, as grounds of privilege, exempting the Doctor from the onus of proving the truth of the charges until malice on his part was proved by the prosecutor. No attempt, however, is now made to impugn the trial, as it is too late for that. But the affidavit refers to the difficulties encountered by the defendant before the trial—first, in not being allowed time to procure evidence from Italy for the purpose of resisting the rule for an information; and, next, in the time for trial of the information being so long delayed (from February till July) that he had enormous expense to bear in the maintenance of his witnesses, and actually lost several of them, the very object which the prosecutor had in view in the delay he caused. Accompanying this affidavit of Dr. Newman are affidavits of medical men as to the state of his health, and the probable effects of imprisonment.—*Cor. of the Tablet*.

ANTI-CATHOLIC OUTRAGE AT PRESTON.—We read in the *Preston Chronicle* of Saturday the 13th:—"On the evening of yesterday week, shortly after nine o'clock, some malicious person or persons knocked loudly at the door of Mr. John Walker, of Avenue Colomande. Upon Miss Walker opening it no one was at the door, but she saw a flame burning as from a bottle, which rather alarmed her for a moment, she closed the door quickly. It appeared that the waiting of the door fortunately put out the light, for on Mr. Walker and other members of the family returning home, a few minutes afterwards, the bottle was picked up. It was found, on examination, to contain a quarter of a pound of fine gunpowder, in which was placed a piece of paper burned so low as to communicate with the powder.—The explosion of this quantity of powder could not but have been productive of serious consequences, perhaps even the loss of life. Frustrated in their first design the parties afterwards discharged at the door some other combustible, but less hurtful substance. Information was at once given to the police, but nothing has been heard of the parties. The only reason that can be assigned for this dastardly outrage, is, that Mr. Walker is a Catholic, and that some evil-disposed person has taken this mode of celebrating the Fifth of November, a mode of celebration that must call forth the reprobation of all classes. In the present instance, that reprobation will be universal, for there is not in the whole Catholic body a gentleman who has earned the good-will of all parties more completely than Mr. Walker."

MR. VILLIERS'S RESOLUTION.—THE TORIES.—Mr. Villiers's resolution proposes that the House of Commons shall declare, first, that the Act of 1845 was "a wise, a just, and a beneficent measure." Mr. Villiers's resolution next proposes that the House of Commons shall declare, "that the maintenance and further extension of the policy of Free Trade, as opposed to that of Protection, will best enable the industry and prosperity of the nation to bear the burdens to which they are exposed, and will contribute most to the welfare and prosperity of the people." Lord Derby, it is said, has advised his followers to vote for Mr. Villiers's motion. Will they—can they—vote for those two propositions? Will they, who have been declaring those propositions to be false, now affirm them to be true? Will they—can they—do those things? And if the Anglo-Saxons can, for the sake of office, power, and patronage, so consign themselves to infamy, what will be the part taken by the Irish Protectionists?—what will be done by those who say they are our own representatives—by Grogan and Vance, by Taylor and Hamilton? Here, forsooth, is there a promise of conversions, such as have never been seen since "the glorious revolution of 1688," when those who wore the King's colors deserted to the King's enemies, and "treachery" was designated "virtue"—"hypocrisy" hailed as "honorable"—and "treachery" described as "patriotism." The world has been horrified to see, in a season of famine, starving wretches forgo their faith for food; but what is to be said of those who traffic away honor, fame, and reputation, for office? Jumperism has made a fearful bound. Falling in Connaught, it now thrives in Downing street, and its newest disciples are earls, knights, and "lords of high degree."—*Dublin Telegraph*.

