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CATHOLIC CHRONICLE.

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PROTESTANT AND CATHOLIC CIVILIZATION.

The following extracts from an interesting article in the last number of the North British Review—the well known organ of evangelical Protestantism—on "British and Continental Characteristics," form an appropriate comment upon the text—"but having food, and wherewith to be covered, with these we are content."—1 Tim. vi. 8; and they are not unworthy the serious consideration of our friends who are so fond of vaunting the excellence of Protestant civilization, Protestant intelligence, and Protestant morality. They may perhaps arise with the conviction expressed by the Protestant Reviewer—"that these glimpses into Continental life and character—in which it has a marked superiority to our own—incline us to a certain uncomfortable misgiving that some of our aims, and exertions may be sadly misdirected, and that we may, oftener than we deem, be sailing on a wrong track":—

The extremes of character in civilized man are to be found in the Asiatic and the American,—the silent, dignified, placid, and stagnant Mussulman,—and the striving, pushing, restless, and progressive Yankee. Between these extremes lie the easy and joyous Celt, generally contented with the passing hour, but often contented with too little; the stationary and phlegmatic German of the south, cautious and unassuming, frugal and complacent; the Norwegian, whose life in most things resembles that of his Teutonic brethren; the Swiss, who approximate nearer to ourselves; and finally the British, only a few degrees less ambitious, insatiable, unresting, and discontented than their western offspring. In the appendix to the second part of Layard's Nineveh, there is a letter from a Turkish Cadi, so thoroughly Oriental in its spirit, so exactly portraying those peculiar features of character in which the East differs from the West, and so amusingly astonishing to men accustomed to look upon exertion, the acquisition of knowledge, and the progress of wealth as the great ends of existence, that we cannot do better than quote it. The traveller had astonished the weak mind of his Mussulman friend, by applying to him for some statistical information regarding the city and province in which he had dwelt so long as a man in authority. The Turk replied with this dignified and affectionate rebuke:—

"My illustrious friend, and joy of my liver! The thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses nor have I inquired into the number of the inhabitants; and as to what one person loads on his mules, and another stows away in the bottom of his ship, that is no business of mine. But above all, as to the previous history of this city, God only knows the amount of dirt and confusion that the infidels may have eaten before the coming of the sword of Islam. It were unprofitable for us to inquire into it.

"Oh, my soul! oh my lamb! seek not after the things which concern thee not. Thou camest unto us, and we welcomed thee: go in peace.

"Of a truth, thou has spoken many words; and there is no harm done, for the speaker is one and the listener is another. After the fashion of thy people thou hast wandered from one place to another until thou art happy and content in none. We (praise be to God) were born here, and never desire to quit it. Is it possible, then, that the idea of a general intercourse between mankind should make any impression on our understanding? God forbid!

"Listen, oh my son! There is no wisdom equal unto the belief in God. He created the world; and shall we liken ourselves to Him in seeking to penetrate the mysteries of his creation? Shall we say, Behold this star spinneth round that star, and this other star with a tail cometh and goeth in so many years! Let it go! He from whose hand it came will direct and guide it.

"But thou wilt say unto me, stand aside, oh man, for I am more learned than thou art, and have seen more things. If thou thinkest that thou art in this respect better than I am, thou art welcome. I praise God that I seek not that which I require not. Thou art learned in the things I care not for; and as for that which thou hast seen, I defile it. Will much knowledge create thee a double stomach, or wilt thou seek Paradise with thine eyes?

"Oh my friend! If thou wilt be happy, say, There is no God but God! Do no evil, and thus wilt thou fear neither man nor death; for surely thine hour will come.

"The meek in spirit (El Fakir.)

"MAUM ALI TADE."

But apart from these extreme cases of content

where content ought not to be, it is impossible to become acquainted with those instances of rational and well-founded satisfaction with a most moderate and limited present, of which continental life offers us so many examples, without feeling, or at least suspecting, that, as compared with our hurried and turmoiling existence, our neighbors have chosen the better part. Look at Norway, for example, which has attained, as nearly as possible, to that "stationary state" which most economists regard with dread, aversion, and a feeling akin to shame. There the inhabitants may be said to form one vast middle class; there is no great wealth, no absolute destitution; peasants and proprietors live on together, generation after generation, on the same land, and much in the same style as their forefathers; fuel and food, though simple are both abundant; the men till the soil and fell the timber; the women manufacture at home the clothing they need; each man's life, whether he be farmer, laborer, or artizan, is pretty much cut out for him by circumstances and custom; as he grows up, he steps into the vacant niche in the community which was waiting for him, (or if not vacant he waits for it,) without any thought of exchanging it for a different one, or struggling out of it into one higher; there is much comfort but little luxury—much cheerfulness, perhaps too much conviviality; there is general equality and general content.

In Auvergne, we find a state of society almost precisely similar. There the peasants are nearly all proprietors, and often rich, for they spend little and cultivate well. The hoardings, when spent at all, are spent in land; every thing is made at home sometimes literally nothing is bought except the drugs to dye their wool; they live simply but plentifully; and generation succeeds generations in the same industrious and monotonous content. Wars and revolutions pass over their country; but they scarcely hear of them, and never feel them. In Switzerland, too, especially in the Cantons of Berne and Zurich, we find much of the same primitive, unvarying, and enjoyable existence, though here the curse of "indebtedness," which seems inseparable from the law of equal succession, often sheds a perpetual gloom over the life of the peasant proprietor. But when he has escaped this evil, and has found the small estate which sufficed to his ancestors suffice for him also, and when his younger brothers have gone to foreign countries, to seek or make their fortunes,—the Swiss farmer has always appeared to us to enjoy one of the happiest of human lots. Educated, industrious, pious, and patriotic, the citizen of a free state small enough for him to feel an appreciable unit among its inhabitants,—in a situation which nourishes no ambition that he may not readily gratify, and yet exempts him from those gloomy cares and forebodings as to the future, which wear away the lives and sadden the domestic circle of thousands among the Americans and English,—there is much in his existence which we may well envy, and not a little which, perhaps, we might emulate.

