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CATHOLIC CHRONICLE.

VOL. III.

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NO. 12.

PROSELYTISM IN THE WEST OF IRELAND.

LETTER THE FIRST.

(From the Special Commissioner of the Weekly Telegraph.)

As "the new reformation" in the West of Ireland seems to engross a large share of public attention at present—as the system of proselytism appears to be shrouded in a good deal of mystery—a detailed account of what I have witnessed, during a tour in Connemara, may not be unacceptable to the public. I have travelled over those wild and remote, but interesting districts, which Bishop Plunket and the Church missionaries have made the scene of their evangelical labors. Upon close inquiry and minute investigation, I am now enabled to lay before the public the rise, progress, and working of the entire system of proselytism in West Galway. I will hazard no assertion—advance no statement, which I am not in a position to substantiate. I write from no vague surmise, but from what I have seen and heard.

The present organised mode of proselytism dates from the famine of 1846, and the subsequent fears of distress and destitution enabled its propagators to mature their plans and complete their *modus operandi*. In the most wretched localities and inaccessible districts, where the cheek of youth, paled and shrivelled, and the step of age, shrunk and tottered from the effects of famine—where labor was unemployed, and relief impossible—in the deep recesses of the mountain, and along the wild and desolate sea-board of the Atlantic, where the famished wretches crawled to the shore, and ate (in the language of one of the inhabitants) "the sea weed, and every creeping thing along the beach;" it was there, I say, that the tempter first made his appearance, and, with bribes of meal, money, and clothes, sought to seduce the victims of pestilence and famine from their ancient faith. Until the church of their fathers had been pronounced "damnable and idolatrous"—until the so-called "errors of Rome" had been renounced, and the tenets of Protestantism accepted—the relief which met their famishing gaze was cruelly withheld. In cabins along the roads "Jumper schools" have been established. To each of these a boiler is attached for supplying Indian meal stirabout to the pupils, who are fed like swine out of small wooden troughs or platters. They receive a larger supply and a better quality of rations than they would get in the poor-house, and the more destitute receive, in addition to what is distributed in the school, a half pound of meal to bring to their places of abode. The few adults are induced to attend church, on Sundays, by small donations of money, distributed immediately after the conclusion of service. The begging-box is sent round, which is rather an unusual thing in a Protestant church, and a collection made from the respectable portion of the congregation; and the money thus realised is doled out to the miserable perverts in sums of two-pence, three-pence, and sometimes six-pence. The distribution of food and clothes in the schools, and money in the churches, constitutes the principal items of bribery which I was able to discover beyond doubt or question. To each of the schools both a master and mistress are generally attached. Their salaries amount to £236 and £226 respectively. There are also one or two Scripture teachers, or Bible readers, in connexion with every school, and their business is to expound the word, explain difficult passages, clear up controverted texts of Scripture, and, above all things, to point out "the errors" and "idolatry" of Rome. On those Bible readers, also, devolves the task of training the "readers," who are paid according to the number of persons they can procure to listen to their instruction. The lowest salary of those readers average eight shillings per month. They are generally selected from the elder pupils of both sexes, and they spread themselves over the district in search of persons who will permit them to read in their presence a verse or two of Scripture. The names of such parties are duly entered by the young "readers," who make a return of them to their Scripture teachers, and they are set down either as "converts," or approximating to conversion; and the "readers" are rewarded in proportion to the number of hearers they can obtain. The church mission has a district treasurer, who pays the staff once a month; and if there be any flagging in zeal, falling off in "faith," or any remissness whatever in the discharge of the appointed duties, the amount of remuneration is measured accordingly. The schools are frequently visited by laymen, who have a stake in proselytism, and they are also regularly inspected by the Protestant minister in whose living the school is situated. The education in all the schools which I have visited is of the most wretched kind. The Bible is the sole class-book, and out of it they are taught to spell and read. The greater number of

the pupils cannot read a word, and the more advanced classes read very badly. They are quite ignorant of English grammar and geography. I did not find one pupil in all the schools I inspected who could tell me where Belfast was situated. Some said it was in England—others, that it was the capital of Dublin, and several said it was either in Louth, Galway, or Cork. They are principally instructed in the controversial portions of the Scripture, and imbued with the most horrible ideas of Roman Catholicism. The schools are not furnished with the ordinary requisites, such as maps, books, &c., and Bible instruction, the inculcation of hatred to the Roman Catholic religion, appears to be the sole object of their founders. I observed that the children for the most part were very badly clothed, and I found, on inquiry, that clothes were now partially withheld, in consequence of large numbers, who had formerly received food and clothing, having returned to the Catholic Church during the recent visitation of the Archbishop of Tuam. I was peculiarly struck with the appearance of a large porridge-boiler, erected at one end of a school house, which has been recently "licensed" as a church by Doctor Plunket, whilst the pulpit stood over against it at the opposite end of the room.—After a calm, careful, and unprejudiced review of the whole system, I have come to the conclusion that, so far from making good Protestants, it is merely calculated to produce habits of idleness, dependence, and hypocrisy—to generate infidelity, and cause its dupes to regard religion as a thing of no necessity.

In my next communication, I will begin with the district of Oughterard, which is the key to Connemara, and the first stronghold of "Jumperism." I will give some details of the working of the system, and adduce facts which will enable the public to form a just estimate of its progress and character. Before I bring the account of my tour to an end, I am satisfied that the disclosures which I am enabled to make, and the agencies had recourse to, for the perversion of the starving peasantry of Connemara, which I shall be in a position to unmask, will create such feelings in the minds of the public at large, and make even the English contributors to the proselytising funds shrink from future contact with a thing, which is associated with such an amount of misery and desolation.

OUGHTERARD DISTRICT.

SOCIAL CONDITION OF THE PEOPLE.

The town of Oughterard is pleasantly situated on a little mountain river which falls into Lough Corrib, a short distance below the military barracks. It lies on the direct road from Galway to Clifden, fourteen miles from the former. Previous to the failure of the potato crop, it was a thriving little town, and had the advantage of being the centre of an industrious and independent rural district. From Galway to Oughterard the ground is rough and comparatively unproductive. On the left, a low ridge of barren mountain stretches in a northerly district, whilst, on the right, the land slopes down to the margin of Lough Corrib, and affords some excellent tillage and grazing. Immediately behind the town the mountains present all the rugged features of Connemara scenery. The place now reminds one of "The Deserted Village," where the bustle and animation which are sure indications of progress can no longer be observed.—The only employment that the place affords is to be found amongst the farmers; but as agricultural operations are carried out here on a very limited scale, and entirely suspended during the winter months, the able-bodied laborers are forced to seek shelter and support in the crowded workhouse, which even now contains five hundred and fifty inmates, only two of whom are Protestants. The greatest destitution prevails amongst the peasantry. They are generally lodged in rude huts, which afford not the slightest protection against the inclemency of the weather.—Sometimes we may see a cabin composed of sods and stones, piled up against a bank of earth, with heath or rushes for thatch, and a few boards fastened together to serve as a door. To look into one of those squalid abodes is enough to sicken the heart of any man, no matter how accustomed he may be to such scenes, or how steeled to human suffering.—There are exceptions, however, to this state of things, as the farmers who were enabled to outlive the famine and retain their holdings are rather improved in circumstances. With the solitary exception of A. O'Flaherty, Esq., M.P., the landlords of this district do not recognise the principles of tenant right. Oughterard belongs to the parish of Kileummin. The rural portion comprises an area of 108,734 acres, and in 1841, it had a population of 10,106, and 1,792 inhabited houses; but, from the general appearance of the country—unroofed walls and levelled houses meeting the eye in every direction—I am sure that the population of Kileummin, which belongs to the barony of Moyculien, scarcely numbers 5,000 souls at present. It would be impossible to

draw a true picture of the miserable appearance of the naked and famine-stricken creatures which the traveller encounters along those mountain roads.

PROSELYTISM.

During the famine of 1846 the groundwork of proselytism was laid in the district of Oughterard, its chief seat being at a place named Glan, six miles below Oughterard, on the shores of Lough Corrib. On the 18th of September I visited the proselytising school in Oughterard, and found sixty children present. The children were at breakfast at the time, and the teacher told me that they all got breakfast every day. There is a male and female teacher attached to this school, but there seemed to be no classification of the sexes, as they were all mingled together in the school-room. I only saw two maps, and their class-book was the Bible. The teacher complained of the want of other books and school requisites, but said that the Church Missionary Society had promised him a supply shortly. I examined the most advanced class, which consisted of boys and girls averaging about twelve years of age, and found them extremely deficient in every thing except in controversial texts of Scripture. There is a Scripture teacher permanently attached to this school, whose business it is to explain the disputed texts and difficult passages to the children; and the constructions of this man supersede the interpretation of the learned commentators who have edited the Douay version of the Bible. The school is regularly visited by the Protestant clergymen, who also indoctrinate the minds of the children with their peculiar religious views. As the patrons of this school lay the greatest stress upon the teaching of the Scripture, every other branch of education is comparatively neglected; but it is lamentable to observe how the young minds of those children are perverted on the most sacred subjects. When I asked the teacher if there were any Catholic pupils in the school, a little girl, about thirteen years of age, quickly said, "We are all Catholics, but not Roman Catholics." When asked to define the distinction which she had drawn, she seemed abashed, and remained silent until prompted by the mistress, when she said, "Oh, Roman Catholics believe things that Catholics do not believe, and they do things that Catholics do not; they believe that their church is built on St. Peter, and sure, you know, if it were built on St. Peter, it would be built on Satan, for St. Peter fell." When I asked her if she called St. Peter Satan, she blushed and made no reply. As a proof of the charitable and Christian doctrine with which the minds of those children are imbued, I may remark that one of the smartest of the boys told me, that any one who died outside of the Protestant church would be damned. The salary of the master is £36, and that of the mistress £26. There are a number of "readers" attached to this school, who receive an average salary each of eight shillings per month. I met a boy, aged about thirteen years, proceeding to this school. He said that he had been three years attending it, and during that time he read no book except the Bible. He could not write. He told me that he hated Papists, because they would not give him either Bible or breakfast. He would go to the Catholic school for both Bible and breakfast, but he would not go for the Bible alone. There is a proselytising school in the course of erection at Glengould, under the immediate superintendence of George O'Flaherty, Esq., of Lemonfield, on whose property it is situated. There is not a single Protestant in the neighborhood, but it is feared that Mr. O'Flaherty, following the example of more than one landed proprietor in Connemara, intends to coerce his tenantry to send their children to his school. The poor people make no secret of their apprehensions on this point, but they declare that they will submit to extermination sooner than sacrifice the souls of their children. It is currently rumored that Mr. O'Flaherty intends to become a parson. Another proselytising landlord in Connemara found it convenient to adopt the same course.

On September 20th I visited the proselytising school of Glan, and found fifty children in attendance. The only class-book, as in Oughterard, was the Bible. This school has been established for two years, and is under the patronage of the Rev. Captain Dallas. The pupils get breakfast every morning at the school, and the orphans receive an additional meal. There were only six scholars present who could write. I examined a class in the 22nd chapter of 1st Chronicles, and although they could scarcely read it, they were most expert in quoting controversial texts of Scripture. They stated that they understood nothing about any other religion save that of the Church of England and the Church of Rome. They told me they believed that Roman Catholics were idolaters, and that they would not be saved "unless they came forth from darkness." One of the "readers" stated in reply to a question that an Atheist or a Deist might be saved, but a Roman Catholic could not.

The teacher interposed and said that the boy was ignorant of the meaning of the words Atheist or Deist. The pupils in the class which I examined stated that "belief in the Lord Christ Jesus" was sufficient for salvation; but they gave no reply when asked, if Roman Catholics were excluded from this means of salvation? They were ignorant of the existence of the thirty-nine articles of the Church of England, knew nothing of Presbyterianism, and appeared to be solely trained up in a horror of "Rome" and its "idolatry;" this school is licensed as a church, and has the usual apparatus for the manufacture of stirabout attached. The teacher told me that there were about one hundred "converts" in that district. The proselytes here belong to the convert class who were formerly of most questionable character, and were never overburdened with a large amount of religion. Whenever they happen to possess a small piece of ground it is allowed to return to a state of nature, such is the apathy and indolence which they generally exhibit. They are living in a state of dependence which generates an incurable idleness that will ever after prevent the recipients of the proselytising rations from becoming honest or industrious members of society, and it is feared that many of them will return to their old pursuits—that is, the appropriation of their neighbors' property—when the present source of relief shall have ceased. This is the prevalent feeling among the Catholic population of the district.

At Bunakill, five miles from Oughterard, I found a proselytising school, in a small cabin, at some distance from the road. There were but fifteen pupils present, and of these five were Protestants; the others had been Catholics, but were attracted to the school by the meal of stirabout which was given them as an inducement to attend. The school has been in existence nearly two years, and had a master with a salary of £24 a-year, a Bible reader, and the usual staff of teachers. The Bible was the only reading book in the school, and though some of the pupils were sixteen or seventeen years of age, they were totally ignorant of English grammar, geography, or arithmetic. They could not even spell the commonest words; and when questioned on the portion of the Bible, they were asked to read, exhibited a gross amount of ignorance. One boy said that "Pharaoh was a son of Isaac," though he admitted that he read at the rate of "four chapters a day." None of them could tell who "Gentiles" or "children of Israel" were. I may here observe, that when I asked them to read the passages they were poring over when I entered, I was more than ever convinced of the dangerous consequences to be apprehended from the indiscriminate use of the sacred Scriptures as a school book. I was told by a widow named M'Donough, who resides at Glan, and who had become a convert, that she joined John O'Callaghan's congregation because there were great promises held out to herself and daughter if she would abandon the Church of Rome. She used to get a few pence at church on Sundays, and her daughter got clothes and food at the school. She told me that some of the money and clothes which had been promised were retained for the purpose of making the "converts hold on." This woman and her daughter have lately returned to the Catholic Church.

STATE OF CATHOLIC EDUCATION.

I paid a visit to the national school of Oughterard, which was opened in March 1851, through the indefatigable exertion of the Rev. Mr. Geraghty, C. C., who is the patron. The average daily attendance at this school is ninety boys and sixty girls. The school is well supplied with the necessary requisites, and the several classes which I examined were able to answer well in geography and English grammar. In the girls' school industrial and literary education are combined. They are taught sewing, flowered, knitting, &c., the raw material being supplied by a Dublin house. It is a fact, perhaps worth recording, that Archbishop Whately, one of the Commissioners of National Education, recently passed through Oughterard, and, although he inspected the proselytising school, he never visited the national school, which could not have escaped his notice, as it is a building which attracts the attention of every tourist that passes through the town. There are three Catholic schools in the parish—one at Laim, which has an average attendance of 100 scholars, and one at Glan, with an attendance of fifty, twenty-six of whom are returned "converts." There is also a Catholic school at Coolnamuck, which contains forty children; but this house is totally inadequate to the requirements of this district, which contains about 200 children. From the short time these schools have been in operation it is surprising to find the proficiency which the pupils have made in reading, writing, and arithmetic; but they labor under great difficulties, as they are not as yet placed in connexion with the National Board of Education.

STATE OF RELIGION.

A new chapel is nearly finished at Glan. It is situated in a most beautiful locality, being built on a small hill, which overlooks Lough Corrib, with the dark mountains of Joyce's country looming over the lake at a distance of four miles. This edifice has been erected by the Rev. Mr. Cavanagh, P. P., Oughterard, whose zeal and piety deserve the highest commendation.

Since the appointment of the Rev. Mr. Cavanagh, to the parish in which Oughterard is situated, very great improvements have been effected in the religious condition of the inhabitants. He has been most indefatigable in his mission, and most successful in checking the progress of proselytism. Missionaries from the Society of St. Vincent de Paul visited his parish in the early part of the summer, and were the means of bringing back a number of the "converts." He has established three male and three female Christian Doctrine Societies, in different divisions of his parish. They are associated with three other religious societies, who act in concert with them. They regularly meet every Sunday, in their respective villages, and impart religious instruction to both young and old. By means of small donations, they have been enabled to establish a circulating library, which contains six hundred works on religious subjects, and these are distributed in fifty villages; but I regret that this library is not sufficient for the requirements of a population which is scattered over so extensive an area. One hundred communicants present themselves weekly in the parish chapel, and, on remarkable festivals, there are upwards of two hundred. From what I have seen of Oughterard, I am quite satisfied that proselytism is becoming extinct in that quarter, which was formerly its great stronghold in Connemara. The general opinion is, that one in every one hundred is not a sincere convert to Protestantism, and that the moment the system of bribery ceases they will abandon their new religion. Large numbers are daily returning to the Catholic Church, who had been induced to change their religion from selfish motives. I could adduce numerous instances, but, for my present purpose I deem the following declarations quite sufficient:—

August 22nd, 1852.