EXTRAORDINARY SUPERSTITION AT BLACKLEY.—The peaceable and well disposed inhabitants of the pleasant village of Blackley have been thrown into a state of considerable excitement by the alleged reappearance of a ghost or "boggart." The house where this unearthly visitor has chosen to take up its winter's residence is a very old building adjoining the White Lion public-house, occupied by a person named William Whitehead, a clogger, who has resided there for the last 16 months. He states that he first heard the "boggart" about six weeks ago, when it made noises like the cackling of a hen, or the moaning whistle on a railway; and when any of the family stood upon a certain flag in the back room it screamed like a child.—Whitehead removed the flag, and, after digging a hole several feet deep, found a creaming filled with lime and bones. A village conference was assembled, and several declared that the bones were those of a human being, and that at some period a person had been murdered, and, of course, buried in a creaming. The "boggart" is heard every night in the week, and occasionally during the day. The ancients of the place declare it is "Old Shaw's wife," a woman formerly resident in the Old Hall, which stood near to the haunted building; others say its appearance is consequent upon the wickedness of some of the neighbors. On Saturday evening it made greater noise than usual, and

on Sunday Whitehead was digging nearly all day in search of the supposed spirit. The cellar steps were removed, and a very large hole nearly 16 feet long, 4 feet wide, and above 5 feet deep, was excavated—of course without success. We advise him next to set a trap; he may catch something. The family state that a few days ago the kettle (full of boiling water) was removed from the fire to the middle of the house floor. An astrologer from Manchester, with his magic books and glasses, has visited the house, and persons looked through the latter to see if they could learn whence came the spirit. An old man named George Horrox, who once resided in the dwelling, declares that on two occasions he saw the ghost in the shape of a young woman, and it occasionally made noises like the rumbling of stones. Several others gave similar accounts, and they do not hesitate to say the house has been haunted for the last 85 years. The man who resides in the building shows no symptoms of fear; on the contrary, he declares he will find out what the annoyance proceeds from before he gives in; but it is in vain to tell many of the old people that it is any thing but a "boggart" or ghost, and many families have left on that account. It is rather astonishing to see so many people in the 19th century running to visit a haunted dwelling; but numbers are attracted to the place, and the publicans and beer-sellers will no doubt reap a rich harvest from the boggart hunters. The police officer, who resides only a few yards distant, and is professionally a sceptic in all matters relating to supernatural appearances, seems likely to have his duties increased by this troublesome spirit.—*Manchester Courier*.

The "antiseptic highwayman," who, *a la* Dick Turpin, robbed Mr. Williams on the 23rd ultimo, in Dalemain Park, Cumberland, is said to be the son of the Honorable John Henry Roper Curzen, of Cheltenham, and a grandson of Lord Teynham. He had been sent to a lunatic asylum.

SIR JOHN FRANKLIN.—The Isabel, which lately arrived at Stromness, from Baffin's Bay, reports having communicated with Sir E. Belcher's expedition, and having subsequently explored Jones' and Smith's Sounds to within 11 1/2 deg. of the North Pole, but found no traces of Sir John Franklin's party.

The social and religious aspect of England presents the same heavy features of disorder, bigotry, and selfish sensuality. After all, the most scathing comment upon the "Irish turbulence and insubordination" theory, might be an exaggerated contrast between the present aims and characteristics of the English and Irish people. While the sweet, sad beauty, and stainless purity of our poor countrywomen elicited admiration even from the captious criticism of Sir Francis Head, *bonafide* and all its revolting concomitants, have long been "familiar as household words" among the "stately homes of England." While the young men of Ireland, enrolling themselves in Catholic Institutes, aim at practically influencing their lives by the element of Christianity, the religious enthusiasm of England vents itself in wreaking Catholicism at Gravesend, insulting the Sisters of Charity in Liverpool, and refusing to be sworn upon the Cross in London.

UNITED STATES.

BUTTER.—For several weeks past the price of butter has been so high as to amount to a prohibition of its use among those of moderate means. The probabilities do not favor an opinion that the present high prices of the article will continue. There is a good deal in the hands of speculators both East and West, and somebody will probably lose on it before it is consumed. We notice that prudent dealers hereabout do not seek large investments in butter at the prices at which it is now held.—*Rochester Union*.

WHAT WILL MOTHER GRUNDY SAY.—The Cincinnati *Catholic Telegraph* has the following pleasing piece of news:—"The Most Rev. Archbishop has purchased the Meeting house of the Church South" on Sycamore street. The lot is 60 feet front by 200 feet deep. This building was formerly a Campbellite concern, and was the same meeting house in which the debate was held between the Archbishop and Campbell. It is in good interior repair, and lighted with gas. We expect to see a large crowd there on the day of its dedication. It will take a considerable sprinkling of Holy Water to banish—well, no matter what! Guess we won't say anything to provoke the brethren."