In Germany, especially in central and southern Germany, we find a numerous class in middle life—to which we have no analogon in England—who possess an assured but a moderate competence at which they are certain to arrive in time. They have not, as in England, when they have chosen their profession, and undergone their education, to plunge into the hot strife and race of competition, and take their chance of obtaining a maintenance or a prize by overcoming and distancing their rivals. We are not now expressing any opinion as to the advisability of such a system of leading strings; we only call attention to one of its effects—which is the exemption of a large proportion of the middle and educated classes from harassing anxieties about their future or that of their children, and the consequent diffusion of a sort of quiet happiness and somewhat pathetic content of which here we have no conception. These men of scanty but of certain expectations enjoy the present in a respectable and often most worthy manner; they are educated, and have a moderate amount of intellectual and more of aesthetic taste; they love social pleasures, and have ample leisure for them; unless singularly gifted, they know they must remain in the humble sphere in which their route is traced for them; they have no grandeur to hope for, and no destitution to fear; ils ont de quoi vivre, as the expression is, and in order to be thoroughly happy need only to cut down their desires to the level of their means. Their life is a quietly flowing stream, somewhat languid, perhaps, with many bright flowers growing on its banks, which they have leisure both to admire and to cull; they do perhaps little for their generation, but they lead a not undignified, and assuredly not an unenjoyed or morose existence; they may cultivate all the amenities, and affections, and many even of the elegancies of the domestic circle, and if their minds are well trained and furnished, they may add to these the pleasures of calm and contem-

plative literary habits. Yet their income is of an amount which (after making full allowance for the different cost of living in the two countries) with us would be considered as utterly inadequate to furnish means for a happy or comfortable life, and to be content with which would be held to argue deplorable want of energy and enterprise.

In France, too,—though long years of change and convulsion have diffused a longing discontent and restlessness through the urban population, which as yet is fever only and not energy,—there still remain many in moderate and humble circumstances, professional men, commis and subordinate employés, who, on a pittance which would be considered as grinding poverty in England, contrive not only to support life, but to embellish it and enjoy it. They make the best of what they have, instead of anxiously striving to increase it. They "cut their coat according to their cloth." They are not tormented by the desire to imitate or to equal those to whom fortune has been more bountiful. They are contented to enjoy, while their analogues in England would be fretfully laboring to acquire. They are not as we are, for ever haunted by something in the distance to be obtained or to be escaped. They do not, like us, immolate the possessed present on the shrine of an uncertain future. They do not pull down their house to build their monument. They perform cheerfully and faithfully their humble and, perhaps, uninteresting functions, and devote the rest of their time to simple, social, unambitious enjoyments. There are others again, who finding themselves at their entrance into life in possession of moderate competence—a small patrimonial inheritance—deliberately pause to decide on their career. On the one side lie the possibilities of wealth, the gauds of distinction, the gratification of commercial or political success, to be purchased by harassing and irritating strife, by earlocking cares, by severe and unremitting toil. On the other lie the charms of a life of unassuming ease, of quiet nights and unanxious days, of the free enjoyment of the present hour—something of a butterfly existence, in short. Nine Yankees out of ten would choose the former; nine Frenchmen out of ten will prefer the latter. We do not here intend to pronounce which is right; but it is hard to persuade ourselves that all the wisdom—all the true estimate of the objects and the worth of life—lies with the man who decides for the thornier and rougher path.

Now let us cast a glance at the contrasted tone of English and American social existence: we may class them together, for the main difference is, that in America, our state of struggle is even more universal, and carried on under more favorable prospects of success. And we have a few who cling to the "even tenor" of existence as the preferable state: in our exaggerated and caricaturing descendants, scarcely any such are to be found. Now, we are no advocates for a life of inaction and repose. Activity is better than stagnation; exertion in pursuit of any object, is better than an existence with no object at all. We know well that out of dissatisfaction with our present condition, have arisen all our successful conquests of higher and more desirable conditions; that to the restless energy and aspiring temper of the Anglo-Saxon, may be traced a large proportion of the material progress, and not a little of the intellectual progress of the world; that civilization, if it does not consist in perpetual advance, at least owes its origin and present perfection to perpetual endeavor. But we cannot permit ourselves to regard the struggle to be rich as worthy of admiration for itself. We cannot bring ourselves to regard the gallant and persevering energy which is devoted to "getting on in life, as consecrated to a high aim. We cannot persuade ourselves at once, and without inquiry, as many do, to pronounce the life that enjoys, as ipso facto and per se, meaner than the life that toils. We mourn over energies wasted by misdirection, as much as over energies suffered to lie dormant and die out. The man who strives for a clear duty or a noble prize is beyond question a higher and worthier being than the man who glides through life in happy and innocent tranquillity: but we are by no means so sure that the man, who, having a competence, spends years, and strength, and spirits, and temper, in striving for a fortune, has made a wiser or a better choice than the man who, having a competence, sits down thankfully and contentedly to enjoy it with his family and friends.

It is indeed a sad spectacle, that of so vast a proportion of the national energy still devoted to mere material acquisition, still laboring in a field in which such ample harvests have been already gained, still pushing on in a direction where there is little left to win,—while so many social problems remain still unsolved, so many grievous wounds still unhealed, so many noble paths still unfrequented or unexplored. We still press madly forward in the race, though the goal can present us with no new attractions; we still

struggle "to get on," though we have got far enough to command all the substantial acquisitions and enjoyments of a worthy life; we still persist in striving and toiling for added wealth, which can purchase for us no added happiness, and in the hot competition we push aside or trample down many who really need what we only desire. It is true that as matters are now arranged in England, and in the state of fierce competition in which we live, and move, and have our being, this devotion of the whole man to this work seems indispensable to success—it is one of our most grievous social evils that it should be so; but it is owing very much to the very instinctive and pertinacious strife "to get on," which we complain of—a strife not indeed objectless, but continued long after the original object has been obtained. For if our mode of life were simpler, if our standard of the needed or the fitting were more rational and less luxurious, if our notion of a "competence" were more real and less conventional, and if we were more disposed to stay our hand when that competence was gained,—this competition would become far less severe and oppressive; men might possibly have to work nearly as hard in their several callings, but they would work for fewer years, and the earlier retirement of the successful would make more frequent openings for the needy and the striving.