I, Patrick Sullivan, son of the late Michael Sullivan of Oughterard, do solemnly declare, that I abandoned the Roman Catholic faith from no conscientious motive, but being induced thereto by motives of self-interest—being paid five shillings a month as a Bible reader. I do also declare, in presence of witnesses, that I am sorry for this apostasy and I voluntarily make this reparation for the scandal I have given to the Roman Catholic Church—the only reparation I can make—on the eve of my departure for America. I declare, also, that I am not moved to make this declaration by any motive of interest—I make it freely from my heart.

(Witnesses) { MICHAEL JOYCE, } Householders.
{ PATR. FITZPATRICK }
Patrick Sullivan, Bible-reader, aged nineteen years.
Oughterard, Sept. 15, 1852.

I solemnly declare, in presence of my God and Judge, that I (being an inmate of the workhouse,) from my own free will, sent for the Rev. Mr. Cavanagh, to receive me back into the Roman Catholic Church, believing that I was dying, and that I could not be saved without being reconciled to that true Church, which I had abandoned from motives of gain and self-interest, I now thank God that he has restored me to health, and in gratitude to Him, declare that I will never again abandon the holy Catholic Church, and that I hope to live and die in its communion. I also declare, it was I who induced my children (against their will,) to become converts, being promised land and other bribes, for their advantage.

MARGARET MARTIN, OF KELLY.
(Witness) JAMES CONNOR, P.L.G.
Oughterard, August, 1852.

I hereby declare and confess, that I left the Roman Catholic Church against the solemn convictions of my own conscience; and I moreover declare, that I would not have continued a convert, but for the constant temptations of temporal relief, or the promises of future advancement, which were held out to me, and I am solemnly convinced that others (whom I know) are kept in error, from similar inducements.

JOHN MCGATH, late Bible reader and teacher, Colleenamuck.
(Witness) MICHAEL CONNOR.
The above declaration has been signed by several others, whose names are too numerous for publication.

CATHOLIC INTELLIGENCE.

The Catholic churches of Dublin have this week presented the most edifying proofs of the olden fidelity of the Irish people to the faith of Christ. Every one of the noble metropolitan churches has been crowded with devout and zealous worshippers; and the august ceremonies which have illustrated this holy season have attracted crowds of our dissenting brethren to venerate, if not to believe. Everywhere our prelates and clergy are greeted with the advent to the sacraments of Confirmation and the Holy Eucharist, of youthful Christians, or the return of stray sheep to the fold of penance.—*Telegraph.*

SOLEMN OPENING OF THE JUBILEE.—This great event, fraught with tidings of gladness, and laden with hope and consolation for every Catholic Christian heart, was celebrated by the revered Archbishop of Dublin, his clergy, and his flock, in the Cathedral Church of the Conception, Marlborough street, Dublin, on Friday, 1st inst., with all the solemn pomp and gorgeous solemnity with which the Catholic Church involves the celebration of the highest and most revered mysteries of her faith.—*Catholic Standard.*

On Tuesday last the impressive and interesting ceremony of the reception of two young ladies, and the solemn profession of one, took place at the Convent of the Sisters of Mercy, Baggot street, Dublin. His Grace the Lord Archbishop of Dublin per-

formed the ceremonies, assisted by the Rev. Dr. Ford and the Rev. Mr. Woods.—*Ibid.*

The Venerable Bishop Blake, in the course of his jubilee "pastoral," addressed to the Catholics of his diocese, congratulates them upon the advent of more auspicious times. The country, he says, is tranquil; an abundant harvest has gladdened the hearts of the people, and all can now look forward with consoling anticipations to a brighter future.

THE COLLEGE OF ALL HALLOWS.—The Right Reverend Dr. Salvado, Bishop of Perth, Australia, has arrived at this college, for the purpose of adopting Ecclesiastical students, and procuring Clergymen for his diocese. The Right Rev. Prelate intends to visit the Collegiate School of Mount Mellera, which is now crowded with candidates for the home and foreign missions, in order to select some of its talented and virtuous pupils for the mission of Perth. The School of Mellera is fast increasing in numbers and celebrity, and we trust his Lordship's visit to it will be successful. Dr. Salvado is a Spaniard, and belongs to the Benedictine Order.—*Tablet.*

On Sunday, 3rd inst., a sermon was preached in the Catholic chapel of Ballyshannon in aid of the funds for liquidating the debt incurred by the erection of the chapel, by the Rev. Dr. Cahill. The discourse was appropriate and eloquent. The chapel was completely filled, and a collection of upwards of £100 raised. In the evening the Rev. gentleman again preached to a crowded congregation, and upwards of £40 was collected. The Rev. gentleman delivered a lecture on Monday and Tuesday evenings. On each occasion the chapel was filled.—*Ballyshannon Herald.*

We understand the Rev. Doctor Cahill has been invited to America, for the purpose of lecturing on the state of Ireland, and that a deputation of gentlemen from that country are to wait on the Rev. gentleman in a few days for the purpose of trying to induce him to accept the invitation and to name the time of his departure.—*Dublin Freeman.*

We understand that the Jesuits, who it was hoped would have opened an academy in Limerick, have intimated to the Right Rev. Dr. Ryan that their arrangements will not permit them to do so. It was thought that a branch of this illustrious order would have been located at Bank-place. We believe it is the intention of his lordship to invite a branch of the Vincentians; and we hope with that success which should ever attend the exertions of a prelate so thoroughly devoted to the best interests of religion.—*Limerick Reporter.*

SUDDEN DEATH OF A CATHOLIC CLERGYMAN.—On Friday evening, 1st inst., when the Rev. Mr. Grace, who had come to Mallow only the day before, for a change of air, returned to his lodgings after a short walk, he suddenly dropped dead. The reverend gentleman was parish priest in the county Tipperary, near Thurles. An inquest was held; and, as it appeared, deceased had been laboring under disease of the heart, together with an affection of the chest, the verdict returned was in accordance with the evidence.—*Cork Reporter.*

SPREAD OF CATHOLICITY IN ULSTER.—(From the Weekly Telegraph Correspondent.)
Cushendall, Monday, Oct. 4.

On yesterday evening the mission which for the last fortnight had been carried on in this place, was brought to a conclusion. This romantic locality, comprising the parishes of Cushendall and Cushendan, and known by the name of the Glen, is almost entirely free from Protestantism; consequently Father Lockhart was enabled to apply all the force of his wonderful eloquence in the inculcation of the moral duties of Catholics. The consequence was, that not only the inhabitants of this parish flocked to hear him, but they came thronging in large bodies from all the neighboring parishes. The people of Cushlake came in one mass down from their mountains, and those of Glenavel were led over the mountains by their own pastor, Father Connor, who led them back again, when they had remained for the requisite length of time. And towards the conclusion the inhabitants of the distant counties of Derry and Tyrone began to arrive. Indeed, so high did the enthusiasm rise, that during the concluding ceremony on yesterday evening the spacious church of Cushendall was unable to contain the multitudes. They therefore proceeded to the open air for the renovation of the baptismal vows. Few more striking scenes have ever been witnessed. Just as the night was falling down, Father Lockhart, taking his stand on an elevated platform, between the Rev. Mr. Fitzsimons and the Rev. Mr. Garland, asked, in his clear ringing tones—"Do you renounce Satan?" and every hand raised the lighted candle, which gleamed through the thick foliage of the trees, and sparkled on the river, which murmured close by, and revealed the massive darkness of the overhanging mountains, and then every voice cried out—"We renounce him." And then, as the reverend father expatiated on the ten precepts of God, tones of lamentation were heard amongst the dense crowd.—Then the crowd separated with impressions which will never be removed. Though the mission was devoted chiefly to Catholics, yet its fruits were visible in the admission of a large number of Protestants to conditional baptism.

RENOWNED CONVERSION OF THE REV. LORD HENRY KERR.—To the Editor of the Catholic Standard.—Sir—I believe there is no doubt whatever of the recent reception of the Rev. Lord Henry Kerr into the Catholic Church at Clifton. If so, ought not such a conversion to be known to the Catholic world?—Yours obediently, A CATHOLIC.
[The fact of the above has been already announced in the Catholic Standard.—Ed. C. S.]

IRISH INTELLIGENCE.

LANDLORDISM IN THE KING'S COUNTY.

The King's County was recently contested by the Liberal party, and carried by a sweeping majority against the land-ocracy, notwithstanding the terrorism exercised by bailiffs, agents, landlords, and the whole rank and file of the Crowbar Brigade. The excitement during the election was very great; but it was the excitement of earnest conviction and resolute action on the side of the people, and when the battle was fought and won, all was again quiet, and greater good humor prevailed after than before the contest. Not so, however, with the landlord party. They returned to their homes not only defeated, and angered, but revengeful; and day after day some act of legalised oppression convinces the people of that county that the bitterness of the contest is cherished and kept alive, and that vengeance is certain to fall sooner or later on those who had the courage and the truth to stand by principle and defy coercion.

We do not desire to add to the bitterness that exists by needlessly publishing every case of landlord pressure that is brought under our notice, or by holding up individuals as examples of a bad class where direct and unquestionable good is not certain to flow from such a course. Yet there are times and circumstances which compel a journalist, however unwilling he may be to excite class feelings, to expose class injustice, and to point out cases of individual cruelty, in order that others may not be perpetrated in the hope that exposure will not follow.

We ask the people of England—we ask all independent men—to read the subjoined documents, and say is not a change in the law of landlord and tenant requisite, when such things take place? At the request of the tenant we suppress the names of all the parties. We, however, print from the original documents:—

To the Editor of the Freeman's Journal.

Parsonstown, October 1, 1852.
Sir—I will feel obliged by your giving publicity to the enclosed documents, which speak for themselves. You will perceive by the distress that the rent only fell due on the 29th. The landlord made no application for the rent previous to his distress. I remitted him the amount of his claim on yesterday, when I received the enclosed note, also a note to his bailiff, a copy of which I enclose you annexed.

The tenant, as will be seen by the first letter, forwarded the money demanded, and received the following characteristic reply:—

Sir—I am in receipt of your letter containing half-notes for £28, and a P. O. order for 11s. 3d.; but you have neglected to send me keepers' fees. I cannot employ a man without paying him; you will, therefore, pay him 2s. before the distress is removed, and if not done this day there will be 2s. more for to-morrow.—Yours, very obedient,
Oct. 1st, 1852.

In this note was enclosed a letter to the bailiff, ordering him to continue the distress, notwithstanding the payment of the rent, unless the keepers' fees were paid—the two shillings per day for every day the distress was on. Here is the document:—

Remove the distress which I made on sheep, on yesterday, if this is presented to you this day; whoever does so will pay you 2s, if not, till after this day you will calculate 2s. on every day the distress is on. Unless the sums are paid at the rate of 2s. each day, continue the distress.—Yours, &c.

October 1st, 1852.

Now, in this case, there were no arrears due—not one shilling—as appears by the notice of distress under the landlord's own hand. The rent was due twelve hours when the distress was made, and that act of vengeance was resorted to without even making a previous demand of the rent. We place this case in its native deformity before the public. We make no comment—we draw no conclusions—but simply ask shall this power be continued in the hands of men who so wantonly abuse it?—*Freeman's Journal.*

EXTERMINATION OF FREEHOLDERS AND THEIR FAMILIES IN THE COUNTY CARLOW.

TO THE EDITOR OF THE DUBLIN EVENING POST.

Carlow, September 13th, 1852.
Sir,—Mr. Robert White, of Ardristan, esquire, of the county Carlow, on the property of Lord Downes, was allowed an abatement of 15 per cent. on his rent, in common with the other tenants on the property.—Previous to the last election, the Agent, Arthur Fitzmaurice, Esq., J. P., threatened the tenant unless they voted as he directed, to levy the rack-rent to the last penny—to put on the screw, as the phrase goes. This threat has not been uttered in vain. It has been carried into execution to the letter in the case of Mr. White. Before the election, his receipts ran thus:—

"Received from R. M. White, Esq., cash, £44 12s 8d; abated £7 17s. 6d., at 15 per cent.—total, £52 10s. 2d.; being half-a-year's rent due to the Right Hon. Lord Downes."

Since the election—

"Received from Mr. Robert M. White, (he is now deprived of the esquire,) cash, £51 16s. 6d.; poor rate, 13s. 8d.—total, £52 10s. 2d.; half-a-year's rent due as above."

Mr. White has thus paid the penalty of £7 17s. 6d.—the abatement on half-a-year's rent—for the privileges of voting according to his own convictions. How many more penalties he may have to pay, or whether he is doomed to be driven from house and home, by the extortion of exorbitant rent, time alone will tell. Bryan Byrne, of the Ridge, registered elector of the county Carlow, on the property of Colonel Bruen, M. P., being a tenant from year to year, received notice to quit the 11th of September, 1852. All rent and arrears being paid up to March, nothing was due when the decree for his extermination went forth. He has been ordered to give up the land which he inherited from his father; upon which they had built a dwelling house and suitable out-offices, a cow-stable for twenty-two cows, &c., relying on the good faith of landlords, that as long as they paid rent they would not be disturbed. It is unnecessary to add, that Bryan Byrne's offence was that he ventured to vote at the last election as conscience directed.

Pat Lalor, of the Ridge, elector of the county Carlow, and tenant of Colonel Bruen, has also been noticed the 11th of September, to quit his farm; upon which, although a tenant-at-will, he had built a dwelling-house, and made other valuable improvements. No rent was due when he was told in his old age to leave house and home.

Thomas Dowling, of the Ridge, elector of the county Carlow, tenant of Colonel Bruen, holding, like others from year to year, has been noticed to quit.—His cattle were distrained last August for the March rent, and reprieved by giving security for the payment thereof. He, too, therefore, may be said to owe no rent when he received notice to quit. The offence in all these cases was that of voting contrary to the landlord's orders.

To these facts, when we add those stated in the Post of Tuesday last, what a terrific commentary they furnish upon the address of the *Carlow Sentinel*, as quoted in a former letter. The editor warned the electors that if they voted against their landlord, "they ran a risk of being turned from their comfortable firesides, as paupers upon the world, to be left without a house to shelter them." To these unprotected electors, to the majority of Irishmen, the privileges of the British constitution are a mockery, a delusion, and a snare.—I have the honor to be &c., &c., JAMES MAHER, P. P. F. W. Conway, Esq.

PETITION AGAINST THE RETURN OF MR. DUFFY.

The Tory papers announce that a petition has been lodged against the return of Mr. Duffy for New Ross. A correspondent of the *Nation* says:—

"I believe the government are at the bottom of the business; at least one of the counsel of the Castle, Mr. Hayes, has been advising on the subject. Lambert has little or nothing to do with the petition, and I am told has no hope in it. They declare that your declaration of your qualification was defective, and that the rent-charge on which it is founded is erroneous in some particulars."

The *Nation* says—"We have known for some time of this petition. It rests its hope, if it have even a shade of hope, on the supposed hostility of any English committee to Mr. Duffy. But its substantial object is to plunder him by the cost of defending his seat. The expense of an election committee is described as anything from £100 a day to £100 an hour."

"Neither the alleged grounds of objection, nor any grounds whatever, exist in fact. Mr. Duffy's 'declaration' was prepared by Mr. McMahon, M. P., with the act of parliament before him, and it is as exact as the work of an accomplished and careful lawyer ought to be. The 'rent-charge' was drawn by a barrister who has actually published a standard book on the law of elections. The property is not only ample, but has a wide margin beyond the qualification. There is a loophole nowhere for objections. Our friends may therefore be assured that the petition is merely a discreditable attempt to annoy and amerce Mr. Duffy."

"A few of the ignorant Tories who remember the old partizan committees which used to find according to their predispositions, in utter contempt of evidence, fancy this chance may still give them a victory; but the system has been greatly modified by Peel, and election committees are now tolerably fair tribunals. Petitions with no case have no chance."