The Greenfield *Courier* states that Adelaide Phelps, of Northfield, has been arrested and committed for trial, on a charge of poisoning her father, by putting mercury or arsenic into his milk.

CUBA.—Is it not an outrageous thing that a party should be permitted to do what the filibusters are doing in this country? The owners of the Crescent City behave as if they were sworn allies of the pirates. Purser Smith has published an affidavit to the effect, that he is not what the Cuban authorities suppose him to be. They do not believe him, and they will not allow him to land. It would seem that the Cuban authorities are ready to receive the pirates, and that they are determined that American vessels shall carry neither men, money, arms nor letters, to and from the demagogues in this country, and on the island. Commander Porter's conduct was not approved by our government, and now Commander Davenport seems to have incurred the displeasure of the president. The story goes that the Crescent City is removed from the route. The company have been "petitioned" to remove Purser Smith but the gentlemen are obstinate. We will see what the end of all this will be. President Fillmore appears to act with more energy in this business than he did on former occasions. He can prevent the sailing of these pirates, or, at least, their landing on Cuban ground.

THE BAD LANDLORDS AND THE JUMPERS—A WARNING.

Her Most Gracious Majesty, in her speech from the throne, evidently referred to two classes of persons in this country, who have, of late years, been causing much mischief, by provoking "insubordination," and exciting "turbulence." These two classes, it is scarcely necessary for us to say, are the bad, tyrannical landlords, and the proselytising, placard-exhibiting, and infamous tract-distributing Jumpers.

Her Most Gracious Majesty has appealed to the Parliament against those wicked disturbers of the public peace, in the following terms:—

"I rely with confidence on your aid, should it be required, to restrain that unhappy spirit of insubordi-

nation and turbulence, which produces many and aggravates all of the evils which afflict that portion of my dominions."

Has not, we ask, the tyrannical conduct of landlords, by ejecting and persecuting tenants, who would not vote in accordance with their wishes, not only produced much affliction, but aggravated all the evils under which the country had previously been suffering? And have not, at the same time, the inhuman, unchristian, and outrageous attacks made by the Irish Jumpers, and Anglican proselytisers, upon the religion of the people, tended to arouse a spirit of insubordination in the country?

The mischief-makers should take warning in time. The Tories have announced that they are resolved upon pursuing "a liberal and generous policy," and Mr. Napier has declared that he will seek assistance from Parliament, if it be necessary, to put down "the bad men," who are disturbers of the peace.

Of course, such a declaration as this will be immediately followed by orders to the police to take down all placards offensive to the Catholics, to prevent the circulation of libellous tracts against the Sacraments of our Church, as well as upon nuns and priests, and to punish the promulgators and distributors of them. As to "tyrannical landlords," we hope to see a clause in Mr. Napier's Landlord and Tenant Bill, to be produced on the 22nd inst., which will make the oppression of a tenant, for voting according to the dictates of his conscience, a very grave misdemeanor, punishable not only with fine and imprisonment, but the pillory. As to the Jumpers, perhaps the old constitutional Anglo-Saxon punishment for "scolds" should be revived on their behalf—so that they might legally—for we would recommend nothing contrary to law—be "ducked in a horse-pond."

The pillory for bad-words, and the ducking-stool for Jumpers, duly administered by the constituted authorities, would, we are convinced, tend at once "to restrain that unhappy spirit of insubordination and turbulence which produces many, and aggravates all, the evils which afflict" Ireland at the present moment.—*Dublin Telegraph*.

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REMOVAL.

DYEING BY STEAM!!! JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST.)

HAS REMOVED to No. 38, St. Augustin Street, north corner of the Champ de Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same. He wishes to state that he has now purchased his present place, where he has built a large Dye House, and as he has fitted it up by Steam on the best American Plan, he is now ready to do anything in his way, at moderate charges, and with dispatch. He will dye all kinds of Silks, Furs, Velvets, Capes, Woollens, &c.; as also, scouring all kinds of Silk and Woollen Shawls, Modern Window Curtains, Bed Hangings, Silks, &c., dyed and Watered. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. N. B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, August 18, 1852.