The second point in which it appears to us that continental life has greatly the advantage over our own, is in the aspect which poverty assumes. Rarely in France and Germany does it sink so low as with us. Far more seldom does it reach the form of destitution. Scarcely ever does it descend to squalor. Many causes combine to produce this enviable difference; sometimes it is purchased at a price which we are not prepared to pay; but of the fact of the difference there can, we believe, be no question. We all know how incessantly of late years our sympathies have been aroused, and our feelings shocked and pained by pictures of the awful depths to which misery descends in the courts and alleys of our great metropolis, as well as of Edinburgh and Glasgow; of human beings living by hundreds in dens filthier than styes, and more pestiferous than plague hospitals; of men, women, and children huddled together in dirt, disorder, and promiscuity like that of the lower animals; of girls delicately bred, toiling day and night for wages utterly inadequate to the barest maintenance; of deaths from absolute starvation. We are not prepared to indorse the heart-rending and sickening delineations of Mayhew, Kingsley, and Dickens, in all their details, but neither are we able to withhold our assent to their rough and general fidelity. They are too far confirmed by the cold official statements of blue books for that. Poverty, then, in Great Britain assumes many and frequent forms of aggravated wretchedness and squalor, which change its character from a condition of privation to one of positive infliction, which make life a burden, a malady, and a curse. In France and Germany, we believe we are warranted in stating, these abysses of misery are never found—or only as anomalous and most astounding exceptions. We never hear of them in Vienna. We believe they could not exist there. There is nothing like them in Munich, Dresden, or Berlin. Sir Francis Head and Lord Ashley put themselves in the hands of an experienced resident in Paris with a request that they might be taken to the very worst haunts and dwellings of the lowest portion of the population, and this is the testimony Sir F. Head gives:—

"I must own it was my impression, and I believe was that of Lord Ashley, that the poverty we had come to witness bore no comparison whatever to that recklessness of personal appearance, that abject wretchedness, that squalid misery, which—dressed in the cast-off tattered garments of our wealthy classes, and in clothes perforated with holes not to be seen among the most savage tribes—Ireland annually pours out upon England, and which, in the crowded courts and alleys of London I have so often visited, produce among our own people, as it were, by infection which no moral remedy has yet been able to cure, scenes not only revolting as well as discreditable to human nature, but which are to be witnessed in no other portion, civilized or uncivilized, on the globe. In another locality, La Petite Pologne, we found the general condition of the poorer classes in no way worse than those we had just left. On entering a large house, four stories high, running round a small square hollow court, we ascertained that it contained rather more than 500 lodgers, usually grouped together in families or little communities. In this barrack or warren, the rooms, paved with bricks, were about fifteen feet long, ten feet broad, and eight feet high. We found them generally speaking, clean and well ventilated; but the charge for each chamber unfurnished was six francs a month. In the most miserable district in the west end of Paris, we also failed to meet with

anything that could be said to add opprobrium to poverty. The inhabitants of the few houses we entered were, no doubt, existing upon very scanty subsistence, but in every case they appeared anxious to preserve polite manners and to be clean in their dress. In the *Quai de la Roche*, No. 2, we entered a lodging-house, kept by a clean, pleasing-mannered woman, and as all her lodgers were out at work we walked over her establishment. The rooms which were about eight feet seven inches in height contained, nearly touching each other, from three to five double beds; for each of which she charged ten sous a night, or 2s. 4d. for each sleeper, (in London the charge is usually 4d.) Each room had one window, and we found every one wide open.—*Head's Fagots of French Sticks*, i. 114-118.

Now when we remember that England is beyond comparison richer than these Continental States, and that the earnings of our laboring classes are far higher than those of the same classes either in France or Germany—higher even in reference to the price of the necessaries of life; and that we are accustomed to regard ourselves as standing at the head of European civilisation, and as having pursued a more enlightened social policy than other nations; there is much in the contrast we have noticed that should startle us into inquiry and reflection. What are the causes of a phenomenon so painful and discreditable to us? As a general rule the laboring poor abroad are more respectable in their character and mode of life than their analoga in England—not certainly cleverer, nor better workmen, not made of more sterling stuff, than most of the class with us, but still leading generally a more decent, worthy, satisfactory, social existence; their peasants are more contented, better mannered, less boorish, and (when unexcited) less brutal, and more comfortable, though often with fewer of the raw materials of comfort; their artisans are sturdier, soberer, more cheerful, more saving, and more sensible than ours; and even their very poor, destitute, and forlorn are less wretched, less squalid, less absolutely abandoned and despairing than ours. Why is this? And when we thus come to the results of our opposite notions and proceedings in matters of social policy, is there not reason to suspect that, even if the ultimate and average verdict be given in our favor, we may not be so wholly right nor our neighbors so wholly wrong as it has hitherto pleased us to imagine. There must surely be something good and imitable in a system under which, while there is no more poverty, misery is less frequent and less extreme than in our free, prosperous, and energetic land.

A second cause, and perhaps the most frequent and the most powerful of all, in producing the contrast we have noticed in the aspect of French and English poverty, is the more habitual sobriety of the laboring class on the other side of the Channel. The vice of intemperance, or where it does not reach that point, the custom of indulgence in spirituous liquors, so unhappily prevalent in our country, may not only do much to account for whatever is peculiarly afflictive and disreputable in the condition of our poor, but is the one main reason why, in spite of our general prosperity, this class has not risen to a height of comfort, ease, and opulence unparalleled in the old world. As is well known, our working classes yearly waste in the purely mischievous enjoyments of the palate a sum equal to the whole Imperial revenue,—a sum which, if suffered to accumulate, would soon render them capitalists; if invested in annuities or savings banks, would secure them against the day of reverse or incapacity; if judiciously expended, would raise them at once to a condition of comfort, respectability, even of luxury, and if they desired it, of comparative leisure. A cessation of this expenditure would be equivalent to raising the earnings of every poor man's family throughout Great Britain, by £10 a year, or four shillings a week. But this would be the smallest portion of the saving. The whole habits and mode of life of the individual would be regenerated. The *homic* would become happy; the whole domestic circle would be a scene of peace instead of strife. There would be few filthy dwellings, few neglected children, few of those scandalous cases of wives half-murdered by their drunken husbands, which now disgrace every police court in our cities. It is impossible to overcolor or exaggerate the change which that one circumstance would make. All who have had to do with the poor know how directly, how inevitably, how rapidly, a habit of drinking, yielded to by the head of the family, changes poverty into destitution, sinned means into squalid wretchedness, a home into a den. The French artisan comparatively seldom gives way to this dreadful vice, and seldom, therefore, incurs the sordid misery which is its inevitable consequence. He is often, generally, much poorer than his English brother; his fare is scantier; his house is smaller; his bed is harder; but he rarely aggravates these privations gratuitously by sensual indulgence; seldomer still does he cast these privations on his wife and children, while living in wasteful intemperance himself.