SIR EDWARD BLAKENEY.—THE REV. PETER CONWAY, R.C.C.—The Roman Catholic Church of Ballinrobe has, as in so many other parts of Ireland, lately been made the theatre wherein some of her Majesty's "military striplings" have taken occasion to display their sectarian feelings, to the annoyance of the Clergy and congregation, by ordering the men out of church, during the celebration of Mass on Sunday. It is too hard that the poor soldier, who sheds his blood freely in defence of his country's rights and liberties, must be exposed to this species of capricious dictation, in the discharge of his devotional duties. Even under the shadow of the sanctuary, the poor Irish Catholic veteran, whose face may be scarred with wounds, and whose color is bronzed by the burning sun of tropical climes, is not safe from that bitter hostility to his creed which so characterises the enmity of England towards the religion of Ireland. Much credit is due to the Rev. Mr. Conway for the promptitude he displayed in rebuking such conduct, and calling attention to this source of annoyance to himself, to the congregation, and to the Catholic soldiers stationed at Ballinrobe. The onerous and gratuitous services, rendered by him during the cholera times at the barracks, should have entitled the Clergy of Ballinrobe to the respect of the officers in command in that town, and should have made them hesitate in displaying any unnecessary and uncalled-for precipitancy in the way of insult to them and the inhabitants. As, however, from the evidence at the investigation before Major Borton, it appears that Ensign Taylor's act is attributable rather to misconception, than any intentional design to annoy, we trust the explanation will be accepted as such by the people of Ballinrobe; and that the good feeling which usually existed between the Clergy and the military of that town will henceforth be uninterrupted by a recurrence, no matter how unintentional, of such an unseemly disturbance of the solemn celebration of Mass.—*Tuan Herald.*

A Ballinrobe correspondent of the *Tablet* writes:—"I am happy to have to record that proselytism, that baneful plant, has never cast roots in this parish. The agents of the powers of darkness have failed, thank God, and signally failed in their efforts in this district; and even in those remote fastnesses of the west called 'Colonies,' where the traffickers in human souls have labored so hard to corrupt the youth and swindle the rising generation out of their faith by offering the bribe to the starving children—there, too, I trust the days of 'Jumperism' are numbered. For now, even the English dupes whom they had so long humbugged, are beginning to open their eyes, and see those sanctimonious, lying knaves in their true colours."

The *Tablet* says:—"Once for all the Church monopoly must and will be put down thoroughly and for ever; and as to the fears pretended to be entertained of a dominant Catholic Establishment we have a difficulty in conceiving any mind so weak as really and honestly to entertain them. Nobody that we have heard speak on the subject wishes for a dominant Catholic Establishment, even if it were, which it is not possible to conceive such a thing in Ireland. But no fear of being charged with such wishes will prevent the Catholics of this island and empire using all their energies until success crowns their efforts to abate the monstrous and unspeakable nuisance which—apart from doctrines and creeds altogether—has made and makes the very name of Established Church stink in the nostrils of the people."

Five fine houses, known as Montemotte Terrace, in Cork, which were built a few years ago at a cost of 10,000l., were sold by auction the other day for 29,000l. A gentleman who lately had an income of £500 a-year in the County Clare, is now an inmate of the Auxiliary Workhouse, Boherbuoy!

EFFECTS OF EMIGRATION ON IRELAND.

One of the most interesting papers read at the British Association's meeting in Belfast, was one by Mr. Locke, on "Emigration and its reparative agencies in Ireland." Mr. Locke, showed that the population of Ireland had decreased between 1841 and 1851 by 1,659,330; and that the emigration during this period amounted to 1,289,133—more than three-fourths of the decrease. He argued from the continued progress of emigration, that in a few years Ireland would be deprived of its agricultural population. To counteract this result, he described three reparative agencies:—

1. The general progress of the people, educational, industrial, and social; 2. A well-defined law of tenure, worked out in the spirit of its intention by the mutual good feelings and good sense of landlords and tenants; 3. The improvement of the laboring-classes, including cottagers and small farmers, whose profits or wages have been hitherto insufficient for decent maintenance.

The extent of the social and economic changes were manifested by the statistics of the sale of Encumbered Estates. "The number of petitions lodged for sale of estates, up to July 31st, is 2359. The number of absolute orders for sale to same date, 1714. The number of conveyances, executed to August 9, is 2310. From the first sale under the Act, which took place February 19, 1850, to the end of July 1852, not quite two years and a-half, 772 estates, or parts of estates, have been sold in 4062 lots to 2355 purchasers; so that the number of proprietors has been more than trebled. The quantity of land that has already changed hands is about 1,050,000 acres, or one-twentieth of the surface of the Island; the total area, exclusive of water, amounting, according to the Ordnance survey, to 20,177,446 acres. The total proceeds of the sales is upwards of £7,000,000; and the amount distributed, inclusive of about £1,000,000 allowed to encumbrancers who became purchasers, is £4,248,708 11s 1d, or nearly two-thirds of the produce of the sales; thus not only realizing this enormous amount of capital, hitherto locked up in barren mortgages or Chancery litigation, but quickening its circulation and facilitating its productive re-investment in the soil. The purchasers at and under £2000 are two-thirds of the whole number; thus exhibiting the practical tendency of the Act to establish an independent agricultural middle class, which is so much wanted in Ireland. The greatest amount of sales has been in Galway, nearly £1,000,000; the least in Londonderry, only £7015. There have been only two purchases exceeding £100,000; one in Galway, and one in Queen's County. English and Scotch purchasers have purchased in every county in Ireland, except Clare in Munster, Sligo in Connaught, and Down, Armagh, Cavan, Fermanagh, and Londonderry, in Ulster. The total amount invested by Englishmen and Scotchmen was £1,100,126. It is a fact of considerable importance as affecting the improvement of the far West, that English and Scotch purchasers, and tenant-farmers also, usually settle in groups. Thus, 60,000 acres of Sir R. O'Donnell's Mayo estate have been purchased by English capitalists, led by Mr. Ashworth, Author of the work entitled 'The Saxon in Ireland.' Now a large portion of even Achill and the north shores of Clew Bay are in the possession of Englishmen. Again, in Galway, another set of English purchasers, Messrs. Tierney, Eastwood, Palmer, and Orr, are grouped on the shores of Ballinakill Bay, and in the Vale of Kylemore. Large tracts have been taken on the Marquis of Sligo's estate by English and Scotch gentlemen; and many Southern landlords in the west have also induced skilful and enterprising agriculturists to settle on their lands, by giving long and beneficial leases. Many tenant-farmers, from the other side of the Channel, have settled in western counties within the last three years."

In the discussion which followed, the Encumbered Estates Act was styled the greatest boon ever conferred upon Ireland. Professor Hancock mentioned an estate in Cavan which had changed hands two years ago at a cost of £10,000 less than the average of the mortgage. It was bought by the encumbrancer; he had kept all the old tenants, assisting them liberally in various ways; and the estate was now worth £10,000 more than was given for it two years ago. Dr. Edgar told of the success of an English farmer in Connemara; and Mr. Ellis, of a grocer from Huddersfield, who had opened a shop in the wildest part of that district, and was doing a business of about £60 a-week. The Earl of Mayo testified to the success of the grocer, and the general improvement of the West.

Ireland is the only country in the world in which the national endowment for religious teaching is exclusively devoted to maintain the clergy of a church to which the vast majority of the people do not belong. The Scottish Establishment, since the recent secession of Free-Kirk men, does not, we believe, number among its adherents a majority of the population; but, before that event, it undoubtedly could rest its claims to be the established church upon that natural, and, if any establishment is to be kept up, equitable basis.—But the Irish anomaly dates centuries back, and has been aggravated in its exasperating effects upon the temper of the people by insolence, tyranny, and general bad treatment, on the part of the Imperial Government, or the minority who governed Ireland in its name and under its protection. There can be little wonder that it has formed one of the standing grievances of Irish malcontents, and even of Irish patriots.—*London Spectator.*

Mr. J. C. DELMEGE.—At a meeting of the Poor Law Guardians of Limerick, last week, Mr. J. C. Delmege attended, and was guarded to the board-room by three policemen with their guns and fixed bayonets. He looks alternately pale and flushed ever since the verdict of the Sixmilebridge jury. On entering the board-room he was cordially greeted by several of the guardians.—*Limerick Paper.*

DUBLIN, Oct. 4.—The last remnant of the O'Connell property in Kerry was sold last week at Tralee, under an order of the Encumbered Estates Court. But two lots remained to be sold, the net aggregate yearly value of which was about 210l. and the sum brought by the sale was 4,520l., the purchasers being unconnected with the family.

VALENCIENNES LACE.—The Ladies of the Belfast Industrial Committee have succeeded in opening a new channel of employment for females by giving instruction in the manufacture of Valenciennes lace. They have brought over from Belgium a teacher thoroughly conversant with the manufacture of this beautiful and valuable fabric; and we have been informed by the secretary of the committee that already a very excellent article has been produced by girls of the very poorest class, under the superintendence of their instructor.—*Belfast paper.*

KILKENNY, SEPT. 29.—On yesterday night, about 10 o'clock, a very serious accident happened to the Venerable Bishop of the diocese, and to the respected Parish Priest of St. Canice in this city. His lordship and his reverend friend were returning to town from the residence of the Rev. M. Heart, P. P., of Freshford, in the Rev. M. Gorman's car—the Bishop driving. The night was pitch dark, and very stormy. When they reached Three Castles, a few miles from town, the horse, which belonged to Father Gorman, shied vehemently, and his lordship and his rev. companion were both flung with great violence from the car. His lordship was precipitated into the road and his face was somewhat cut, and his frame greatly shaken. But he escaped in safety in comparison with Father Gorman. Father Gorman was dashed with great violence against the wall which bounds one side of the road—his lip and head were awfully cut, the whole of his front teeth were knocked out, and he received, in addition, a severe concussion of the brain. The Bishop's servant man, who was riding on horseback, behind the car, immediately procured assistance, and his lordship and Father Gorman were conveyed to a neighboring farmer's house. Dr. Cane was forthwith sent for, and set out at eleven o'clock to attend the sufferers. The report of the accident having reached town, several of the Catholic clergy instantly repaired to the scene of disaster. The Bishop returned to town last night. Father Gorman was carried in this morning on a litter, and remains at his residence in a very precarious state.—*Kilkenny Journal.*

On Tuesday the Earl of Limerick attended by invitation at the Mechanics' Institute in that city, where he was presented with an address by the Congregated Trades, congratulatory on his arrival, and intention to become a resident in Limerick. His lordship has presented a site for a Mechanics' Institute in Limerick.

It is expected that the Galway gentry, assembled at the great fair of Ballinasloe, which commences to-day, Oct. 4, will adopt some course for the improvement of their harbor, so as to suit it for a packet station. It is said that they are prepared to guarantee the repayment of any amount of money that may be required for the purpose. The *Limerick Chronicle* says:—"The Rev. Peter Daly, of Galway, has received a letter from Earl Derby, conveying his assurance that no announcement respecting the proceedings of the committee appointed to inquire into the merits of the various ports as a Transatlantic Packet station, had transpired by the authority of the government."

The Dublin wholesale houses begin to feel a decided improvement in their trade, owing to the increased demand for the country, the orders being generally for a better description of goods than heretofore.

We have been informed that considerable shipments of potatoes have been made, during the last few weeks, from Dublin to New York and New Orleans. A highly respectable emigration agency house in Dublin has shipped 100 tons, by a single vessel, for the latter port, with every prospect of realising a good profit. The potatoes are packed in covered baskets prepared for the purpose, and serve for ballast in vessels taking out emigrants.—*Telegraph.*

The exports of Waterford for the first week of October included 3,508 bales of bacon, 25 barrels of pork, 7,932 cwt. of butter, 322 cwt. of lard, 12,487 barrels of oats, 92 barrels of barley, 1,800 cwt. of flour, 795 cwt. of oatmeal, 241 pigs, 364 cows, sundry cases of fish, poultry, eggs, fruit, &c. The imports of foreign grain comprised for the past week more than ten thousand quarters of Indian corn and foreign wheat. The weekly importations of foreign grain have considerably increased.

The Waterford customs port revenue is receding, and that of New Ross advancing.

Waterford shipped in one vessel last week 4,500 casks of butter to the London market.

All accounts from the west of Ireland concur in representing the condition of that district to be steadily improving.

There has been more done in the way of rebuilding and improvement this summer in Tralee, than for several years past. Thanks to the influx of tourists.

Since 1844, the sums annually expended upon Lough Neagh drainage, amounted to £114,748.

During the harvest able-bodied agricultural laborers were paid in some districts at the rate of 3s. 6d. per day, and in the county of Dublin laborers possessing any degree of skill are scarce beyond all former experience. Mr. Dargan, the eminent railway contractor is experiencing considerable inconvenience, in consequence of the difficulty of obtaining hands, and many of the men employed on the Dublin and Bray line have given "notice to quit," unless they receive an advance of wages. Immense numbers of the peasantry of Clare, Limerick, Waterford, and Wexford, are preparing to leave the country, and it unfortunately happens that in all these counties there is already a great scarcity of hands.

The *Clare Journal* thus mourns over the exodus of the people:—"All parties among us are seemingly turning their faces to the far west—the home beyond the deep. Old, middle-aged, and young are on the move, leaving the old country, where there seems to be no hope, for the young, where hope is budding with the certainty, in their imagination, of bearing good fruit. It is really distressing to contemplate the changes that a few years will effect in Old Ireland if the desire for leaving that now agitates the people shall continue. Before this period of the year until the present all idea of leaving for America was deferred until 'spring returned again.' The season for emigration closed at the beginning of our harvest, and the people never thought of facing the wintry blast before the coming spring; but now spring, summer, and autumn are alike. The streets are daily crowded by families on the move. It seems to them as if they had only to travel a hundred miles, instead of thousands. And why is this? There is now one great inducement in addition to that which before induced them, and that is, their people are there before them. The old-remembered faces that disappeared a few months since are waiting, with the blush of hope, to assist them to leap ashore on the land of their adoption, and to sleep once more under the same roof with son or daughter, that they never hoped to see on this side of the grave. This is now a great cause for the long-continued stream of emigration. Yesterday, nearly the entire day, the street was crowded with cars, waiting for families to complete their arrangements with the emigration agent. They are gone, and the numbers are sufficient to leave a blank in the parish where they resided, that will not be easily filled."

Mr. W. S. O'BRIEN.—The *Freeman* publishes an extract of a letter from Mr. O'Brien, in which he says:—"I am in good health, but my existence here is weary, flat, stale, and unprofitable—barren in regard of present enjoyment still more barren in regard of hope for the future. Nevertheless I endure life with unrepining patience, content to await for such changes in my destiny as the 'progress of events' and the will of God may evolve."

The new Flax crop is now in large supply in the Ulster market, and the finer qualities are in brisk demand, at good prices. Business continues brisk—ample labor, fair wages, and cheap food, may be set down as the chief features of the present condition of the Ulsterians. New houses in Belfast stretch out at every extremity.

The Kildysart guardians have resolved to reduce the number of relieving officers to two for both districts of the union, one comprising 12,000 acres of uninhabited mountain and bog.

The Galway papers this week (October 9,) mention the death, in that city, of a venerable French lady, at the age of 86. Madame Blumeburg had resided in Ireland for sixty years—having fled from her native country during the convulsions of the first great revolution which, at the close of the last century, filled Europe with consternation. In that tragic time Madame Blumeburg was sentenced to the guillotine, and sent, after condemnation, to a prison in Paris, from which she was unexpectedly released by one of those sudden changes in Government which, in those days, shifted authority from party to party, as in a theatre. On her liberation from prison, Madame Blumeburg quitted France and took refuge in Ireland, where her accomplishments and intellectual acquirements procured her repeated engagements in families of the first rank in the kingdom.

STATE OF IRELAND DURING THE DARK AGES.—After the partial establishment of Christianity in Ireland by Patrick, the foreign military expeditions of the natives appear to have been discontinued. In their subsequent visits to other countries, they are found carrying with them the lights of religion and philosophy, instead of the devastating powers of war. From the fifth to the eighth century, Ireland became the teacher of Europe, and sent forth those illustrious sages whose names illuminate the dark night of ignorance and barbarism. It was at this period that the peculiar style of art was cultivated in Ireland, the still resplendent specimens of which have, of late years, awakened the enthusiasm and convinced the scepticism of English and continental palaeographers. A strong argument in favor of the veracity of the contemporary Irish annals is furnished by the accuracy with which they have recorded the eclipses of the sun.—Not only do their accounts accord precisely with the minute and laborious calculations of modern astronomers, but they have also registered many of these phenomena which escaped the researches of the celebrated mathematicians, Struykius, Ricciolus, and Ferguson; and which eluded even the profound compilers of 'L'art de verifier les dates.' To such an eminence did this Island attain during these early ages, for learning, and especially for profound knowledge of the Holy Scriptures, that her schools were thronged by foreign students, who received gratuitous entertainment and instruction. "So zealous and disinterested a love of learning is," says the prejudiced Ledwich, "unparalleled in the annals of the world." The principal Irish schools in those times were those of Armagh, Lismore, and Mayo; the latter, from the number of Anglo-Saxon scholars who studied there, long retained the name of 'Magh co na Saxon—the Yew plain of the Saxons.' Four eminent foreigners may be here mentioned as having, among a host of others, sojourned in Ireland at this period—Willibrord, Archbishop of Utrecht, who introduced Christianity into Batavia, Friesland, Westphalia, Agilbert, Bishop of Paris, Aldred, King of the Northumbrian Saxons, who wrote an Irish poem on the state of Ireland; and 'le bon roy Dagobert,' who quitted the monastery of Slane to govern Austrasia.—The Anglo-Saxon King Oswald studied for a time in Ireland, under the learned Aidan, to whom he afterwards gave the 'holy isle' of Lindisfarne. Immense numbers of Anglo-Saxons were instructed in the doctrines of Christianity by this Irish saint, under whose direction was founded the famous abbey of Melrose, whose 'ruins grey,' form the theme of the 'Lay of the last Minstrel.'—*Irish Quarterly Review.*

SINGULAR DISCOVERY.—As some convicts were excavating in a ditch at Carlisle Fort, Cork Harbor, a few days since, they discovered a number of 12-pounder bombshells about a dozen inches below the surface of the ground, and close to the walls at the east angle of the fort. On examination by the commanding officer, Lieutenant-Colonel Daveney, 1st Royals, the shells were found to be loaded, but the combustible matter was much injured by long exposure to the damp. From the position in which they were found, being piled up in one heap, it is evident they were not there by accident, but how many years they have remained undiscovered it is impossible to say.