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

THIS ACADEMY being patronized by the Catholic School Commissioners enables the Principal to impart instruction in the above departments on extremely moderate terms, which he warrants to be equal (if not superior) to any school in Canada. He will resume his Evening Classes on the 1st of October next. Book-keeping, by Single or Double Entry, will be thoroughly taught by Lecture. Gentlemen desirous of studying Surveying or Engineering, will find this a good opportunity. References—Rev. Messrs. Pilonneau, Provost, and the Clergymen of St. Patrick's Church. W. DORAN, Principal. September 25th, 1852.

P. MUNRO, M. D., Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET.

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

AMERICAN MART, Upper Town Market Place, Quebec.

THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line. India Rubber Manufactured Boots, Shoes, and Clothing, Irish Linens, Tabbinets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price. Parties purchasing at this house once, are sure to become Customers for the future. Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS. The rule of Quick Sales and Small Profits, strictly adhered to. Every article sold for what it really is. Cash payments required on all occasions. Orders from parties at a distance carefully attended to. Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART. Quebec, 1850. T. CASEY.

AGENTS FOR THE TRUE WITNESS.

Alexandria.—Mr. D. McGillis.
Aylmer, C. E.—Mr. Jas. Doyle.
Beaulieu.—Mr. H. Bogue.
Brantford, C. W.—Mr. John Comerford.
Bytown.—Mr. Edward Burke.
Buckingham.—Mr. John Starrs.
Carillon.—A. E. Montmarquet, Esq.
Carleton, Ristigouche, &c.—Rev. J. B. Olscamps.
Chambly.—Mr. John Hackett.
Cornwall, C. W.—Mr. A. Stuart McDonald.
Counties of Kamouraska and L'Islet.—Rev. L. A. Bourret.
Dewittville.—Mr. James McIver.
Dundas County.—Mr. Alex. McDonald, (Ich).
Eastern Townships.—Mr. Patrick Hackett.
Kingslon.—Mr. Jeremiah Meagher.
L'Orignal, Ottawa.—Rev. Mr. Byrne.
Mosa, C. W.—Mr. Thomas Fitzpatrick.
Norwood.—Rev. Bernard J. Higgins.
Oshawa.—Rev. J. B. Proulx.
Pembroke, C. W.—Mr. Thomas Lee.
Perth, C. W.—Mr. John Doran.
Peterboro'.—Mr. T. McCabe.
Petit Rocher, N. B.—Rev. E. J. Dumphy.
Perce and Vicinity.—Rev. Mr. Giagras.
Picton, C. W.—Rev. Mr. Lalor.
Prescott, C. W.—B. White, Esq.
Quebec.—Mr. Mathew Enright, 6 St. Amable Street.
Sherbrooke.—Mr. Thomas Griffith.
Sorel.—Mr. D. McCarthy.
St. Thomas, C. W.—Mr. Patrick Bobier.
St. Remi.—Mr. Hugh McGill.
Sydenham, C. W.—Thomas Raile, Esq.
Three-Rivers.—Mr. John Keenan.
Tiguish, P. E. I.—Rev. Mr. McIntyre.
Toronto.—Mr. Thomas Hayes.
Trenton & Danville.—Thomas Donegan.
Williamstown.—Mr. Michael Heenan.

IN THE CIRCUIT COURT.

PROVINCE OF CANADA, }
District of Montreal. }
MISSISSQUOI CIRCUIT.
Tuesday, the Seventh Day of December, One Thousand Eight Hundred and Fifty-two.
No. 199.
In vacation,
Before Mr. Justice McCord.
NELSON ADAMS, of Stanbridge, in the Missisquoi Circuit, Merchant.
Plaintiff;
vs.
WILLIAM MCGOWAN, heretofore of Stanbridge aforesaid, Mill-Wright, now of parts unknown, Defendant.
IT IS ORDERED, upon the Petition of the said Plaintiff, by his Attorney, MARCUS DOUGHERTY, Esquire, in as much as it appears by the Return of William Botham, one of the Bailiffs of the Superior Court, acting in and for the District of Montreal, to the Writ of Summons in this cause issued, that the said Defendant has left his domicile in Lower Canada, and cannot be found in the said District, or Circuit, that by an advertisement to be twice inserted in the English language, in the Newspaper of the City of Montreal, called the True Witness and Catholic Chronicle, and twice in the French language in the Newspaper of the said City, called La Minerve, he be notified to appear before this Court, and there to answer the Demands of the said Plaintiff, within two months after the last insertion of such advertisement; and upon the neglect of the said Defendant, to appear and answer to such Demands within the period aforesaid, the said Plaintiff will be permitted to proceed to trial, and judgment as in a cause by default.
(BY Mr. Justice McCord, in vacation.)
P. COWAN,
Clerk of the said Court.