But connected with this greater sobriety, and operating in the same direction, is another cause of the superiority of the French poor man. He is by no means always better educated, but he has nearly always, whether from nature or training, a degree of taste and imagination of which our poor are sadly destitute. These qualities give him, in however straitened circumstances, he may be, a fondness for the embellishments and amenities of life, which makes him strive against squalor to the very last. He refuses to accept an utterly unornamented and ineligible existence, and because he is pinched, overworked, and even almost destitute, he does not see why he should also become thoroughly hopeless, spiritless, and degrading. Much of this aesthetic superiority, no doubt, to original difference of constitution; much of it may, we believe, be traced to peculiarities

of education. The French peasant is probably in general as ignorant as our own; but in what education he does receive there is mingled less that is merely rudimentary and mechanical, and more that is imaginative and refining. This is still more the case with the German and the Swiss. They have less of the alphabet instilled into them, but more of music, poetry, and the sentiments of poetry. Altogether, the temperament of the laboring class on the Continent, while sometimes more excitable, and sometimes more homely and stupid than in England, is nearly always more poetical. One fact has always struck our attention very strongly in Paris. In the worst dwellings of the poor—we do not mean the haunts of the actually vicious and criminal, but in the wretched attics, seven or eight stories high, quite in the roof, and with little light, which must be fearfully close in summer, and painfully cold in winter—we almost always see the little window not only ornamented by a coarse muslin curtain, but adorned with flower-pots, or boxes of cress, or mignonette, or some humble vegetable, and evidently tended with the utmost care. There will never be absolute-despairing squalor, however great the poverty, where there is this love of flowers, this passion for fragments of simple nature.

How rarely do we find among our town poor this cherishing of flowers and green plants! And how invariably, when we do find it, is it a sign of a comparatively refined disposition, and hopeful and easy circumstances!

The same difference of character in the two people manifests itself in other ways. An English artisan will spend any extra earnings in adding to his comforts or luxuries,—a French one in purchasing another ornament. The cottage of the Englishman will often be better furnished and more comfortable; but everything in it will be for use, not show. The Frenchman will have fewer chairs, a less solid table, and a poorer bed; but he will probably have a bit of a mirror, or an ornamental clock. He will have scantier and very inferior crockery, but is nearly certain to have a fragment of Sévres China on his chimney-piece or chest of drawers. He will feed much worse in order that he may look somewhat better. There is something of the swell, and something also of the decayed gentleman about him. He will live in the poorest garret, and on the scantiest crust,—food and lodging which the English artisan would scout,—in order that he may drink his *café sucré* and read his journal at a decent *Café*, or take his wife and children a walk on the boulevards, or in the Tuileries gardens in respectable attire. The desires and expenditure of the Englishman may be for the more solid good; but we doubt whether the preferences of the Frenchman are not far the surer guarantee against sinking in the social scale. The love of the latter for holidays and gain days, we hold also to be a wholesome safeguard, even though sometimes carried a little too far. These festivals are something to look forward to, something to save for, something to enliven and embellish an otherwise monotonous existence. Man's nature, requires these breaks and brighteners to keep up its elastic spring; without them he becomes dull and spiritless, or gross; he cannot without injury to both soul and body live on work and sleep alone; to keep up heart, to maintain cheerfulness through the dull routine, the daily repetitions, the hot and dusty thoroughfares of this world's ordinary lots, some of these gay, stirring, enlivening "solutions of continuity" are imperatively needed. We, in this country, have far too few of them; and it is not easy to say how much of the depth to which poverty allows itself to sink is owing to this paucity.

"Lord, help us poor people!—and that's my defence—
If we'd nothing to trust to but wisdom and sense!"

"Riding through Normandy one beautiful Sunday evening, I overheard a French peasant decline the convivial invitation of his companion. 'Why—no, thank you,' said he, 'I must go to the *guinguette* for the sake of my wife and the young people, dear souls!'"
"The next Sunday I was in Sussex, and as my horse rambled by a cottage, I heard a sturdy boor, who had apparently just left it, grumble forth to a big boy swinging on a gate; 'You sees to the sow, Jim, there's a good un; I be's just a going to the Blue Lion, to get rid of my missus and the brats—rot 'em!'—"*Bulwer's England and the English*.

IRISH INTELLIGENCE.

For the Catholic University of Ireland, there is in bank a sum of over £500,000.

UNIVERSITY CHAIRS.—The appointments to five Chairs in the Catholic University have this week been formally announced. We had the pleasure of anticipating several of them, and we congratulate the University upon so splendid a commencement to its staff as they present. Referring to a not unwholesome prejudice which has for some time more or less prevailed, lest there should be a too great precedence given to strangers in the University, we are at once struck by the fact, that of the five present appointments, four are Irish—and not mere Irish, but Irish of the Irish, and pure Sephardim of the Celts. It would not be easy, anywhere between Mecca and Nauvoo, to mistake the nationality of such names as these—O'Reilly, Leahy, Curry, and MacCarthy—not forgetting the Milesian Euphony of Flannery. The Rev. Edmund O'Reilly, D.D., is to take the chair of *Dogmatic Theology*. It is enough to say of Dr. O'Reilly that for years he filled with surpassing ability, the first chair of Divinity in the College of Maynooth.—Two years ago he retired from that distinguished rank to become a novice in the Society of Jesus. We are sure it is only a sense that the work before him is both arduous and holy that has led him forth from the cloister again. The chair of *Exegesis* is allocated to the accomplished Vice-Rector of the University, the Very Rev. Dr. Leahy, and in these two valuable appointments we have the nucleus of the Faculty of Theology. The three other appointments announced are in The Faculty of Arts. The first of them is not merely a most excellent appointment—it is the best

possible appointment that could be made. The chair of *Archæology and Irish History* is to be filled by Eugene Curry. Other men have now and again given their leisure to the literary monuments of our forefathers—but this is one who has lived his long life,

"In converse sage with the Brehons grey,
and the deathless Chiefs of old."