SWINDLING BY CARDS.—An unfortunate Irish cattle dealer, named M'Shane, from near Dundalk, fell among thieves at Manchester on Tuesday night, on his return from Lees fair, near Wakefield, and was tricked out of above £50 while playing at an Irish game of cards known as "twenty-fives." He had been at the fair selling horses, and had done so well that all his live stock had been exchanged for hard cash, which was in his pocket when he arrived in Manchester by the Lancashire and Yorkshire Railway on Tuesday night en route for the "green isle."—About ten o'clock at night, while walking in the vicinity of Chappel-street, Salford, he was accosted by one Rd. Bembridge who got him to consent to make one in a game of "twenty-fives," which he had been challenged to play by some men; and when they left, led him away to the Rainbow public-house in Salford, a noted resort of men pursuing almost every description of roguery. There they met Richard Donnelly and others, and commenced playing cards, passing the night in that occupation. The result was, that by three o'clock on Wednesday morning, the two had plucked their "pigeon" completely, and they then turned him into the street, minus £53 10s and savage at his loss. He had received sundry hints from parties in the room that he was being systematically robbed, but still he continued to play, until, having lost all, he became wroth with those whom he had allowed to cheat him. He gave information to the police, who apprehended both the men, and have them now in custody, awaiting the decision of the Salford borough magistrates. On one they found about 20 sovereigns. Both are well known to the police, one as the "King of the Cribs," or by some such *nom de guerre*, and the other as a clever hand at the horse trick.

Two of the wrecked vessels of the Spanish Armada, have been discovered, sunk off the west coast of Donegal. An anchor has been raised, and is to be sent to the British Museum.

UNITED STATES.

THE ALBANY CATHEDRAL.—A correspondent of a morning paper thus speaks of the new Cathedral at Albany:—"The magnificent cathedral which has been some five years in erecting; is fast approaching to completion. It is expected to be ready for occupation by the coming Christmas. It is one of the most imposing edifices in this State, if not in the Union. It is not as large and massive as the French cathedral at Montreal, but its interior displays much greater architectural ornament and grandeur. Its cost will average a million of dollars, contributed, in small parcels, by the Irish Catholics, mainly in the central, western, and northern sections of this State. The towers, which are to extend to an immense elevation, will be completed during another season; and, standing upon high ground, will be the most prominent object of attraction to strangers approaching the city from every direction."

BOSTON, Oct. 21.—The Hon. Daniel Webster died at Marshfield, at twenty-two minutes to three o'clock this morning. His last hour was quiet and calm, and he breathed his last so peacefully that it was with difficulty that the precise moment of his departure was perceived. Upon the sad announcement reaching this city, minute guns were fired for three hours, bells were tolled, and sadness and gloom pervaded the city. A special meeting of the Council has been called for to-morrow morning, and messengers, conveying the sad intelligence, have been sent to Washington.

PROTESTANTISM AND PROTESTANT STREET PREACHING.—A disgraceful scene was enacted in our streets and at one of our churches yesterday morning, which for the credit of Rochester as a law and Sabbath observing city, we trust may never be repeated. About the hour for morning service, W. C. Bliss passed through some of the principal streets, followed by a crowd of idle boys, who had been attracted by his boisterousness—insulting peaceable citizens by heaping upon them opprobrious epithets, which were responded to by the vagabonds in his train—halting in front of places where liquor is sold, to deal out threats of vengeance from heaven and the law, from some of which he was answered by most abominable blasphemy—and finally entered the third Presbyterian Church just as the clergyman, who was a stranger to town, had fairly commenced his discourse. The solemnity of the sanctuary did not inspire with that awn him who desecrated it, that it did those vagabonds who had followed him almost to its portals, for they dared not to enter. He who did, however, was not silent, but interrupted the clergyman and threw the congregation into excitement. Finally, when further forbearance was useless, the trustees of the church very properly rose and ejected the intruder from the house. Religion, temperance, humanity and peace, alike demand that the interference of friends, or the arm of the law, should prevent a repetition of such disgraceful proceedings.—*Rochester Union.*

INCREASE OF CRIME.—Under this heading the N. O. *Bulletin* has the following:—"The increase of crime in the city of New Orleans within the past year, compared with previous years, is truly astonishing, and must cause every moral, religious and law-abiding citizen, to reflect, painfully and apprehensively, upon what will be the condition of our city in a year or two, if the terrible progress in crime—and that, too, of the most abandoned and detestable grades—be not speedily and effectually checked. We have been going downwards in the last year, at a fearfully progressive rate, and it does seem as tho' almost every day added to the awful acceleration of the speed, which is sweeping us onwards towards the time when the strong arm and unquailing heart, will be the law when self protection will compel the adoption of, or when the gory-handed assassin may perform horrible deeds with impunity. Our city prison is full of individuals charged with all manner of criminal offences, many the highest known to the laws of God and man! Nearly a score of men are there, confined on a charge of imbruing their hands in the blood of their fellow creatures—of murder! Many are at large, held to bail to answer charges of the worst description. Such a state of things was never known in New Orleans before.—It must be stopped. The stern hand of the law must unflinchingly crush those who disregard its mandates. Justice must be appeased to the fullest extent, or else our fair city, hitherto known, respected and honored, as the most orderly and least criminal of any city in the Union, will descend to the humiliating level of New York, and other Northern cities, where punishment of crime rarely follows commission, and where villains are protected by the legal guardians and conservators of the peace." The same progress in crime marks the other large cities of the Union, and even grows apace in those rural districts, which were hitherto considered to possess comparatively a good share of social virtue. The evil is becoming daily more visible and more appalling. But who thinks of suggesting a remedy, or where is it to be found? The cities of Europe, and especially of that part of it, which by its political condition, calls forth the crocodile tears and groans of our demagogues, are far ahead of us in this respect.—*U. S. Catholic Miscellany.*

"THE CONCLUSION ON THE WHOLE."

(From the *Pittsburgh Catholic*.)

From a monthly report of a Protestant Board of Missions, we extract the subjoined paragraph on the state of religion, i.e., Protestantism. "The conclusion of the whole" has been arrived at pretty generally, on all sides. Catholics came to it long since, and from the laments of their journals in all quarters of the country, it is very plain the same conclusion has been extensively forced on the minds of Protestants. One of these days the world will be unanimous upon the point—

"STATE OF RELIGION.—The reports for the past three months, from pastors and missionaries, are various in character, and exhibit all the lights and shades of pastoral and missionary life. While some make known the presence and power of God's Spirit, and very encouraging additions to the churches, others are quite the reverse, and speak of formality and spiritual death! The conclusion, on the whole, is, our church languishes! The Board, while it would engage more fervently in prayers, would earnestly entreat our ministers and members to unite together in remembering, at a throne of grace, our missionary field. If the Lord dwells not in our Zion, we can anticipate no real prosperity and happiness."

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AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 29, 1852.

NEWS OF THE WEEK.

Her Majesty was expected to leave Balmoral on her return to the South about the 12th or 13th inst. The 13th of November is mentioned as the day upon which the funeral of the Duke is to take place. The *Morning Chronicle* announces that it is the declared intention of Sir John Pakington, not to propose to parliament any measure to alter the existing arrangements of the Clergy Reserves in Canada.—Lord Palmerston it is said is about to take office under Lord Derby. The *Times* announces the return of the *Prince Albert*, one of the vessels of the Arctic Expedition, sent out in search of Sir John Franklin; she brings no tidings of the long missing officer, and his ill-fated crew.

The triumphant progress of Louis Napoleon in the South of France is the topic which chiefly engages the attention of the English press. Within a few weeks most probably, certainly before the end of the year, Napoleon the III. will be proclaimed Emperor by the almost unanimous voice of the people and the army, and with the restoration of the Empire it is but natural that we should expect a return of the Imperial policy, a policy of which, hatred to England, because of her commercial greatness, and because of her vast influence on the affairs of the Continent, was ever the most prominent characteristic. The memory of the disasters of Waterloo, of the occupation of Paris by British and foreign troops, and of the exile of the great Emperor, has tended to keep alive in the bosom of Frenchmen this rancorous hatred of England, and to cherish an ardent desire of revenge upon the haughty islanders. It is generally felt that it is only by gratifying this, the dominant sentiment of the nation, by putting himself at the head of the great national movement against *Ex perfide Albion*, that the future Emperor can hope long to retain his influence over the minds of the French people. The British government seems to be aware of the danger to which the realization of the ambitious projects of Louis Napoleon will expose the country, and are preparing to meet it; orders have been given to fortify the Isle of Wight at an expense of £60,000, and to put the coast defences in a proper state of repair. The *Spectator* questions the prudence of the Royal Family taking up their abode at Osborne, on account of its unprotected condition. The French on their side are not idle; the greatest activity prevails in their dock-yards, and we read every day of formidable additions to their Steam Marine, an arm of the service which the French have brought to the highest state of efficiency, but which has hitherto been most shamefully neglected in England. It is no use attempting to disguise the fact; the British war steamers have in most instances turned out miserable failures, and we have scarce any vessels fit to compete with those which, at a few hours' notice, the French government could send out against us; so great is the inferiority of the British Steam Marine in this respect, that it is more than doubtful whether even the skill of a Nelson, or the bull-dog courage and superior seamanship of the English sailor, would suffice in case of a war, to maintain our naval supremacy, or to prevent the sceptre of the seas from passing into the hands of our Gallic rivals. A correspondent of the *Times* writing from Cherbourg, gives an account of the launch of one of these sea monsters on the 21st ult. This splendid screw-steamer called the *Austerlitz*, carries 100 guns of heavy calibre; on her lower and main decks 80, and 20 on her quarter-deck and fore-castle. Her upper deck, which is flush fore and aft, is 243 feet in length; her engines, which are placed so low as to be out of the reach of shot, are of 500 horse power, and will give her a speed of ten miles an hour by steam alone: these extraordinary results being obtained without at all detracting from her capabilities as a sailing vessel. On the day before, the *Jean Bart*, another steamer of equal force was launched at L'Orient, thus giving to the French navy four vessels of this class, three of which have been launched within the year. With such formidable preparations going on, almost within sight of their coasts, no wonder that the people of England are beginning to discuss the chances of a French invasion, and the means which they have to resist it. The prospect of an invasion is inducing some of the more sensible of the London Protestant journalists to moderate their offensive tone towards Ireland: the *Spectator* admits the necessity of doing something with the Protestant establishment of Ireland in or-

der to satisfy the just demands of the Catholic people of Ireland, and the *Weekly News* too hints at the necessity of doing something to allay the "religious feud, the upshot of which may be, if allowed to go on at the present rate much longer," that "Louis Napoleon may have as many, if not more, friends than Queen Victoria" in Ireland.

The news from the seat of war at the Cape of Good Hope is of little importance: there has been the usual amount of marching, and countermarching, and with the same results as usual; the Kafirs go on plundering, and British troops and British colonists look and feel much like men who cannot help themselves. Some of the Cape papers mention that gold has been discovered in the Waterkloof, the residence of the Chief Macomo: if this be true, the Kafir Chief will soon be made to clear out from the "diggings."

The dispute between the Church and State in Piedmont is becoming more serious every day. The State wishes to compel the Church to recognise the civil marriage, and to give her consent to the substitution of a system of legalised concubinage for the Holy Sacrament of Matrimony. Without interfering with the State's right to control the civil accident of marriage, the Bishops of Piedmont have refused to recognise the civil contract as of itself constituting marriage in the sense of the Church; they have also declared their intention to excommunicate all parties who shall attempt to contract marriage in a manner contrary to that prescribed by the Church, or who shall continue living in a state of concubinage, and to treat the issue of these impure unions as illegitimate for all canonical purposes. This dignified conduct of the clergy has drawn down upon them much vituperation, and threats of banishment and confiscation of goods.

The Steamers *Washington* and *Niagara* have arrived. The news by telegraph is of little interest. The Empire has not as yet been formally proclaimed.

STATE-SCHOOLISM.

We are happy to see by our Protestant exchanges from Upper Canada, that the Catholics of that section of the Province will not have to fight the battle for freedom of education, single handed. Amongst the Non-Catholic sects there are some who still retain—inconsistently enough with their Protestant or Non-Catholic principles to be sure, but who do still retain—an attachment to some of the old doctrines of Catholicity; to the members of these Protestant sects, the "State" or "Godless" system of education appears as objectionable, as it does to Catholics; with them therefore Catholics will do well to unite themselves, and thus heartily supporting their Non-Catholic brethren in their demand for free education, will be entitled, from them, to expect assistance in their day of trial. In the matter of Free-Schools v. State-Schoolism, Catholics and Anglicans can, and should, make common cause.

Our readers will know what are the demands of the Catholics of Upper Canada in the matter of education, and what noble efforts have been made by his Lordship the Bishop of Toronto, to enforce these just and reasonable demands upon the attention of our Canadian government. In the name of the Faithful of the diocese of Toronto, over which by the grace of God, and the favor of the Holy Apostolic See, Mgr. de Charbonnel has been placed as Bishop—his Lordship has never ceased to demand freedom of education for the Catholics of Upper Canada—freedom from the soul-degrading yoke of State-Schoolism—freedom from the thralldom of heresy and infidelity. He has insisted upon the right of the Catholic minority in Upper Canada, to be placed on the same footing with respect to education, as are the Protestant, or Non-Catholic, minority in Lower Canada: he has insisted upon the right of Catholics, if they are compelled to pay for schools, to have schools to which Catholic parents can conscientiously send their children—schools where these children shall not have their faith and morals undermined by evil teaching, and evil example: he has insisted upon the right of Catholics to have the schools to which they are compelled to contribute, entirely under Catholic control and direction, and furnished with Catholic teachers, and Catholic books of instruction: he has asserted, in fact, that the civil rights of Catholics in Upper Canada are just as good as the civil rights of Non-Catholics in Lower Canada, and has denounced the impertinent tyranny and grievous injustice of State-Schoolism, which gives to an enemy of Catholicity—to a Methodist forsooth!—the slightest voice or control in the education of Catholic children. Although in so doing his Lordship has asked for his people nothing but what they are entitled to as freemen—although he has done nothing but oppose a most galling, a most insulting tyranny, which, by brute force, a strong majority seeks to impose upon a weak minority, still his conduct has been severely commented upon and denounced by the advocates of State-Schoolism: he has been represented as a haughty, ambitious Prelate, as hostile to education—a foe to progress and enlightenment—as desirous of perpetuating sectarian animosities—and as the enemy of Mr. G. Brown, and the human race; his motives have been misrepresented—the truth of his assertions concerning the evil tendencies of the State-School system, have been called in question, and though none can deny the justice of every one of his demands, that justice has hitherto been refused him.

It is therefore with no little pleasure that we meet with a most ably written document put forward by Dr. Strachan, the Protestant Bishop of Toronto, in which every one of the complaints of the Catholic Prelate against the "Godless" or "Common School" system, is reiterated—in which the evils of this system of education are pointed out in a masterly manner—and in which his Lordship demands for his

co-religionists the same civil rights—the right of having separate schools—which the Catholic Bishop demands for his people.

We regret that we have not space to lay this document entire before our readers, for it well merits their attention. Though emanating from a Protestant, it contains not a word, not a sentiment with which a Catholic would not agree; and ill would it become the latter to oppose, or to refrain from assisting, his Anglican brother, in his praiseworthy attempts to emancipate education from the vile yoke of the State; his civil rights are the same as ours, neither more nor less, and if we have the right to say, "We will have separate schools for our children," so also has our separated brother; it is the interest then as well as the duty of Catholics to make common cause with the Anglicans in this matter.