NOTICE.

THE ANNUAL MEETING of the CATHOLIC INSTITUTE will be held at the CATHOLIC INSTITUTE'S ROOMS on the evening of MONDAY next, the 13th inst., at 7 p. m. Members are requested to be punctual in their attendance.
By Order,
B. DEVLIN, Sec.
December 10, 1852.

FLYNN'S CIRCULATING LIBRARY, REGISTRY OFFICE, AND FEMALE SERVANTS' HOME, 13 ALEXANDER STREET.

MR. FLYNN respectfully informs the Public, that he has OPENED a CIRCULATING LIBRARY, containing a collection of Books from the best Catholic Authors, on History, Voyages, Travels, Religion, Biography, and Tales.
To those who do not possess Libraries of their own, Mr. FLYNN'S Collection of Books will be found to be well chosen; and as he is continually adding to his stock, he hopes to be favored with a sufficient number of subscribers to ensure its continuance.
Mr. FLYNN wishes publicly to contradict the malicious report that Protestant female servants are refused admittance into his establishment; this is false, for Protestants as well as Catholics are received if their characters be good.
November 24, 1852.

L. P. BOIVIN,
Corner of Notre Dame and St. Vincent Streets,
opposite the old Court-House,
HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

FRANKLIN HOUSE, BY M. P. RYAN & Co.

THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.
THE FURNITURE
Is entirely new, and of superior quality.
THE TABLE
Will be at all times supplied with the Choicest Delicacies the markets can afford.
HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge.
THE HOUSE will be OPENED to the Public, on MONDAY, the 10th instant.
NOTICE.
The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same.
Montreal, May 6, 1852. M. P. RYAN.

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, CHEAP FOR CASH, 232 St. Paul Street, Montreal.

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 LANGRAN, as a Paint and Colour Store, opposite the HOTEL DIEU Nunnery Church, No. 154, St. PAUL STREET.
Montreal, July 3, 1852.

DEVLIN & HERBERT, ADVOCATES, No. 5, Little St. James Street, Montreal.

H. J. LARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL, ADVOCATE,

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

M. DOHERTY, ADVOCATE,

Corner of St. Vincent and St. Thérèse Streets, in the buildings occupied by C. E. Bell, N.P., Montreal.
Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Missisquoi Circuit.

FOR SALE.

THREE HUNDRED OIL CLOTH TABLE COVERS.
JOSEPH BOESE, Manufacturer, 25, College Street.
Sep. 11, 1851.

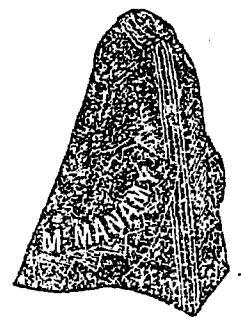
THOMAS PATTON,

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

NOTICE.

THE Subscriber begs leave to inform his friends and the public in general, that he has REMOVED from No. 99, St. Paul Street, to No. 154, Notre Dame Street, where he will carry on his business WHOLESALE AND RETAIL OF DRY GOODS, both STAPLE and FANCY, and would direct the attention of COUNTRY MERCHANTS to visit his STOCK before purchasing elsewhere.
Liberal Credit will be given.
ROBERT McANDREW.
Montreal, May 19, 1852.

SEASONABLE NOVELTIES.