There are no two men now alive—we doubt did there ever live—having the same profound and particular knowledge of Irish history, philology, and antiquities, as John O'Donovan and Eugene Curry. To their devoted labors we owe almost everything that has been done for Irish Archæology within the last twenty years; and, please God, the great work they are now engaged on, "The Laws of the Brehons," will not be their last. We think with a grateful pleasure of the *Ollamh Curry* surrounded by a band of Irish Students in a College, that shall yet be more thronged than Armagh, and more learned than Bongor, and where his name and his labors shall never be forgotten. The chair of *Poetry* is well bestowed upon our gifted friend, Denis Florence MacCarthy. The readers of the nation need not to be told of the exquisite grace, harmony, and humor of his numbers. We may safely declare that Ireland could not produce one better fitted for his post—not alone because he is the first living lyricist we possess, but because his mind is steeped in the rich poetical literature of the great Catholic lands, and Tasso and Calderon are familiar to him as Shakespeare and Pope. We welcome Mr. Allies, of Oxford, to the Chair of the *Philosophy of History* with a true Irish *cead mille failte*. We have every reason to hope that a science which has been solely adorned by the truly Catholic intellects of Balmez, Montalembert, de Maistre, and Audin, may receive large accessories from his acumen, devotion, and learning.—*Nation*.

It is stated on good authority, that the Jesuits will shortly assume the ownership and management of Thurles College.

At a time when the most unprecedented efforts are being made to undermine the religion and disturb the faith of our people—when proselytism uses the vilest means to attain its execrable end—at such a time the glorious spectacle of Thursday was peculiarly cheering to the Faithful of the diocese of Ardagh, 819 children of both sexes confirmed in one day in one parish, 802 communicants upon the same happy occasion. Never, blessed be God, was the Catholic faith more firmly rooted in the Irish heart than it is at present. The wretched system of proselytism, wickedly exaggerated by its interested promoters, has completely died out with the cessation of that which was its only sustenance—famine. We cannot speak of the "decline and fall" of proselytism in Ardagh; there it had neither temporary success nor existence. We cannot, however, avoid connecting such triumphs and manifestations of Catholic faith as Longford witnessed on Thursday with the indications which reach us from all parts of the kingdom, of the undying fidelity to the true Church of the people of Ireland.—*Midland Counties Gazette*.

The Dublin trade reports for the last week exhibit little variation from the previous one, business altogether being "very quiet." Under the influence of genial weather the prospects of the harvest are most cheering and even hay which had suffered materially, has much recovered. At the Corn-Exchange the consequences naturally are "lower prices and longer visages."

The Irish banks return for last month shows a decrease in the note circulation of £405,232; and in the bullion of £102,777.

An electric cable, lost in the Irish Channel off Portpatrick a year ago, has been recovered by Captain Hendey, in the *Monarch Steamer*. It is sixteen miles long, and weighs 100 tons.

The Old Lunatic Asylum, Cork, is to be a Government prison for the confinement of convicts under sentence of transportation or of penal servitude.

INSOLVENCY OF A LATE MEMBER OF PARLIAMENT.—Mr. John Patrick Somers, late M. P. for Sligo, applied at the insolvent debtor's court, London, on Friday, to be discharged under the act. The insolvent, who had been in the prison since the 8th of March, was ordered to be discharged forthwith.

The payments from the Encumbered Estates Court last week were large.—£97,000.

The *Nation* says that Mr. Whiteside has been reluctantly compelled to postpone, his meditated *coup* upon Convents. Mr. Napier had moved the adjournment of the debate upon the "Property Disposal Bill" to the 12th July; with the remark that it was not intended to proceed with it this session.

THE IRISH CHURCH AS "BY LAW" ESTABLISHED.—The discussion upon the Established Church, for which the country is indebted to Mr. Sergeant Shee, M.P., is adjourned until the 5th of July; when the Irish Catholic members will, we trust, prove that the learned member for the county Kilkenny has but given expression to what is an universal feeling in Ireland, when he sought to expose this monstrous wrong, and to lay bare this unparalleled iniquity. As long as there is permitted to exist in Ireland a Church Establishment, which so far from inculcating the religion of the people, is an enemy to their faith, so long will Ireland be regarded as the most cruelly treated, and the most monstrously misgoverned country in the world. What we feel most grateful to Mr. Sergeant Shee for is—that he forces the consideration of the national, the religious wrong that is done to us as a nation of Catholics, by the perpetuation of this Law Church Establishment amongst us. His scheme of reform is open to dispute, but no man can look at the evil of the Church Establishment in itself, and the numerous evils that it entails upon the people, without being thankful for the opportunity of again shaming those who still uphold it, by exposing its ill-acquired wealth, its wrongfully obtained property, and its badly applied riches. Mr. Sergeant Shee seeks not for all that this—a Catholic nation—has a right to demand—the utter removal from the midst of its people of the Juggernaut of heresy. Christianity has been despoiled to enrich an idol, and it is a matter of indifference to us what may become of the wealth that has been thus desecrated, so that the idol itself be overthrown. Our Church has prospered, though its altars have been robbed, its lands taken away, and though its priests have been martyred, and its exalted prelates have had a new Penal Law fulminated against them. The Law Church of Ireland is the permanent grievance of Ireland; it is the cause of all its calamities, and the source of all its persecutions.—*Dublin Weekly Telegraph*.

PROSELYTISM IN THE POORHOUSE.—The Workhouse is of late becoming a favorite arena for the display of that indecorous zeal which invariably distinguishes the Modern Missionary. Two or three days ago, a little girl about four years of age, named Essie Canton, was found wandering about the city. A young lad brought her to the police-office, and made the declaration necessary to secure her admission to the North-Dublin Union. There were only two Guardians—Captain Lindsay and Mr. Argins—present at the admission Board, and the child could not be admitted without the sanction of three. While waiting for a third party Messrs. Arkins and Lindsay endeavored to ascertain her religion, as it was necessary to know whether she should be registered as a Catholic or a Protestant. The child at once made the sign of the Cross and repeated the Lord's Prayer and Hail Mary, in such a manner as to convince them that she had been educated a Catholic. Mr. Cusack, the Chairman of the Board, arrived soon afterwards, however, and decided that the child should be registered as a Protestant, because such was the provision of the law in every case where it was impossible to ascertain the religion of the parents! The other Guardians, of course declined to submit to this interpretation, and the matter was referred to a full meeting of the Board. At this meeting Captain Lindsay—himself a Protestant—declared that "the peculiar signs made by the child, and the manner in which she repeated her prayers, gave the most remarkable and complete evidence that she had been reared a Catholic; and it also showed that her parents or guardians had been most anxious and had taken extraordinary pains about her religious instruction." After a long debate, however, seven of the Guardians voted that she should be registered according to the decision of Mr. Cusack; and though the other seven voted in accordance with the answers of the child herself, they were defeated by the casting vote of the Chairman.—*Nation*.