The memorial of Dr. Strachan commences by laying down the proposition, that it is of paramount importance to connect religion with secular instruction, and that the members of the State-Church cannot recognise or support any educational system which does not make Christianity its basis, "and in which careful moral and religious training does not form the most prominent, as it does the most essential, portion." After disavowing—all connection with those who separate religion from education—all sympathy with those who, in their profound ignorance of religion, speak of "non-essentials" in religion, as if any part of God's revelation to man could be "non-essential" to man, the memorialist denounces the "Common School" system, because in it "there is no direct reference to man as an immortal, guilty, and redeemed being; but all is secular and noxious, because *unsanctified*;" because it "is silently but effectually undermining every sacred and moral principle . . . promoting infidelity and socialism throughout the Province, and because it is a system" in which "the Bible is disregarded, and the chief purpose of God, the salvation of mankind, is altogether ignored." This is just what Catholics have been repeating for years in Ireland, and in Canada, throughout Europe, and the United States of America, and for repeating which they have been denounced as disturbers of the public peace, as Papal aggressors and Irish conspirators. Now however that the chalice of State-Schoolism is forced upon the Anglicans, they begin to find out how loathsome, how noxious, are its contents; perhaps too, in time, our friends will find out, that the Synod of Thurles was not so far wrong in condemning the Godless Colleges in Ireland, and that if an educational system, in which God is ignored, is bad for Protestants, it is not likely to prove a whit better for, or more acceptable to, Catholics.

But Dr. Strachan has still graver faults to find with our Canadian State-Schoolism. Even "the Regulation which the friends of the School Act pretend to be so admirably calculated to satisfy the conscientious scruples is a miserable snare and mockery . . . most offensive and derisive," and appears to be drawn up "by persons who are ashamed of religion. Under the mockery of such regulation there is no guarantee that so much as the Lord's Prayer is ever heard in any one school—the Holy Bible ever reverently introduced, or the children taught *not* to take God's Holy name in vain." Well, all these defects in the "Common School" system Catholics pointed out, and denounced long ago, and were, therefore, even by the showing of a Protestant Bishop, perfectly justified in their demand for separate schools.

In conclusion, we fully agree with the amiable and talented memorialist, that the system of State-Schoolism is about the most odious, the most degrading and oppressive tyranny that was ever attempted to be forced upon free men. "That in operation it is enchainning the mind, and outraging the conscience, and that it ought no longer to be tolerated"—and, with the help of God, shall no longer be tolerated—"in a colony of British subjects."

Dr. Strachan might have instanced the fruits of "Godless" education as manifested by the increase of crime, and rapid decay of civilisation, in the United States. We will supply the want by the following extract from the *N. Y. Tribune*:—

STATE-SCHOOLISM IN THE UNITED STATES.—"It does seem as if the Fiend was broke loose on earth.—From all quarters come accounts of the most Brutal Murders—Rapes, and Robberies."

FRIESTLY CONVERSIONS:

We read in the *Montreal Witness* an extract from the *Bulwark*; giving an account of the conversion to Protestantism of a Priest in Glasgow—the Rev. James Forbes—"a man in the prime of life, and most frank and energetic." For a wonder, "no imputation can be found against his character," that is—he has not, like Achilli, been convicted of gross bestiality—nor is he a murderer like Lecky—nor a profane mountebank like Gavazzi—nor a thief—nor a drunkard, nor a lascivious Satyr—like the majority of the reverend converts from Popery to the Holy Non-Catholic Faith; he is a "most frank" and a most honorable man. Let us examine what title he has, on his own showing, to be considered either a frank, or an honest man.

The Rev. Mr. Forbes has not only gone over to Protestantism, but, foolishly enough for his own sake, he has given his reasons for so doing in a letter to the "Irish Mission" at Edinburgh. It is from this letter that we are enabled to judge how far his character is above suspicion, and how much frankness or honesty there is about him. The reverend gentleman, after giving an account of his birth and parentage, proceeds:—

"My parents intended me for the Romish Priesthood:—in the autumn of 1838 I left my native country and went to Paris. Even at so early a period I began to entertain doubts on transubstantiation, and other leading Roman Catholic doctrines, and these doubts were

by no means dispelled by the reading of Popish controversy, to which, from inclination, I devoted a great part of my spare time. I hoped that in a foreign college the works of the great Romish controversialists of the Continent would help me out of my difficulties. My doubts continued for many years, but I ended by attributing them to Satan. It was not the temptation of Satan; it was my reason in revolt, or, to speak in a more Christian manner, it was the working of God's Spirit. I have not spoken of the ceremonies or discipline of the Romish Church. To them I have always been opposed"—(we don't doubt him in the least, chastity and self-denial are very painful.) "I received the tonsure, minor orders, sub-deaconship and deaconship, (the latter in 1847), from M. Affre, Archbishop of Paris, the same who was afterwards shot in the insurrection of June. I returned from Paris immediately after the Revolution of February 1848, resided for nearly three months in the College of Blairs, was there ordained by Dr. Kyle, and immediately sent to superintend the Roman Catholics of Glencairn. My doubts were not annihilated, but they troubled me no longer."

At last, "by keeping his eyes open, and allowing his reason full play," he discovered the Roman Catholic Church, not to be the true Church of Christ—that in her bosom no ordinary possibility of salvation existed—and that the true doctrine was laid down in Scripture, and professed by Protestants—he therefore abjured Romanism, and took kindly to Protestantism, looking forward to employment from the "Irish Mission Society" in Edinburgh. Such is the account given by Mr. Forbes himself, of his miraculous conversion, in which he "recognises the finger of God," but in which we fancy we can detect very plainly the hand of him who was a liar and a murderer from the beginning, and the father of lies—"Quia mendax est, et pater ejus.—St. John, viii. 44.

By his own showing, when quite a lad, Mr. Forbes "entertained doubts on transubstantiation, and other leading Roman Catholic doctrines." Now, as no man can believe that of which "he entertains doubts," it follows, as a necessary consequence that, from his youth upwards, Mr. Forbes did not believe in, or in other words, that he disbelieved, the doctrine of "transubstantiation, and other leading Roman Catholic doctrines." These doubts increased as he advanced in years, and though he attributed them to Satan, they "were not annihilated"—that is, they continued to exist. To the ceremonies and discipline of the Roman Catholic Church he was "always opposed." Well then, with these amiable dispositions, disbelieving her leading doctrines, opposed to her ceremonies and discipline, this "most frank" and honorable man, sought and obtained admission into the ministry of the Roman Catholic Church: in the face of that Church, before God and man, he entered into the most solemn engagements to teach the doctrines which he disbelieved—to observe the ceremonies, and to practice the discipline to which "he was always opposed." This is the statement, not of some Popish calumniator be it remembered, but of Mr. Forbes himself, who himself, as if in mockery of the common sense of his readers, puts on record this damning confession of his own infamy—of his duplicity, his blasphemous sacrilege, and deliberate perjury;—and this is the man of whom we are told—"that he is most frank"—and that—"no imputation can be found against his character!" Why, by his own showing, the man's whole life, has been a practical lie—a solemn mockery of God and man—a lie to the Bishop who ordained him—a lie to the people over whom he was placed as pastor—a lie to the Holy Ghost whose consecrated servant and minister he professed himself to be; and this monstrous liar and hypocrite, whose every act, since he was admitted to Holy Orders, up to the present day, has been one deliberate falsehood, is held up to the Protestant community as a "most frank" a most honorable man, against whose character "no imputation can be found."

We impute not falsehood to Mr. Forbes, because he has changed his religious opinions, because subsequent to his Ordination, he has found, or fancied that he has found, reasons for leaving the Catholic Church. We charge him with falsehood, because, disbelieving "transubstantiation, and the other leading Roman Catholic doctrines" previous to his Ordination—because "always opposed" to her ceremonies and her discipline—he solemnly, publicly and deliberately professed to believe what, in his heart, he disbelieved—to approve of ceremonies and discipline to which he "was always opposed" and upon the strength of this lying profession, sought for, and obtained, admission into Holy Orders in the Roman Catholic Church: because, whilst a Priest, though still disbelieving those doctrines, still opposed to those ceremonies and to that discipline, he publicly professed to teach what he disbelieved, to practice himself, and to induce others to practice, ceremonies and discipline to which he was always opposed—and upon the strength of this lying profession received, and converted to his own use, the salary which was attached to the performance of the duties of a Priest of the Roman Catholic Church in Scotland. Learning out of sight his perjury and sacrilege, it is impossible to acquit him of pecuniary dishonesty, of obtaining money under false pretences. And yet Protestants are called upon to admire this deliberate cheat and impostor, as a "most frank" man against whose character "no imputation can be found."

The picture drawn by Mr. Forbes of himself seems such a complete picture of human depravity, of an accomplished hypocrite and liar, that it would appear at first sight almost impossible to add another touch to it without spoiling it; one thing it lacked however, and that in a subsequent part of his letter, Mr. Forbes supplies. He had deceived his Bishop, he had deceived his congregation, and he had tried to deceive the Holy Ghost; it remained only that he should lie unto, and try to deceive himself—that he should endeavor to persuade himself that he believed what he doubted, and that he was always zealous for

* The Italics are our own.

the maintenance of that to which "he was always opposed." Preposterous as this may appear, Mr. Forbes has attempted it. Thus, giving an account of the effect produced upon him by the Papal aggression he says—"Gradually my convictions underwent a change, and my zeal for the Church of Rome gradually cooled." Liars should have good memories, and alas! for Mr. Forbes and his admirers, his memory is a very bad one. He forgets that in the previous portions of his letter he had shown us what these "convictions," and what this "zeal for the Church of Rome" were—that he himself had told us that his "convictions" were "doubts on transubstantiation, and other leading Roman Catholic doctrines"—and that his "zeal for the Church of Rome" was a "constant opposition to her ceremonies and her discipline." Truly, in reading Mr. Forbes' apologetic letter, we are at a loss whether to admire the more, his utter disregard of truth, or his scarcely concealed contempt for the intelligence and penetration of his Protestant friends. The plain facts of the matter are these:—Mr. Forbes was, by his own showing, always a Protestant, though it was not always his interest, in a pecuniary point of view, to avow himself one; though disbelieving the "doctrines," and "always opposed to the ceremonies and discipline" of the Catholic Church—he stuck to her faithfully and manfully so long as he could make a living by her. But in consequence of the late violent No-Popery agitation, the wages of apostasy are looking up—lewd Priests and impure nuns are greatly in demand in the evangelical market, whilst the unhappy results of *Satyriasis* are accepted by Protestants as indubitable manifestations of the grace of God. Mr. Forbes has taken advantage of this singular delusion; he has not changed his opinions; he has merely professed himself openly, to be what he always was secretly: he has simply ceased to enact a lie, because he has found it for once more profitable to confess the truth, and his whole history, as given by himself, is but a confirmation of the old proverb—"That in the worst Catholic there is always the making of a first rate Protestant."

ECCLESIASTICAL.

CONSECRATION AND INSTALLATION OF THE RIGHT REV. T. COOKE, AS FIRST BISHOP OF THREE-RIVERS.

On Monday the 18th inst., the Festival of the Apostle St. Luke, the consecration and installation of the new Bishop took place in the Cathedral of the new diocese, being the Church in which for thirty years his Lordship has performed his sacred functions as Priest with so much zeal and assiduity.

His Grace the Archbishop of Quebec officiated on the solemn occasion and was assisted by the Bishops of Montreal, Bytown, St. Hyacinthe, Thio, and Cydonia; there were present the five Vicars-General, about seventy clergymen, and a numerous body of the faithful who hastened to testify their respect for their new pastor.

The ceremony commenced at half-past eight when the clergy walked in procession to the Cathedral, preceded by a magnificent banner emblazoned with the armorial bearings of the Metropolitan and his new Suffragan. The arrival of the Bishop-elect was announced by a merry peal of bells and the joyous strains of a band of music.

An appropriate and touching address having been delivered by his Lordship the Bishop of Montreal, solemn High Mass commenced, at the conclusion of which the new Bishop received from the hands of the consecrating Prelate, the insignia of the Episcopal dignity. Then, turning towards the people, his Grace congratulated the people of Three-Rivers upon the happy event which they had that day celebrated, and at the conclusion of his address entoned the *Te Deum*. The ceremony concluded by the clergy of the diocese offering the usual homage to their new Bishop, kissing his ring and receiving his Lordship's benediction.

On Tuesday the 26th inst., his Lordship the Bishop of St. Hyacinthe, conferred the Sacrament of Confirmation on 270 persons in St. Patrick's Church, in this city. A few of those confirmed were adults, and of these, some were converts. These, in addition to 330 Canadians confirmed by his Lordship the Bishop of Montreal, make 600 confirmed this year. The good dispositions manifested by the children on this occasion, give grounds of hope, that they will edify the faithful by their piety in the course of their lives. They showed by their modest and pious demeanour, how sensible they were of the sanctity and excellence of the holy Sacrament they received. It will no doubt be a source of heartfelt pleasure to their Priests to find how their labors are thus accompanied by divine grace, that their virtuous counsels are not given in vain, but are productive of much fruit, and that these tender plants of Christ's vineyard will, under their culture, diffuse the odor of Christian virtues. From what we witnessed on Tuesday, we were exceedingly gratified to find the attention paid by parents to the religious training of their children. It should make those who do not adhere to the truth, reflect how much they hurt themselves and their children, by obstinately depriving themselves of the graces which God imparts through the Holy Sacraments.

One of the clergymen of St. Patrick's Church explained the nature of the Sacrament of Confirmation to the children. He first proved to them that it is one of the Sacraments of the New Law; then he described its nature and its effects in a simple and clear manner, well adapted to the capacity of his youthful audience. The choir, conducted by the Rev. J. J. Conolly, sang some very excellent hymns during the ceremony.

We were rejoiced to see his Lordship the Bishop of St. Hyacinthe in such good health, after the fatigues of his long journey to and from the Holy City.

On Saturday last, at an Ordination in the chapel of the Seminary, (Quebec), by his Lordship the Bishop of Thio, Messrs. Mat. Ferd. Catellier, Jos. Elz. Michaud, Chrystophore Lafontaine, Jos. Frs. Bérubé, Jos. Bonif. Catellier, Jean Chas. Fiset, Jg. J. Ad. Legaré, Et. Cyr. Legaré, Ant. Martel, André Roy, Godefroy Godin and Alex. Bouchard, received the Tonsure. On the following day (Sunday) at the Cathedral, Messrs. P. Dionne, L. Alph. Casgrain, Paul Alph. Marmet, Elie Angers, John P. Colter, Jos. Stan. Martel, Felix Dumontier and Geo. Hudon, dit Beaulieu, received Minor Orders; Jos. Lagueux, Dom. Racine, Ph. Fel. Brunet, Frs. Plamondon, Ed. Rousseau, Et. Bégin, Hubert Giroir, James Quinon and M. Meloy, were ordained Sub-Deacons, by his Grace the Archbishop of Quebec. —*Journal de Québec.*

PASTORAL OF HIS LORDSHIP THE BISHOP OF MONTREAL.

IGNACE BOURGET, BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF MONTREAL, &c.

To the Clergy, the Religious Communities, and the Faithful of the New Diocese of St. Hyacinthe.—*Health and Benediction in our Lord Jesus Christ:—*

Dear beloved Brethren—It has pleased our Holy Father the Pope, to whom is committed the charge of feeding the whole flock of Jesus Christ, to create a new Episcopal See at St. Hyacinthe. The Bull of creation, dated the 8th June last, detaches from the Diocese of Montreal, the whole of that portion which lies to the South of the Richelieu river, to form thereof another Diocese. We therefore hasten to acquaint you with this new arrangement, the object of which is to place you, our dearly beloved brethren, under the jurisdiction of a more vigilant pastoral staff, and to release us from a burden too great for our feeble shoulders; thus the pain which the separation causes to us is alleviated by the reflection that the eternal welfare of thousands of souls will be better provided for; for it is solely for the sake of those souls, whose redemption was worth the blood of God, that we are appointed Pastors.

To give to the new Diocese a Pastor after God's own heart, the Sovereign Pontiff, in his paternal solicitude, has cast his eyes upon the Right Reverend Father in God, J. C. Prince, Bishop of Martyropolis, whose learning, whose zeal, and prudence were known to him through the eminent display of these illustrious qualities which long adorned this Prelate whilst coadjutor of the Diocese of Montreal. He has therefore confided to him the charge of this newly planted Church, in the full hope, that with the grace of Almighty God he may govern it prosperously, and that under his guidance the interests of our holy religion may advance.

The supreme will of the Chief Pastor thus deprives us of the assistance of this our brother in the episcopate, together with whom, for seven years, we have borne the burden of the pastoral charge. The cordial union with which the God of Peace has blessed our joint administration, and which so much lightened the burden, renders our separation to-day the more painful. Still we are consoled by calling to mind that you are about to receive for your first Bishop a man of God, already accustomed to the management of affairs, and prepared to face the difficulties inseparable from all new establishments.

In laying the yoke of the Lord upon the shoulders of your new Bishop, the Vicar of Jesus Christ exhorted him to accept it with a humble submission, and so to watch over your souls, that the Diocese of St. Hyacinthe may have cause to rejoice that it has at its head so skilled a Prelate, and so prosperous an administrator of its affairs; in holding out to him the reward of eternal life as the reward of his fidelity, he gave him from the fulness of his heart the Apostolic Benediction, which, as you well know, is always laden with the treasures of Divine Grace.