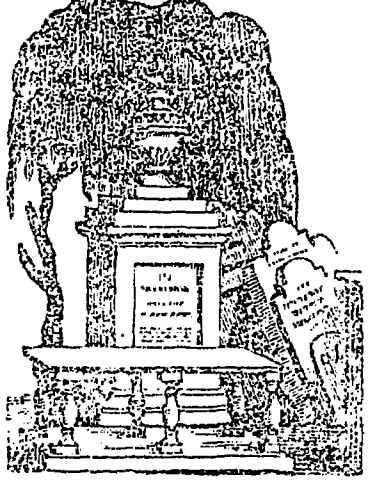


THE Undersigned invites public attention to his Stock of LADIES' CLOAKS, MANTILLAS, CHILDREN'S DRESSES, GENTLEMEN'S SHIRTS, &c., &c.
All of which are warranted to be made of the best materials, and according to the

LATEST FASHIONS.

Together with an entirely New Assortment of FANCY AND STAPLE DRY GOODS, Which will be Sold AT THE LOWEST PROFIT.
W. McMANAMY,
206 Notre Dame Street, (West End.)
Montreal, Nov. 11, 1852.

WILLIAM CUNNINGHAM'S MARBLE FACTORY,



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, Eleany Street, near Hanover Terrace.
Montreal, March 6, 1852.

BOOKS SUITABLE

FOR THE COMMENCEMENT OF A CATHOLIC LIBRARY; WHICH can be supplied by the Subscribers at the prices annexed, with a considerable discount off.

Table listing various books and their prices, including titles like 'History of the Church', 'Catholic Tales', 'The Two Schools', and 'The Student of Bloemhof Forest'.

Table listing 'Moral Entertainments' and other religious texts with prices.

Table listing 'BOOKS OF INSTRUCTION, SERMONS, &c., &c.' with titles like 'Catechism of the Council of Trent'.

MISCELLANEOUS.
Brownson's Essays and Reviews (a work without which no Catholic Library is perfect) 6 3
The Green Book, 1 3
The Songs of the "Nation,"—2 parts bound in one 1 3
Moore's Poetical Works, 12 6
Lovers' Songs and Ballads, 2 6
Life of Emmett, 1 3
Phillips, Curran, Grattan, and Emmett's speeches 7 6

PRAYER BOOKS AND BIBLES.
We keep constantly on hand the largest and greatest variety of Prayer Books, and Bibles, to be found in America, at prices varying from 7 1/2 to 25.

SCHOOL BOOKS.
Our Stock of School Books, comprises every assortment of all the works in general use in the province. We would also invite particular attention to our large stock of Beads, Crucifixes, Statues, Holy Water Fountains, Medals, &c. &c.
30,000 Religious Prints, (different sizes), comprising the greatest variety of Prints ever offered for sale in Montreal.
500 Reams of Foolscap, Letter and Note Papers.
We are prepared to sell Books, Prints, Statuary, &c., &c., either by wholesale or retail, lower than any house in Canada.
D. & J. SADIET, & Co.,
Corner of Notre Dame and St. Francis Xavier Streets, Montreal.
For Sale by H. COSEGROVE, 54 1/2 St. John Street, Quebec.
December 2, 1852.

DR. HALSEY'S GUM-COATED FOREST PILLS.

SUPERFLUITY of Bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature.
Among every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death.
A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year.
A single dose, from 1 to 3 of these mild and excellent Pills for a child; from 3 to 4 for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL.
No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before.
Dr. Halsey's Forest Pills act on the gall-ducts, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant—mind clear; producing permanent good health.

NOTICE TO THE PUBLIC.
In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes.
This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will of Dr. Halsey's Pills had gained, by curing thousands of diseases.
The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with

GUM ARABIC.
an article which, in every respect, surpasses Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

The Gum-coated Forest Pills presents a beautiful transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills.—The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.
If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS.

If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.
If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 30 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.
Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house. Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.

Travelers and Mariners, before undertaking long voyages, provide yourself with Dr. HALSEY'S PILLS, as a safeguard against sickness.
Wholesale and Retail Agents:—In Montreal, WILLIAM LYMAN & Co., R. BIRKS, and ALFRED SAVAGE & Co.; Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON; Sherbrooke, Dr. BROOKS; Melbourne, T. TATE; St. Hyacinthe, J. B. ST. DENIS.
July 2nd, 1852.
Printed by JOHN GILLES, for the Proprietors.—GEORGE E. CLERK, Editor.