It is now stated that there is no intention of sending any portion of the English militia to Ireland.

STATE OF THE COUNTY LONGFORD.—At the last assizes and quarter sessions the Lord Chief Baron and our (Longford) Assistant-Barrister respectively congratulated the assize and quarter sessions grand juries upon the peaceful state of the county Longford. The approaching sessions and assizes will, we are happy to say, exhibit calendars as light as those which earned, upon the occasions we have mentioned, for Longford the marked commendation of Chief Baron Pigot and Mr. O'Hagan. The exceedingly silly, if it were not extremely wicked, system of Ribbonism has completely died out. The unceasing efforts of the Lord Bishop of the diocese and his Clergy have mainly contributed to bring about the present most gratifying state of affairs—agrarian crime, every species of crime of an aggravated character, is unknown in Longford. Peace and order now universally characterize the county. We are happy to find that the executive, worthy appreciating the present orderly and peaceful condition of Longford, has, within the last week, relieved the baronies of Longford, Ardagh, and Granard, from the ban so long imposed upon them, under the Crime and Outrage Act.—*Midland Counties Gazette*.

IRELAND AND FRANCE.—The members of the Royal Dublin Society constituting the committee of manufacturers have been engaged during the week in the discussion and arrangement of preliminary details in connection with the Exhibition at Paris next year.—There appear to be rather sanguine expectations that the artistic skill and industrious resources of Ireland will be credibly represented in the French Exhibition. Among the Dublin trades which have already commenced to prepare for the purpose are the coach-makers, the woollen manufacturers, the stocking hoisiers, the cured provision trade, the embroidery and sewed muslin trade, the ironmongers, the upholsterers, gun-makers, &c.—*Nation*.

EXPORTATION OF POTATOES FROM IRELAND.—It is stated that a large trade continues to be done in the exportation of potatoes from Belfast to England—a branch of commerce which last year was regarded with any feeling but that of favor by the laboring classes in Ireland. The *Belfast Mercury* says:—"It would be within the figure when we state that since November last not less than 1,000 tons of potatoes each week on an average have been shipped from this port to various ports in England. Every one of the 16 or 17 steam-boats which run between Belfast and Liverpool, Fleetwood, Morecombe, London, and Bristol in the course of the week, has more or less of her cargo consisting of potatoes, and there is besides a number of schooners regularly engaged in the trade."

New potatoes are selling in Galway market at 1s. 4d. per lb.

Potatoes are selling at 8d per stone in Gort market, and oats at more than 1-guinea per barrel; hay, £3 10s per ton.

EMIGRATION FROM THE WEST.—The work of depopulation is still progressing. It is really serious to contemplate what the results to the country may be. Every cheap train takes away its quota of emigrants. Nearly 300 left at the Ballinasloe station during last week. Nor does it appear that there will be any decrease in the tide of emigration, as letters with remittances continue to arrive by every mail, from those already across the Atlantic, calling on their friends to follow them. We are afraid that neither the landlords nor the government are fully alive to the importance of the movement which is now thinning the inhabitants of the west.—*Western Star*.

WATERFORD.—The Mars left our quay on Friday evening, bearing over 200 of our athletic hard-working population to the "far West." We regret to hear that the neighboring landlords are getting rid of their tenantry.—*Waterford Chronicle*.

COEK.—There are five more passenger vessels on the berth in this port for Quebec, taking out 560 emigrants.

GALWAY.—It is truly astonishing to witness the ceaseless flow of the population who on each successive day are taking their route through the small towns of Moylough and Mountbellew.—*Packet*.

We (*Nation*) select this touching story—one of the numerous melancholy episodes in the history of the Celtic Exodus—from a *Belfast Journal*:—"A letter was read at the meeting of the Belfast board of guardians on Wednesday, which produced a profound feeling of commiseration towards the writer of it, a man named Cunningham. Some time ago this man left Limerick, and settled in New York. He was unable to bring his wife and family with him; but, as soon as he had saved £23 he remitted it to enable his wife and two children to rejoin him. The woman and her children, unfortunately for themselves, selected the ship Guiding Star, at Liverpool. It will be recollect-

ed that the vessel was put into Belfast shortly after leaving Liverpool, all the passengers being in a pitiable condition, owing to an outbreak of cholera. Among the sufferers was Mrs. Cunningham, and she sank an early victim under the attack. Her orphans, who were also seized with the disease, were, with others, removed to the Belfast workhouse with a promptitude which ought never to be forgotten in the case of the gentleman who performed that work of mercy and charity. The little Cunninghams slowly recovered; but, as sorrow never comes alone, measles supervened, and one of them, a girl, died. The other, a boy, survived for a while, but was eventually carried off. The father of the children had, previous to this, been written to, apprising him of the death of his wife, of his children's location in the workhouse, and of their being in a fair way of recovery. How the poor fellow bore the shock of the unexpected intelligence of the loss of his wife we may surmise. The pain, however, must have been somewhat mitigated by the prospect of soon regaining his children whenever their state of health permitted their removal. In the letter alluded to above he transmitted the money to defray the expenses of the children's journey to New York. The poor fellow has now to learn that they also have been snatched from him forever by the grave!

One thousand one hundred pounds were recently paid by the Irish Incumbered Estates Court to the wife of a German teacher of languages, named Moll, as the representative of one Anne Garston. Shortly after it was found that the money had been paid to the wrong person, the wife of Moll was the representative of Ann Garston, spinster, while the person to whom the money belonged was the representative of Ann Garston, widow. In five weeks the money, however, was declared to have been all spent and the claim of the rightful inheritor of the sum met by declaration of insolvency on the part of the German; an attachment was issued, and the insolvent was sent to prison. On Saturday he applied for his discharge and the case was adjourned, with the view of coming to some arrangement.