Thus, dearly beloved brethren, the Bishop who is about to arrive amongst you is sent to you by the Vicar of Jesus Christ, with all those powers which are necessary for the salvation of your souls. It is at the feet of the Vicar of Jesus Christ that he has knelt to receive the yoke of the Lord; it is from his hands that he has received those sacred credentials which assure you of the divinity of his mission—that venerable hand has oft been lifted up over the head of your worthy pastor; he then comes amongst you richly endowed with blessings and all spiritual gifts. Soon will he scatter these gifts amongst you, and you, dearly beloved brethren, will doubtless receive them as from an angel, as from the hands of Jesus Christ Himself.—"Qui vos recipit, me recipit." This is the command which he who exercises all Christ's power here below lays upon you. "Mandamus in virtute sancte obedientie . . . ut te in Episcopum . . . recipiant"—the holy Pontiff enjoins that all the Faithful of the new Diocese should be prompt in yielding obedience to their new Pastor—"præsto sint atque obediant;" that with docility they follow his salutary counsels, and with willing hearts submit to his instructions—"Salutaria monita et mandata reverenter suscipiant"—failing in which they will expose themselves to those terrible chastisements which inevitably befall those rebellious spirits who, in despising Christ's ministers, despise Jesus Christ Himself—"Qui vos spernit, me spernit." Far from us the idea that in the family about to pass under the rule of so good a father there should be any spirit of insubordination.

We cannot bid you farewell, dearly beloved, without addressing to you a few words upon a duty which you owe to your worthy Bishop—to wit—the duty of assisting him in founding those establishments which the good of religion requires, and above all in the task of reconstructing the Cathedral Church for his new Diocese.

And here we will frankly tell you that it was our hope to have had everything ready for the reception beforehand of our venerable Brother, so that upon his return from his long voyage he might have found his Episcopal See fully organized—his cathedral built, and a fitting Episcopal Palace finished in which he might exercise that hospitality which becomes a Bishop—"Oporet Episcopum esse hospitalem."—unforeseen circumstances have frustrated our intentions.

We will tell you frankly, how far, aided by the Clergy and Faithful of the Episcopal city of St. Hyacinthe, we have been able to put our design in execution. The Bishops of the Province, in their first Council, having thought fit to demand the creation of the said Diocese, and being firmly persuaded that His Holiness the Pope would accede to their demand, we made an appeal to the Clergy and Faithful of the

City and Parish of St. Hyacinthe. To this appeal they at once responded, with a praiseworthy zeal, which surpassed our expectations; to meet our views they agreed to surrender the Church and the Presbytery with all its dependencies to the new Bishopric; they further agreed to pay £6,000 for the augmentation of the Benefice; the necessary legal arrangements to carry their design into execution have been commenced, and will, we trust, soon be completed.

[His Lordship points out that these generous offerings cannot suffice for the first expenses of the new Diocesan establishment; he exhorts therefore the Clergy and Faithful of St. Hyacinthe to come forward and contribute to the progress of a good work, from which they are to receive so many spiritual and temporal advantages, and concludes by taking an affectionate farewell of his beloved flock, and long-tried colleague]:—

For twelve years we have been your Pastor. If for the services which we may have rendered to you during this time we have merited a place in your affections, we beseech you to testify it to your new Pastor, from whom you will receive far greater services; and what you do to Him we will consider as done to ourselves.

We confide in you, dearly beloved brethren, to repay the important services which your Bishop has rendered to us, whilst a fellow-laborer with us. We owed him much, and it was our intention to have asked his acceptance of the largest offering that we could have made him, though even that would have been far beneath his merits. But you know what disasters have befallen us; and by what a calamity we have been compelled, not having where to lay our head, to seek refuge in a charitable asylum. If today we lament our poverty, it is because we find ourselves unable to carry out our intentions; but you will do unto your good Bishop a hundred fold more than we can do ourselves; and in praying daily for your new Pastor, pray also for us, that the Sovereign Shepherd of souls may pardon us the many negligences of which we have been guilty towards you.

And now we are about to part, yet not altogether so, dearly beloved brother, for we shall remain more united than ever; a line of demarcation there may be between the portions of the Great Father's Vineyard in which we henceforward are to labor, but there is no division between our hearts. Still—laity, priests, bishops, we shall continue brothers; and this, the only true fraternity, shall render us invincible in our combats against all wickedness—"Hæc est vera fraternitas quæ vincit mundi crimina." Farewell then faithful people, fervent communities, zealous priests; be always—by your lively faith, and the holiness of your actions—the consolation of your new Pastor, as you were heretofore our joy, and as you will be, we trust, our crown on the great day of final retribution. Let us hasten towards it, for then, for ever shall we be united. Oh! glorious Heaven, may we soon see thy splendors! How long are the days during which, as exiles, we tread the dreary voyage of life! Dearly beloved, we part indeed, but in parting we will unite to you our place of final meeting—in Heaven. Amen.

This Pastoral letter shall be read in the Cathedrals, and all the Parish Churches of the new Diocese of St. Hyacinthe, and in the Chapter of all Religious Communities the first Sunday after its reception; and this is the last act of jurisdiction which we will exercise in that portion of our Diocese which is to form the Diocese of St. Hyacinthe.

Given at Montreal, Hospice de St. Joseph, on the glorious Festival of St. Michael, the 29th September, One Thousand, Eight Hundred, and Fifty-two, under our hand and seal, and the counter seal of our Secretary.

† Ic., Bishop of Montreal.
J. O. PARE, Canon, Secretary.

THE IRISH BAZAAR.

The Irish Bazaar closed on Saturday evening, and we understand that the ladies by whom it was conducted have more than realized their expectations, having made the magnificent sum of over *Four Hundred Pounds*. This is by much the largest sum ever realized by a Bazaar in Montreal, and considering the terrible disaster which so lately befel our city, together with the numerous and increasing calls on the charity of our citizens, we think we may set down the result as something remarkable. It is certain that the Irish ladies commenced their onerous task with many sad misgivings, owing to the peculiar circumstances of the time, but it seems that they under-rated both their own powers, and the charity of their fellow-citizens. We confess that we are much pleased with this most unexpected result—if it were only to prove that the Irish ladies of Montreal can always command success when they combine their charitable efforts. Considering the many advantages which, as the seat of government, Quebec enjoys, we do think that this four hundred and odd pounds made by our ladies, is just as much in proportion as the *seven hundred pounds* lately realized by the Irish ladies of Quebec. Long may they live in both cities to keep up this friendly rivalry—this generous emulation in providing for the wants of our suffering brethren, the little ones of Jesus Christ!

MR. D'ARCY M'GEE.

We would beg to recall to the memory of our Montreal friends, that, on Tuesday evening next, the above named well known and talented gentleman will deliver a lecture on the "Celtic Race"—being the first of a course about to be given before the Young Men's St. Patrick's Association of this city. The subject chosen is an interesting one, to Irishmen, and the children of Irishmen, especially—we have no doubts but that the Irish lecturer will do full justice to it.

A Methodist writer, giving an account in the *Christian Guardian* of a Camp Meeting, held at Brampton on the 3rd inst., indulges in the following beautiful, but highly figurative language:—"Providence saw fit to open the bottles of Heaven on Sabbath." Now only see what it is to be a "Vessel," a profane person, like ourselves, would have said—"it rained, cats and dogs;" but how much more Scripturally does our friend express the same idea—"Providence saw fit to open the bottles of Heaven on Sabbath."

PUBLICATIONS RECEIVED.

We have received from Messrs. Dunigan & Brothers, New York, the first four numbers of their new and handsomely illustrated edition of the Bible—according to the Douay and Rheinish versions, with copious notes by the Rev. G. I. Haydock—published under the approbation of His Grace the Archbishop of New York. For sale by Z. Chapeleau, Montreal.

Haydock's edition of the Bible has justly obtained the reputation of being the best Catholic edition of the Bible in the English language; for the accuracy of the text the reader has the authority of the Most Reverend John Hughes, under whose sanction this edition is published; for beauty of the typography, and general excellence in the mechanical execution, it is not surpassed by any edition of the Bible that has appeared, either in Europe or on this Continent. The lowness of the price—25 cents a number—places it within the reach of almost all classes of society. The whole is to be completed in about six or eight months.

"Glorious of MARY," from the Italian of St. Alphonsus de Liguori. Edward Dunigan & Brothers, New York. For sale by Z. Chapeleau, Montreal.

Next to that of the Divine Son, the name of the Virgin Mother must be most dear to every Catholic; and most profitable are the pious meditations upon the glorious privileges of the Mother of God, which this well known work of St. A. de Liguori contains. It has been translated into every language, and has ever been a favorite with the Catholic readers. In his preface the editor mentions that this is the first complete translation of the work ever made into the English language. The approbation of His Grace of New York is an ample guarantee for the fidelity of the translation, and the handsome appearance of the volume will satisfy the public that in their share of the work the enterprising publishers have not been remiss.

"THE MANUAL OF CATHOLIC PIETY."

The Messrs. Dunigan & Brothers, of New York, have brought out a very handsome edition of this most useful book of Catholic devotion, containing a selection of prayers, reflections, and pious meditations suited for every state and condition of life. This edition is adorned by many beautiful engravings, and has received the sanction of the Prelate in whose diocese it is published. For sale by Z. Chapeleau, Montreal.

A CARD.

The ladies who conducted the Irish Bazaar beg to return their most sincere thanks to their fellow-citizens in general for the very liberal encouragement given to their exertions. They have much pleasure in announcing that they have realized by the Bazaar—something over four hundred pounds, a sum far exceeding their most sanguine expectations.

They also beg to thank the members of the St. Patrick's Society and the Young Men's St. Patrick's Association for their active and most effective co-operation. To the St. Patrick's Society and Catholic Institute they would at the same time tender their best thanks for the free use of the rooms.

To all those who contributed towards this most excellent charity the ladies would say that they have earned not only their thanks but the prayers and blessings of the orphan and the destitute.

CANADA NEWS.

We learn from the *Pilot* that a mandamus has been issued calling our worthy Mayor, now the Hon. Charles Wilson, to the Legislative Council.

EXEMPLARY MUNIFICENCE.—We feel great pleasure in recording an act of generous conduct on the part of one of our citizens. At the recent Irish Bazaar, a magnificent chair, valued at £10, was raffled for and won by Mr. William Doolan, cab proprietor, who, with a laudable desire to promote the work of charity and extend relief to the orphans, presented it to the fair Directresses to be again raffled for the same benevolent object at the next annual bazaar. We trust that Mr. Doolan will never regret the generous impulse which actuated him, for he may rest assured that "he who giveth to the poor, lendeth to the Lord."—*Commercial Advertiser.*

NEW LEGISLATIVE COUNCILLORS.—We have much pleasure in announcing the calling to the Upper House of his Worship the Mayor—now the Honorable N. F. Belleau—and the Honorable Louis Panet. The Mayor was to take his seat this afternoon; Mr. Panet did so yesterday. The Mayor of Montreal—Now the Honorable Charles Wilson—was nominated at the same time. —*Quebec Mercury* of Tuesday.

The talk about town is that there are difficulties in the cabinet, and that either Mr. Jinks or Mr. Morin must resign; and that Lord Elgin is positively recalled, and will be succeeded by Lord Harris. Should the last rumor prove true, Lord Elgin's removal will be regretted, for His Lordship has done very much to promote the prosperity of the province and his personal popularity has been possibly greater than that of any other Governor of Canada.—*Quebec Chronicle.*

ST. MICHAEL'S COLLEGE.—We are happy to inform our readers that three of the Christian Brothers arrived in this City, on the 21st inst., from Montreal. They are to be entrusted with the care of St. Michael's College.—*Toronto Mirror.*

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

THE above Association having made arrangements for the Delivery of

A COURSE OF LECTURES

during the ensuing winter, feel great pleasure in announcing to the public that

THOMAS D'ARCY M'GEE, Esq.,

will deliver the Opening Lecture on TUESDAY EVENING, NOVEMBER 2; and a Second on THURSDAY EVENING, NOVEMBER 4, at the ODD FELLOWS' HALL, GREAT ST. JAMES STREET.

Subject first Evening:—"THE CELTIC RACE." Second Evening:—"CHRISTENDOM." To commence at EIGHT o'clock precisely. Admission—1s. 8d.

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

FOREIGN INTELLIGENCE.

FRANCE.

The return of the President to Paris was fixed for the 17th, when it was proposed to give a grand reception.

As to the proper period for the proclamation of the Empire it is said that a difference of opinion exists even in the Cabinet; a few are described as being anxious that it should take place without any further delay, while others are desirous that the act should not be accomplished without the formalities which would give it the appearance of legality. Amongst the other partisans of the Empire there were, and perhaps still are, some who would have preferred its being postponed until such time as the President married; and in their opinion the birth of an heir would be the most fitting occasion.

It was rumored a day or two ago, that petitions were circulated in the faubourgs of Paris, demanding from the Senate that the President should be named Consul for life, but they made no mention of the Empire. It is said that a certain number of signatures, though not to any great extent, had been affixed to them. They are, however, attributed to certain members of the Bonaparte family, whose aspirations might be checked by the establishment of an Imperial dynasty.

On the question of the marriage little or nothing is now said, beyond the fact that the President seems to take the matter very philosophically. The name of a young lady of very high rank, whose family has long been resident in France, is again spoken of—with what reason it is difficult to say.

A number of placards, particularly offensive to the Prince President, have been posted at Lille, the authors of which are, of course, being diligently sought after by the Police. Here is a specimen of the most atrocious:—

“MEASURE OF GENERAL SAFETY—DECREE OF THE PRESIDENT.—In consequence of the ordinary loquacity of woman, and the mischief which results from it, we have, after mature deliberation, decreed as follows:—
Art. 1. That all women shall be muzzled.
Given at St. Cloud, &c. LOUIS NAPOLEON.”

A letter from Nimes of the 1st instant gives some few details of the assassination of the Marquis de Dammartin, Mayor of Uzes, in the Gard. At the moment when he was about to set out, accompanied by his son, for Nimes, to be present at the reception of the President, four armed men came up to him, and one of them discharged a pistol point blank at his breast and another at his head. His death was instantaneous. They then took to flight and got off. It is said in the country that this act was caused by political motives.

A new diving-boat is now exhibiting at Cherbourg. Dr. Payerne is the inventor, and he has discovered means to descend to the bottom of the sea, and to remain there with a body of operatives as long as he pleases, replacing by chemical means the oxygen absorbed. He has also found a mode of directing the boat under water, by steam, as if it were on the surface. He engages to reach the English coast, from any harbor in France. This invention is promised the patronage of the Prince President.

ROME.

The correspondent of the *Daily News*, referring to the recent interview of Sir Henry Bulwer with the Pope, writes:—“Sir Henry Bulwer is still in Rome, and will probably have more interviews with the Pope before leaving the Eternal City.—His Holiness was extremely affable towards our minister, and appeared delighted at having an opportunity of conversing with him in Spanish—a language for which he has retained a predilection ever since his Apostolic mission to Chili. Sir Henry was invited to dinner on Monday last by M. de Rayneval, the French ambassador, to meet the other members of the *corps diplomatique* now present in Rome, of whom M. Esterhazy, the Austrian Minister, was the principal. None of the French generals were present.”

A letter from Rome, of the 28th ult., announces the return of the Pope to the Vatican from his visit to Castel Gandolfo. He was received with enthusiasm by the inhabitants, who went three miles to meet him.

On the following day, His Holiness held a secret consistory, in which he conferred the office of Vice-Chancellor of the Roman Church upon Cardinal Amat, Bishop of Palestrina, and afterwards named Bishops to 29 Sees, among which were those of the West Indies, Genoa, Venezuela, Tlascala or Pueblo de los Angeles, Salamanca, Minorca, Rio Grande in Brazil. It was afterwards proposed to His Holiness to confer the sacred pallium upon several Archbishops, among whom are those of Dublin, Corfu, and Halifax.

General Gemenz, the Commander-in-Chief of the French troops, had returned to Rome.

PIEDMONT.

We read in *L'Armenia* of Turin:—“The Ministry meditates some great blow with regard to the declarations made by the Bishops of Savoy. Seeing how useless were the attempts of which we have already spoken, our statesmen think of pursuing another course. The declaration alluded to was printed by thousands in our own printing-office, and all through the kingdom; persons have been found to spread it on every side; honorable citizens and zealous Catholics contributed through their untiring efforts in disseminating it in all the country towns and villages. Many have explained and commented upon it to our countrymen in order to make them acquainted with the Boncompagni's law upon matrimony. The results of that Propaganda were most consoling; the ministry was made acquainted with its progress, and that intelligence made it very busy. We have been informed, on the best authority, that secret and most strict orders have been issued against the distributors

of that declaration. The police are on the watch in every corner of the kingdom. A battalion of spies, with all the morality that can be expected from the supporters of the civil marriage, has been organized, and its duties are to watch every house.—We think it our duty to acquaint with that fact all the persons who diffuse that declaration in the provinces. Should they not feel the necessary courage to endure a persecution—should any father of a family be exposed to too great damage—let them cease for the present to distribute the declaration. As for us, we never trembled, nor do we now; the Bishops' declaration is sold at our office at a very low price; we have already sold three editions of it, and we are now beginning with the fourth. The only thing we can advise the ministry to do is to remain in legality; and this, we think, is an excellent advice.