MYSTERIOUS MURDERS IN BALLIBAY.—On the night Saturday the 24th ult., being the fair of Ballibay, a man named Forde was killed, and another man named Duffy was so dreadfully wounded as to die some hours subsequently. It appears that a party of persons had assembled in a public house for the purpose of playing cards, from which they were expelled by the police, about twelve o'clock at night. After they had proceeded a short distance from the town, on their way home, some of them remarked that two of their companions, who had remained behind them, had not come up, and one of the party proposed to return in search of them. On reaching the town he discovered Forde lying on the ground, apparently dying from the effects of a large wound in the lower part of the abdomen. He carried him to an adjoining house, where he expired in about ten minutes. At a short distance from the place where the murdered man was discovered, Duffy was found lying. He was stabbed in the abdomen, in three places. The wounds appeared to have been inflicted by a large case knife. Mr. Hunt, the resident magistrate, and Mr. Blockson, inspector of police, were shortly in attendance, but though the affair has been strictly investigated no clue to the murderer has yet been discovered. A man named Benjamin Ash has been arrested, but it is supposed that he had no hand whatever in the perpetration of the awful deed. Duffy has stated, it is reported, that he knows the man who stabbed him, but he refuses to disclose his name. He merely said, "The man that did the deed is not far off." The general belief is, that the two unfortunate men must have quarrelled, and stabbed each other. Dr. Robinson, who is in attendance on the wounded man, is of opinion that all the wounds were inflicted by the same knife. The friends of the deceased man made an attempt to take his remains home on Sunday evening, but they were followed by the police, who took the body from them, and brought it back to town, to await the coroner's inquest. Duffy died on Sunday night. —*Belfast paper.*

THE RETURNED CONVICTS.—On Thursday, 22d ult., a returned convict, pistol in hand, assailed a respectable man named Sheehy, on the banks of the Shannon, near Limerick, and forced him to deliver up all the money in his possession. The ruffian was subsequently arrested. His name is James Molony, recently discharged from the Depot at Spike Island, as a printed form in his pocket verifies. He was sentenced to ten years' transportation at Ennis assizes in 1847, for robbery of a large sum of money from an old man named Macnamara, near Kiltush. Molony admits having been transported after conviction; that he was at Bermuda convict settlement, and was sent back within the last year to the depot at Spike Island, where the government liberated him! He is fully committed for trial at the coming assizes. —*Nation.*

The reason why there is no 5th regiment of Dragoons in the British cavalry is as follows:—When the French, under General Humbert, invaded Ireland in 1798, the then 5th Dragoons formed part of the garrison of Castlebar. Humbert came up with the Royal army there on the 27th August; and a battle took place, early in which the 5th Dragoons fled, involving the army in a route so precipitate, that the affair was called "The Races of Castlebar." The government suspected that this panic was caused by disloyalty, more especially when, nine days afterwards, the victorious army, before whom 4,000 regular troops had taken to flight, was resisted for a whole day, in the pass of Colony, by less than 500 men, chiefly of the Limerick City Militia, under the command of Colonel Vereker, afterwards Lord Gort, by which the French invaders were led to march into Leitrim, where they were obliged to surrender by 20,000 men under the command of the Earl of Cornwallis, then Lord Lieutenant. The motto of "Colony" was granted to Colonel Vereker, and the thanks of Parliament given to his gallant little band; whilst the 5th Regiment of Dragoons was erased from the Army List, and has never been restored.

GREAT BRITAIN.

RELIGIOUS EQUALITY.—The Chaplains to the expeditionary army in the East are paid in the following proportions. The Presbyterians get three-fourths, and Catholic chaplains only one half, of the sum accorded to the Anglican chaplains.

PROROGATION OF PARLIAMENT.—It is not probable the prorogation can take place before the first week of August. There are 88 votes in supply still to pass; and sundry passages of arms, in the declamatory line, likely to take place on other subjects.

In consequence of the Earl of Aberdeen's speech various rumors are afloat about changes in the Ministry. The *Morning Advertiser* actually publishes a programme of the new Ministry, transcribe. First Lord of the Treasury, Lord J. Russell, vice Aberdeen who retires. Chancellor, Lord Cranworth. President of the Council, Lord Granville. Lord Privy Seal, Earl Grey, vice Duke of Argyll. Home Office, Earl of Clarendon. Colonies, Sidney Herbert, vice Sir G. Grey. War, Palmerston, vice Newcastle. Board of Control, Lord Seymour, vice Sir C. Wood. Commissioner of Works, Sir B. Hall, vice Sir W. Malesworth. Secretary of War, Fitzroy, vice Sidney Herbert.

IMPRISONMENT FOR CHURCH-RATES.—The petition presented by Mr. Bright the other day has been printed with the votes. The two petitioners, parishioners of Ringwood, Hants, laborers, earning less than 9s 6d a week each, and each having a wife and two children entirely dependent on him for support, were arrested on the 24th of April, hand-cuffed together, though offering no resistance, and after being kept in hold till next day, conveyed to Winchester gaol. There they were treated as felons—stripped, washed, clothed in the prison dress, allowed no communication with their friends, even by letter, and kept in continual confinement in a cell measuring about 9 feet by 5, with the exception of about an hour daily for exercise, during which they were compelled to wear a mask. The state that they were subjected to this degradation because they were utterly unable to pay the church-rates demanded of them—1s 9d. and 1s 10d. They are now at liberty in consequence of a public subscription having been set on foot to procure their release. —*Times.*

FAILURE OF THE SUMMARY LAWS IN SCOTLAND.—**THE PUBLIC-HOUSE ACT.**—In some places attempts are being made to enforce its provisions fully. The result is grumbling and discontent, of which we have only heard the first accents. In other places, through accident or intention, it is only partially enforced, and grievous injustice is the glaring consequence. In one or two favored localities, the authorities have not felt called upon to enforce it at all, and there the publican and sinner alike enjoy their quiet laugh. In the meantime, the supporters of the act are boasting loudly that, where it has been enforced, the evidences of drunkenness have palpably decreased. Perhaps so, but we would warn those gentlemen not to halloo till they are out of the wood. It may take some little time before the thirsty population fall upon roundabout means of gratifying their desire; but that they will do so ultimately there cannot be the shadow of a doubt. Indeed, it is known that already the adjournment to private houses of good and bad fame—perhaps to both—is practised in several large towns, and there the drinking of spirituous liquors goes on unchecked even by the chance of a visit from a policeman. For a time, and perhaps even permanently, the vice may not thrust itself so prominently on the notice of the public, as it does now in the glaring gin palaces and stylish taverns, with their blaze of light, we question, however, whether the cause of temperance or morality will derive benefit from the change. We shall have something more to say on the subject by and by. In the meantime, we would just hint to the Chancellor of the Exchequer and the gentlemen connected with the collection of the inland revenue, that unless they have made up their minds to put down taverns altogether, and abandon the license duty derived therefrom, leaving the drinking business to be conducted in hotels, by private bottles, in "temperance inns and lodgings," and, as often illegitimately as legitimately, in private houses of a certain class, they would do well to get an alteration of the provisions of Forbes Mackenzie's Bill. As enforced by the Edinburgh and Glasgow magistrates, it will put an end to nine-tenths of the regular spirit trade, and substitute a system of the most abominable and degrading smuggling. If the act is to be enforced, it should, we admit, be enforced with the greatest strictness. We do not, therefore, blame the south country authorities for the course they are adopting. Neither, on the other hand, can we find fault with some parties near home, who, taking advantage of a doubt as to where the ends of enforcement rests, have taken no very active steps in the matter. It will be well to leave it to the teetotalers and the gentlemen who think that they can prevent drinking on Sunday, by abutting up public houses, to take the initiative in prosecuting. —*Aberdeen Herald.*

The Liverpool Magistrates had prohibited any sectarian displays on the 12th July. In consequence of the great advance in the price of paper, the newspapers of Glasgow are raised one half-penny each.