The *Echo de Mont Blanc* says:—“What are we to think of such an arbitrary action if not that it completely justifies those who are concerned in it?—Either the Bishops are, or are not guilty. If they are, deliver them up to the justice of the country; if they are not, let their declaration have free circulation, and do not refuse the Catholic Press a liberty which is so freely granted to the disgusting writings of the democracy. Louis XI. used to say, ‘He that does not know how to dissemble, does not know how to reign.’ The ministry ought to follow quite the contrary maxim, and say, ‘He that is not sincere, does not know how to administer.’”

We also read the following in *L'Echo du Mont Blanc*:—“What a strange contrast: a Savoyard College dismisses all the priests, and calls for lay Parisian professors to take their places; while more than sixty towns of France beg of their respective Bishops that the education of their young people should be entrusted to the Clergy! The Catholic Colleges are spreading in every corner of France; and from Arignon to Poulon, our Jesuits from Savoy teach the French youth science and morality.”

AUSTRIA.

VIENNA, Oct. 1.—A grand military “mourning ceremony” took place yesterday in honor of the late Duke of Wellington, as Austrian Field Marshal and Grand Cross of the Order of Maria Theresa. The whole of the garrison was drawn up in full parade on the glacis in presence of the Emperor and a brilliant staff of general officers. Not only did the officers wear the usual stripe of black crape on the left arm, but even the flags and standards were hung with crape. The Emperor has issued orders that the same ceremony shall be observed in every place in the empire where there is a large garrison.

PRUSSIA.

The Provincial Diet of the Rhine has voted an address to the King, praying him to cancel the late decrees against the Jesuits and their mission. The chief point complained of is the restriction of German students going to what is called the German College in Rome. The minority of the Diet, considering the whole question beyond the competence of that body, has protested against the address, and recorded their protest. An appeal to the Minister of public Worship has been without effect. He says that the decree is not founded on religious reasons, but is a mere measure of police, the Government having full right to restrict its subjects from leaving the country to study in foreign universities, there being ample provision of Catholic seminaries at home.

The 27th Regt. of Prussian Infantry, of which the late Duke of Wellington was the commander, will send a deputation to attend his funeral. It will be headed by the Colonel, accompanied by a captain and a first and second lieutenant.

The reports from the districts where the cholera has prevailed continue favorable. In Königsberg, from the 29th to the 30th ult., only eight cases are reported and five deaths. Up to the 30th of September there had been in all 2,571 cases, and 1,356 deaths, exclusive of the fatal cases among the troops which are returned at 200 more. Posen contains 40,000 inhabitants.

By the news from Prussia it appears that the good conduct of the Catholics, and above all the firmness of the Episcopacy, have opened the eyes of the cabinet of Berlin. In order to escape from the gulf into which pietism had drawn it, it is said that the King proposes to have recourse to the nomination of a chancellor, and will raise to that dignity M. de Manteuffel. The powers of chancellor are such that they confer on him the right to annul the anti-Catholic and unconstitutional acts of the last few months.

SWEDEN.

We learn by a private letter from the Rev. Mr. Wackerbath, who is at present staying in Sweden, that for the first time since the Reformation, a sermon was preached, a week or two ago, in the Danish tongue, at Stockholm, the capital of that truly Protestant and most immoral country. *Deo gratias*.—This is a step in the right direction, small though it be; and for this step we feel that Catholicism is indebted to the personal influence of Prince Louis Napoleon, whose first cousin, the Queen of Sweden, is the wife of King Oscar. Our readers are probably aware that the very severest penalties are inflicted upon all persons who profess the Catholic religion in Sweden; they are at once, and we believe without exception, banished from the country. An instance recently occurred in point. A gentleman who was brought up about the Court of King Oscar (whose name we forbear to mention), while still very young, became a convert to the Catholic faith. He held the post of Deputy-Chamberlain about the royal court, and enjoyed a good salary. He was at once forced to quit the kingdom, though he was a great favorite of the king, and to take refuge in England, where for several years he found a home in one of the most distinguished of our Catholic Colleges, and

employed himself in learning the English tongue, and, we believe, in teaching German. This gentleman recently received overtures from the King and Court of Sweden, inviting him to return to Stockholm, upon the condition of giving up the Catholic religion, or at least the external possession of it, and promising him speedy promotion to a better post than he held before. To this young and noble individual's credit be it said, that he has remained proof against the temptation, and has refused to return to his native city on such terms. Possibly, before long, he may live to see Catholicism once more openly tolerated in Sweden, and we doubt not that as soon as this is the case, he will reap the reward of his constancy and uprightness.

INDIA.

BOMBAY, Sept. 1.—Towards the close of July it was announced with much *éclat* by the Calcutta papers that Prome, the second city of Burmah, had been captured on the 9th of that month by a naval expedition despatched from Rangoon. This expedition seems to have been somewhat in the nature of a raid. It was commanded by Captain Tarleton, of her Majesty's frigate Fox; and as this flotilla was steaming up the Irrawaddy, it came in view of the celebrated Mahā Bundoola; but steering clear of them, through an undefended creek, the flotilla was next morning off Prome. The expedition seems to have met with no resistance here, and a number of guns was quietly taken possession of. Prome was not garrisoned, as no military force accompanied the expedition. As the flotilla was returning to Rangoon it captured some war-boats and stores, along with the Burmese in charge of them. The Governor-General landed at Rangoon on the 28th July, and embarked again for Calcutta on the 1st of August.

Lord Dalhousie resumed his seat at the Council Board of Calcutta on the 6th August. It is impossible to state implicitly what are his lordship's present views, after his inspection of Rangoon and its force, and his personal communication, with the naval and military leaders there; but there is reason to believe that he does not see any “impolicy” in annexation, and that unless cramped by Parliament and the home authorities, he is prepared to carry out such arrangements as will unite the British provinces north and south of Burmah, and put an end to all chance of a third Burmese war.

CAPE OF GOOD HOPE.

The Haddington steamship, Captain Bradshaw, which arrived at Southampton on Thursday afternoon from India, having touched at the Cape of Good Hope, has brought advices from that colony to the 23rd of August. We make the following extracts from the Cape Town newspapers:—

GRAHAM'S TOWN, Aug. 14.—We have but little to add to our communication of the 12th inst. No further information has been received from the frontier respecting the movements of the army, and the burgher forces connected with it.

PATROL IN THE FISH RIVER BUSH.—Information of the results of a patrol into the Fish River Bush by the force under Captain Espinasse, of the 12th Regiment, has just come to hand, by which we learn that Tola's Kloof, and those other “dens” of that locality, are deserted by the enemy.

EAST LONDON, Aug. 7.—The whole country between this place and King William's Town is infested by Gaika Kafirs. The Kafirs do not visit this place so much, owing to an idea that was widely spread, that the “steamers” have brought the small-pox to destroy them.

KAMASTONE, July 26.—In this neighborhood a great many depredations have been committed. The patrolling of the country is done very irregularly.

AUSTRALIA.

The following letter is from the *Hobart Town Courier* and gives the “experiences” of an Australian gold digger:—

New diggings are springing up and experiments trying in every direction. We, among others, started to a new spot, called by some the ‘Sailor's Gulley,’ by others, ‘Specimen Gulley.’ It is about 12 miles from our general encampment, which distance we are compelled to cart earth for washing. The way we have managed is,—three to stay at the ‘diggings’ in a miserable sort of tent about the size of a Newfoundland dog-kennel, into which there is just room to crawl, and that is all. Our beds just fill up the tent, so that we have no room to spare for visitors. I can tell you that highway robberies, with violence, are of daily, nay, of hourly occurrence; and among such a multitude of beings as there are here spread, no police force can be of any avail. Near our country seat, as we call it, *alias* dog-kennel, a vagabond went into a man's tent and demanded his gold. The rascal being told by the man that he had none, drew a pistol and fired at him. The ball knocked out his front teeth, cut away part of his tongue, and lodged in the back of his neck. The diggers close at hand immediately captured the scoundrel, gave him a good drubbing, and let him go, since which his unfortunate victim has died. They were not aware of the extent of the injuries received by the deceased, or they would have hanged the murderer upon the first tree. The next night another poor fellow was shot dead under similar circumstances. A few days after a man was found lying dead on a sofa in a public-house at Bullock Creek, with a contusion behind his ear. Suspicions were entertained that the deceased had met his death unfairly. A husband had found he had a faithless wife; he cut her throat, allowed her paramour to escape, and gave himself up to justice. It was reported at the diggings that 21 dead bodies had been found in the Black Forest, where very many scenes of blood, not yet, or ever by human being to be known, have occurred. There are six mounted highwaymen on

the road. Several cases of stabbing had occurred at the mines. Great numbers have left lately, being fearful of the winter setting in—in fact, the air is very keen morning and evening. Water is still scarce, and is consequently used with great care and economy. Washing is a luxury not to be enjoyed by gold-diggers, excepting upon very particular occasions. I have been extravagant to-day and washed, being the first time I have so committed myself for 13 days. I am almost inclined to think I have made myself uncomfortable by so doing. Undressing is another operation we dispense with; I have not had my clothes off six times since I last saw you. We must all give way to fashion. A gold-digger's tent is at all times a place of delightful confusion. If you want anything in a hurry, you have but to move everything in the place, and then perhaps you may find it outside, or in a neighbor's tent. How it got there nobody knows; but we have high winds sometimes; perhaps that accounts for the migration. You may form some little conception of the muddle and confusion of a tent when I tell you that the following articles are so intimately jumbled that it is impossible to classify them in any other manner:—Ants, axes, antibilious pills—bacon, boots, butter, buckets, bran, blankets—candles, cayenne, centipedes, cheese, cart-grease, coffee, coats, currants—clammer, dishes, dust, dippers—firearms, flour, frying-pans, fat, finger-stalls, forks—grease, gunpowder, gimlets, gold-bags, Guernsey-guns—hats, harness, hams, haversacks, hammers—ink, insects, implements—jackets, jars, jalap, jams—kettles, knee-caps, knives, knapsacks, lanterns, lucifers, lizards, lashings—mustard, mutton, maggots, mattresses—newspapers, nails, nuggets (none)—overalls, onions, oil-skins—pickles, pannicans, pistols, pincers, plates, potatoes, poultices—ropes, raisins, rubbish, rice, rugs—shoes, sugar, socks, soap, shirts, spoons, saddles, scorpions, saucupans, spiders—tape, tea, trousers, towels, tarantulas—veils, vinegar, victuals—water, wax-ends, and whips. We occasionally hear a word or two with reference to the gold discovery in Van Diemen's Land. Were I to consider my own personal convenience I should be happy to hear of the existence of gold in Van Diemen's Land; but for the good and welfare of the colony at large, I sincerely trust it may not.

GREAT BRITAIN.

It is strange that within two years of the appearance of the Papal bull dividing England into new dioceses by foreign authority, and appointing the delegates of a foreign Power to the government of these ecclesiastical divisions, an English Minister should have made his appearance at Rome unsolicited, uninvited, and with no previous explanation or withdrawal of a measure which had been universally regarded and denounced in this country as an outrage on the Sovereign, and the nation which that Minister represents. What can be thought by the Cardinal Secretary of State of the real disposition of the British Government towards the Papal See, when he finds that, for the first time since the mission of Lord Castlemaine under James II., he has a British Envoy Plenipotentiary to a neighbouring Court waiting for an audience in his antechamber?—*Times*.

THE COAST DEFENCES.—The Board of Ordnance have advertised for tenders for the repair of the towers and batteries (in all twenty-five) erected on the northern and southern coasts of Dublin, known as the “Martello towers,” which were first built over half a century since, when these kingdoms were daily threatened with the terrors of an invasion by the then conquering legions of Napoleon.

The wooden walls of Old England will be rendered useless ere long, if all that we read of the feats performed by our French neighbors is correct. An aspiring aeronaut at Paris has effected an ascent with a steam engine attached to his balloon, which enables him to steer his course in any direction he pleases. And a Dr. Payerne, at Cherbourg, has discovered the art of navigating under water with a submarine steamer, which may duck under in any of the dockyards of France, and not show its nose again till it reaches the English coast. Hitherto it has been considered sufficient for all purposes to have at our enemies “betwixt wind and water,” but if they are to come on the wind or under the water, we need keep a sharper look-out than we have done heretofore. The idea of an aerial invasion of England has something in it so singularly romantic, that we doubt whether Napoleon III. will be proof against the temptation. There will then be meaning in the phrase that “there is something in the wind.”—*John Bull*.

THE POTATO CROP.—Numerous conflicting statements have reached us on the subject of the potato crop. Many of the growers have asserted that the losses from disease are unusually heavy; others, that they are comparatively small. That disease is to be met with to some extent in some districts is evident; but we must not forget the important fact that the extent of land under culture this season is very large; hence, it is probable—as was the case last season—that we shall have a larger supply of potatoes for winter use than has been anticipated. Up to the middle of August—about which time the haulm commenced decaying—the latter sorts continued unusually small in size; but it is gratifying to observe that, since that period, they have progressed rapidly. The numerous samples submitted to our notice from Essex, Kent, &c., within the past fortnight, lead us to hope that the aggregate growth will be quite an average one.—*Mark-Lane Express*.

EMIGRATION TO AUSTRALIA.—Emigrants are now proceeding direct to Australia from the North of Scotland. On Friday the *Jean Geary* brig left Aberdeen for Port Philip with seventy passengers, all from the city and county of Aberdeen. Another vessel sailed lately from Banff with emigrants, and a third is now taking in passengers in the Aberdeen docks for the land of gold.

An official return for the month of September has been just issued, from which it appears that in that month alone no less than 23,400 persons have emigrated from Liverpool to Australia—1,770 of whom were Government emigrants, and mostly Scotch people. There are not less than sixteen ships put on to sail in this month for that country, and many of these have advertised to take as many as seven hundred passengers.

Emigration has had its effect on the fortunes of the London shopmen. A meeting of the Early Closing Association was held on Tuesday; and, according to the secretary, the men are now free agents: wages had risen; their demands for early closing had been widely listened to; and a probable meeting of employers was announced. The Association had a balance of £500 at the bank.—Spectator.

SCARCITY OF MEN FOR THE POLICE.—On Wednesday there were vacancies for thirty men in the police force at Scotland-yard, when only 7 were eligible for that service. This is said to be owing to the immense number of young men that have left this country for Australia, and gone to the diggings.

ELOPEMENT IN HIGH LIFE.—Miss Blair, a ward in Chancery, and a rich heiress possessing between £800 and £1,000 a year, eloped on Wednesday morning from Taunton, with Garret O'Moore, Esq., of Queen's County, Ireland. The young lady, who was residing with her mother and stepfather, Captain Meagher, and who is extremely beautiful, as well as highly accomplished, is only seventeen, while the fortunate Irish gentleman is verging on forty. The affair has created the greatest excitement at Taunton, and amongst the lady's relatives in London.—Globe.

THE FIFTH OF NOVEMBER OUTRAGES.—The London correspondent of the Oxford University Herald writes as follows:—"It is to be hoped that the fifth of November this year will show a great diminution in those absurd and often blasphemous outrages on the religious sentiments of a large portion of the community, which have been so unhappily revived on the two last anniversaries of Gunpowder treason and plot. The interest which will be elicited among all classes respecting the public funeral of the late Duke of Wellington will tend to divert the attention of even the urchins of London streets to a more solemn and profitable subject: at any rate, one which will not inflame the ignorant bigotry of the infidel rabble. I am glad to observe that at Exeter the Dean and Chapter have already addressed an appeal to the inhabitants of that city, imploring them to desist from those disorderly proceedings in the cathedral yard which have been customary on the night of the fifth of November. The year before last, you may recollect, the Exeter outrages were among the most disgraceful of those which were stirred up by the Durham letter of Lord John Russell; and last year, two lives were lost in the desperate commotion which took place. Let us trust that the appeal of the Capitular Clergy, too the good sense and Christian feeling of the people of Exeter, will not be without effect. If the example were followed by the authorities in all our towns, we might have good hope that customs so much more honored in the breach than the observance, would be discontinued. The effort would steadily discourage such vulgar prejudices as are embodied in the Guy Fawkes' orgies, it would redound to their credit as Ministers of the Gospel of peace."

GAZZARD AT A DISCOUNT.—This miserable pretender's recent second visit to Scotland has been, we have reason to know, a complete failure. The Padre's former visit to the Land of Cakes, having filled his bag with many a thousand Scotch simoleon, a "brae siller and gold," the tempter allowed him to try a second effort at Sandy's pockets by returning to Scotland, and holding a further series of meetings in the principal towns; fortunately for the good folks they had now acquired some experience of the "uncle" fellows' grabbing propensities. Mr. Larkin, of Newcastle, had in one of their air churches at Dumfries painted the chief with such a graphic similitude to Auld Nick, and which description had travelled far and wide in the press beyond the Tweed, Sandy every where buttoned up his breeches pocket, and now wad nae give a skiver to hear a fellow gabber in a style far too braud, and awfu queer for them to understand—hence his meetings have nearly all been failures. The press which formerly painted him as an angel of light, now wad nae back. Even the witness, his former patron, disposes of his second visit to Auld Reekie in a paragraph of a dozen lines. It is curious to observe the arch impostor carefully shuns Newcastle; he hies a second time to the north, and by a circuitous rout visits the midland district; but remembering that in the once fine old Catholic town of Newcastle that there is a man who dared in open meeting to denounce and expose his tricks, he wisely keeps a respectful distance from the banks of the Tyne.

ATROCIOUS MURDER AT STOUTHRIEF. NEAR ABERDEEN.—A correspondent of the Edinburgh Witness states that one of the most brutal murders ever perpetrated in the north of Scotland was committed on Monday evening in a lone house at Kitybrewster, about half a mile from the town of Aberdeen. About ten o'clock on that evening, a man was seen under suspicious circumstances in the neighborhood, and shortly afterwards the bodies of the inmates—an elderly woman named Ross, and a boy, her grandchild, from four to six years of age—were discovered. They had apparently been brutally murdered by means of an axe, and their bodies are said to bear the most hideous marks of violence. The supposed murderer has been arrested in his own house, Lower Denburn, Aberdeen. He is said to be a native of Skene, in the county of Aberdeen, and is about fifty years of age. A most painful sensation has naturally been created in the locality.

A SWINDLER.—There is no way so easy of access to the heart, and thence of course to the pocket of a minister of religion, no matter of what faith he be, or of a zealous lay member of a Christian church, as representing yourself as a convert to his opinions. There is no doubt something flattering to your own notions that a person should come to you and tell you that after reading, and study, and enquiry, you and you only hold the right view. This is "the soft place" through which the artful make an entrance. It may be natural to "rejoice over the repentant sinner," but those who rejoice the most over "conversions" are led to believe incredible stories, and the police cases of the metropolis show the "good living" that such fellows make who go about the country "recanting their errors" to every good-natured minister no matter of what denomination. There has been for seven weeks past in Preston, a young man living upon the bounty of one of our clergymen, on the strength of his having been a Stonyhurst student who had "seen the error of his ways," and it was discovered that the scoundrel had never been at Stonyhurst in his life. Means were taken to have him apprehended, and he was lodged in the lockup. A month's sojourn at the House of Correction under a summary conviction as a "rogue and vagabond" would perhaps do the fellow good. This exposure will we fear have but little effect so long as there is such an anxiety to obtain "converts," and such a desire to hear from students reclaimed from another faith the secrets of their former "prison-house."

A very little enquiry in the present instance would have saved the pocket of a worthy townsman to a considerable extent.—Preston Chronicle.

EPISCOPAL CHANGES.—There are some whisperings astir of certain rather startling changes being about to take place in the Episcopal bench. The contemplated retirement of a distinguished prelate is likely to give rise to certain important translations, one of which may affect the diocese of Oxford; while another is expected to lead to the elevation of a popular divine.—Oxford Herald.

ENGLAND'S DIFFICULTIES.

(From the Dublin Weekly Telegraph.)

Every Irishman remembers who first uttered the adage, "England's difficulty is Ireland's opportunity." It has an ungracious sound, but that is the fault of England, whose bigotry only yields to necessity; and, yielding to that, is deprived even of that slight title to respect which even intolerance may derive from conscientiousness. It cannot be a sense of religion; it can only be a love of persecution which gives way to the pressure of circumstances; and we despise an intolerance, proof against anything but inconvenience. So it has been, however, with England, in regard to Catholicity—for O'Connell's maxim has a wider scope of application than to Ireland. When he spoke, and even at this time, Ireland is the citadel of British Catholicity; and the penal laws, pressing upon Irishmen, were chiefly laws directed against them as Catholics; and ever since the Revolution the bigotry of England towards the Church has been in proportion to her prosperity, and her persecution has kept pace with her power. So soon as James II. was totally defeated, the Treaty of Limerick was broken by the Dutch deliverer; and directly his power was established, new penal laws against Catholics were enacted and enforced. When the Separation of America and the Revolutionary wars had weakened or frightened England, these penal laws were relaxed, and, from dread of civil war, were finally repealed by the Duke who now lies dead. But when the peace had quieted England's apprehension, and the growth of her commerce had stimulated her proud self-confidence, the penal laws were revived, and in the last year, which witnessed that climax and culminating point of England's pride and prosperity, she recommenced her course of persecution and penal legislation. It was in the year of the Great Exhibition that the Ecclesiastical Titles Bill passed. It was when, like Tyre or Babylon, she sat enthroned in earthly power as a queen amidst the nations, drunk with worldly pride and material prosperity, and blinded to her awful moral depravity and degradation—it was then she passed insolent and worse than heathen laws against the religion which had laid the basis of all that was great and good within her, and the religion of well nigh all the rest of Christendom. From her past conduct we may draw prophecies as to the future, and may predict that she will retrace her steps, and retract her hateful policy of bigotry, only when she is driven thereto by the slavish policy of apprehension and necessity. Nor are there wanting many signs to indicate that the hour of England's necessity is not far off. At this moment, when the organs of her public opinion are doing their utmost to excite feelings of hatred towards the religion of one-third of her subjects, and of nine-tenths of those of European nations, she stands estranged from all other states—the object of distrust, dislike, and suspicion—with Austria and France consolidating their power under the influence of the Church; America rapidly populating with hostile Irishmen; and Russia, with her vast legions, looming like a dark cloud, over the east. And when the war comes, which she has done her best, by her insolent stupidity, to provoke—it will be a war in which she will find her bigotry has done its worst to weaken her. At this moment, to such an extent has emigration proceeded—that while her manufacturers are crying out to foreigners to fill up the vacant places of Englishmen—the army finds difficulties in enlistment, which it never felt before. We happen to know, upon military authority, that there is a greater difficulty in getting recruits for the army, than has ever been known; and that, in Ireland especially, hitherto an unbounded resource for recruiting, this difficulty is even greater than in England. Here is a difficulty for England, which she will not so easily get over as her patriotic rulers expect, with reference to the deficiency of labor. Foreign workmen may do well enough, but foreign soldiers cannot be so procurable or desirable.

It is not easy to conceive what England could do in the next war, with regiments she can scarcely recruit, and finances she can hardly repair; for the taxation it is utterly impossible to increase, and the nation is already resolved on the repeal of the income tax, and the removal of it will leave a deficiency. What will England do in the next war, unable either to get more money or more men? We are not speaking at random in repeating this; we speak from military authority, when we declare that there is great difficulty in keeping up our army, even on the peace establishment; and every one knows that we have only maintained our finances for some years past, in a time of profound peace, by means of an income tax, which the people are clamoring to have repealed. Under such circumstances, what could England expect, in the next war, but humiliation, defeat, disaster, and disgrace? And who does not know that some of the martyred priests, especially the sainted Arrowsmith, predicted that this would assuredly be the fate of England, as preparatory to the reception of the true faith. There is a retributive Providence with nations as with individuals—crime never passes unpunished, and cruelty is certain to receive a reward. The blood of the martyrs, so profusely shed by Protestant bishops and judges, under the Tudors and the Stuarts, still cries to heaven for vengeance. It is not for men to accelerate the retribution. "Vengeance is mine; I will repay it," saith the Lord! But, assuredly, there are symptoms, on the one hand, of the approach of retribution, and on the other, of that insolence and pride which provoke it. Not even Nero nor Nebuchadnezzar ever set themselves against the Church with greater truculence than have the Whig and Tory Ministries of our own days; and not the worst excesses of Paganism have surpassed the persecuting atrocities of Protestantism. Judicious policy! which compels one-third of the people to look to the hour of humiliation or apprehension as the only season likely to wring justice from the rest! Admirable system!—which causes so large a portion of the nation, under the pressure of enmity and persecution, to expect from foreign countries sympathy denied them in their own! Truly salutary principles of government, which make one-third of our subjects feel that for the sake of their religion—and that the

religion of the rest of Christendom—they are objects of aversion and oppression in their native land. For the present fruits of this precious policy, we behold the most valuable portion of our population leaving a land they have ceased to love—our factories filling with foreigners, who have come to a land they never cared to love—our army with difficulty recruiting its ranks—and our financiers perplexed how to sustain their resources. And all this in time of peace! If the difficulties of peace are so great, what may be expected from those of war? And if the Catholics of Great Britain get nothing but oppression in time of peace, what have they to fear from war? And is it their fault that the injustice they endure drives them to anticipate the time of their country's humiliation as the hour of their own liberation? Is it they who thus put Catholicism in opposition to patriotism, or rather render it the best patriotism to lament that the country should only by disaster be convinced of the impolicy of persecution and the danger of disunion?

RELIGIOUS EQUALITY IN IRELAND.

(From the Glasgow Free Press.)

We are glad that a movement in the right direction has been commenced in Ireland for the reformation of one of the greatest abuses that even afflicted a nation. We do fervently hope that the agitation which has commenced will not be allowed to subside, except with the complete destruction of that huge injustice. When we consider the outrageously disproportionate application of Ecclesiastical revenues, and other funds appropriated to the support of Protestantism in Ireland, we will have a fair specimen of the equal rights said to be enjoyed by Catholics under the British constitution.

We find from a report of Commissioners of Ecclesiastical Revenues, made 16th April, 1835, that the estimated amount of the Irish compositions of Ireland was £668,888 14s. 2d.; estimated amount of the Irish Ecclesiastical Commissioners, £83,440 3s. 3d.; net amount of Episcopal revenue, on an average of three years, ending December 31st, 1831, £128,808 8s. 3d. In the space of thirty years the following sums were expended—For Protestant Charter Schools, £741,773; for Protestant Foundling Hospitals, £399,295; Protestant Society for Discountenancing Vice, £124,721; grants to the Board of First Fruits, £595,382; Royal Bounty, £25,400. We have not here enumerated the enormous revenues of Trinity College, Dublin.

Now, if we take the entire sums granted to Charter Schools, Foundling Hospitals, the Society for the Suppression of Vice, and the Board of First Fruits, and add to this the sum of the separate items applied annually to the support of Protestantism in Ireland, we shall arrive at the astounding and apparently incredible fact, that under the free and equal laws of Britain, the state appropriates, for the support of the religion of one-eighth of the entire population of Ireland, above one hundred and seven times the sum that was annually voted to the remaining seven-eighths. The Catholics of Ireland constitute seven-eighths of the entire population, and their numbers will enable us to form some idea of the amount of their contributions to the purposes of the state. Of course, they have a right to expect a proportionate share of advantages in return. Yet when, on a late occasion, there was question of appropriating a miserable £1,200 to repair a Catholic college, it was carried with very great difficulty through this justice-loving parliament of ours by a bare majority of two, amid the growling bigotry or contemptuous indifference of the inveterate enemies of Catholics. This is an injustice to which the eyes of the community will be opened, as soon as the anti-Papal frenzy shall have subsided.

We are told that this is a Protestant country, and is, therefore, justified in not voting money for Catholic purposes. But why, then, we ask, take Catholics' money for state purposes? If Catholics are compelled to pay a proportionate share of the taxes of the state, why not allow them in return a proportionate share of the advantages? Britain is not more Protestant than France or Belgium is Catholic. Yet both these countries give a liberal allowance of the public funds to the support of Protestantism. Why does not Protestant England follow the example of Catholic France or Belgium? Or is it, that justice to all is incompatible with a Protestant constitution?

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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.

Mr. MALONE,

PROFESSOR, ST. ANNE'S COLLEGE,

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NOTICES OF THE PRESS.

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

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

"HISTORY OF THE LIFE OF OUR LORD JESUS CHRIST.—Sadler & Co., New York. This is a new edition of the life of our Divine Saviour from His Incarnation to His Ascension, compiled in French from a careful examination of the sacred Scriptures by the learned and pious De Ligney, and translated by Mrs. J. Sadler. The merits of this work are universally recognised, and its reputation yet increasing. This edition is elegantly translated, beautifully printed on fine paper, and illustrated with splendid engravings. The engraving in this first issue is "The Descent from the Cross," and is worth the price of the number."—Philadelphia Catholic Instructor.

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

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

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DEAF AND DUMB INSTITUTION.

THE DEAF AND DUMB INSTITUTION, founded in Montreal in 1819, after having been closed since May, 1851, will be re-opened on the 5th of OCTOBER instant, at the village of St. Charles de l'Industrie.

The Director having visited the principal Deaf and Dumb Institutions of Europe, and acquired a knowledge of how Pupils are there treated, will now employ the most effective means of performing the duties devolved upon him. As he will be aided in the work of instruction by the Clerks of the Society of St. Victor, he will be able to give a greater development to the Institution. Among other modifications, he will establish an Articulation Class for young Pupils; those altogether unable to articulate will be carefully exercised in the study of Labialogy. Adopting the ingenious methods now employed in several of the Institutions of Europe, he hopes to succeed in making many articulate distinctly, and others to catch the words on the lips, with a facility proportionate to their respective capacities. This Institution having no real endowments, nor, as yet, received the smallest aid from the Legislature, no Pupil will be admitted free. Instructions will be given during six months and a-half in the year on the following terms:—

For Board and Teaching, 5 Dollars per month, payable half-yearly in advance; when bedding, washing and mending are provided by the establishment, the charge will be 7 Dollars a month. Medical attendance and Stationery, when furnished by the Institution, will form extra charges. Pupils belonging to poor families will be taught and boarded for the moderate sum of 3 Dollars and a-half per month, without any additional charge for Medical attendance, and school furniture. Externs, unable to pay, will be received gratis.

Pupils of apparent intelligence and quiet habits, will be received at the age of eight years; those advanced in years will receive religious instructions only by the language of signs and the most essential words. Montreal, October 1, 1852.

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Table with 2 columns: Book title and Price. Cottage Conversations, 2 6; Cobbet's Legacies to Parsons and Laborers, 1 0; The Spirit of the Nation, 1 3; Moore's Irish Melodies, 1 3; The Spawville, 1 3; The Works of Bishop England, 50 0.

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

ST. PATRICK'S SOCIETY.



THE USUAL MONTHLY MEETING of the ST. PATRICK'S SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING, the 8th NOVEMBER, (in consequence of Monday being a Fete d'obligation,) at EIGHT o'clock precisely.

By Order, H. J. CLARKE, Sec.

Montreal, Oct. 28, 1852.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION



THE regular MONTHLY MEETING of the above Association will be held on TUESDAY EVENING, NOVEMBER 2nd, at the ODD FELLOWS' HALL, Great St. James Street.

A prompt attendance of Members is requested at SEVEN o'clock precisely, in consequence of Mr. McGEHE'S Lecture. (By Order) R. P. REDMOND, Secretary.

Montreal, Oct. 28, 1852.

INFORMATION WANTED,

OF MARY FRAWLY, about 16 or 17 years old, a native of Killybegs, County Donegal, Ireland, who took shipping at Limerick about the 1st June last, for Quebec, where she is supposed to have arrived, and to be now in some part of Canada, probably about Bytown. Any of the Catholic Clergy, or others, who should know anything about her will please address, "Mr. John O'Dea, Rentfrew, C. W.," who has been written to by her father (in Ireland) who is very anxious to hear from her.

Oct. 23, 1852.

OF JAMES SINNERICK, a youth between fourteen and fifteen years of age, who left New York on the 17th September last. He is rather tall for his age, and slender, of a sallow complexion, black hair and brown eyes; when last seen he wore a white frock, blue striped pantaloons, and a black cap. His father being in the City in search of him, should this meet his eye, or that of any by whom he has been seen or employed, a communication will be thankfully received at the Pilot Office.

Montreal, Oct. 23, 1852.

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ROBERT McANDREW.

Montreal, May 19, 1852.

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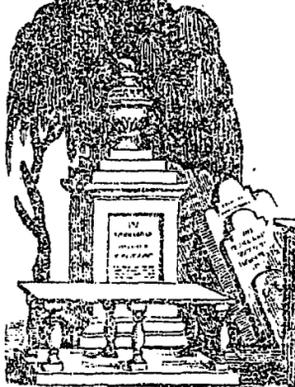
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