Attempts at incendiarism in Manchester and the neighborhood are again occurring.

CHEESE.—In the year 1853 no less than 396,403 cwt. of cheese was imported into Great Britain—327,390 cwt. from Europe, 68,696 cwt. from the United States, and 327 cwt. from our own colonies. In 1852 only 11,275 cwt. came to this country from the United States; our whole importation in that year was 289,457 cwt. Of the European import in 1853, 9,435 cwt. was re-exported.

A MISSIONARY OF PROTESTANTISM.—Joshua Champness, a gardener, was prosecuted at the Hammer-smith Police Court, on Thursday, for assault, by one Thomas Lee, of No. 4, Kent Cottages, South-row, Kensington, who had seduced his sister. The prisoner's counsel cross-examined the complainant in a severe manner, to elicit his character:—

Mr. Hendley—What are you?
Complainant—I am a traveller.

But are you not a preacher, and preach at the corner of streets? Yes, I am a preacher; but perhaps I ought not to call myself a preacher. I exhort, as I was formerly a city missionary.

You know the prisoner, I believe? Yes, I do. And you know his sister, too? Yes.

Did you not put up the banus of marriage at St. Martin's church between yourself and his sister I did.

Now, I ask you, were you not legally married to another woman at that time? No, I was not.

You will swear that? I think I was married at that time.

Mr. Beadon—You perfectly understand the question, and answer it properly. Well, I may say I was legally married.

Mr. Hendley—Well, now I'll ask you if the prisoner's sister did not pass as your lawful wife? No, she did not.

But you lived with her? Yes. Now, I'll come to the alleged assault. Did not the prisoner come up to you and say you ought to be ashamed of yourself? Such words might have been used.

Did he not also say you ought to be ashamed of yourself for seducing his sister, and getting her property from her? She had no property.

Did you not boast to him that you would seduce as many girls as you could? I did not.

Mr. Beadon—I have gone with the prisoner in the case, for the complainant's conduct has certainly been very bad. He is a disgrace to the Missionary Society.

The prisoner was bound over to keep the peace towards complainant.

UNITED STATES.

THE IRISH UNIVERSITY.—Dr. BROWNSON.—We understand that the invitation from the Very Rev. Dr. Newman to Dr. Brownson, to accept a chair in the University has been renewed. Our readers will remember that Mr. Brownson was invited by the Very Rev. President Newman as a Lecturer extraordinary for the University. Our distinguished countryman declined the invitation. Another and a more pressing call, seconded by several illustrious persons, has been received by Dr. Brownson. The chair for which he is wanted is, the Philosophy of Religion. We do not know whether he will accept this last invitation, we only record the fact of its transmission as a tribute of respect, which our illustrious Reviewer eminently deserves. Should he accept, the University will have reason to be glad. —*Boston Pilot.*

RESTITUTION THROUGH A PRIEST.—From present appearances, it would almost seem as if a detective police force could be dispensed with, so far as the Roman Catholic portion of the population is concerned. Another case has occurred of the restoring of stolen money through a Priest. At the St. Louis agency of an Insurance Company, \$375 was handed in by a Priest in restitution for what had been wrongfully taken. The name of the person who sent it was withheld. —*The Philadelphia Presbyterian.*

TRADE WITH THE UNITED STATES OF AMERICA.—Last week a return was printed, showing the imports to and exports from the United States of America, from 1847 to 1853. In 1847 the imports were declared value £10,974,161, and last year £4,898,545. The imports are given without a summary. In the year ended the 5th January last, 946 British ships, of 559,276 tonnage, cleared outwards; and 520 British ships, of 352,762 tonnage, entered inwards of the United States. In the same year 1,097 vessels belonging to the United States, of 901,575 tonnage, entered inwards; and 1,142 vessels, of 962,337 tonnage, cleared outwards.

In 1791 the population of the Union was some 3,000,000 of souls. Suppose the native stock to double itself every generation—it ought to have been in '21, 6,000,000, and in '51, 12,000,000. But in '51 it was only 24,000,000! Where did the other half come from? We answer from abroad—from emigration! If it had not been for that emigration, instead of standing to-day among first class nations, this Republic would rank only with Belgium and Bavaria. Remember that, ye prattlers about "foreign payers." —*Celt.*

HEALTH OF THE CITY.—We have little to boast of when we speak of the health of the city this week. To be sure Asiatic cholera has increased very slightly, probably, the deaths from the disease will not reach over 110 or 115. Last week the deaths from cholera were 98. The deaths from cholera infantum and cholera morbus are however, fearfully large this week. The total number of deaths from various diseases will not fall far short of 900. —*N. Y. Express.*

THE CROPS.—From all quarters of the country we hear the most encouraging accounts in regard to the prospects of the coming harvest. The backwardness of the spring excited apprehensions on the part of many that the autumn would leave us short of the necessary supply of grain and breadstuffs for the ensuing winter. The recent bountiful rains and the delightful weather for the last few weeks, have dissipated all such fears. The earth never gave better assurance that seed time and harvest should not fail. Already the farmers in our region are beginning to cut their hay, of which there is an uncommonly fine crop. We have not heard of any disease afflicting potatoes, and from all accounts we think we can safely rely on a large and healthy yield of this indispensable article of food. All about us the country is looking as richly and beautifully as can be desired or imagined. —*State of Maine.*

Private despatches from the West and South represent the ripening crops as unusually abundant and of excellent quality. —*Boston Pilot.*

AWFUL MORTALITY.—On the last up trip of the propeller *Oriental*, says the *Buffalo Express*, a large number of Norwegian emigrants were on board, among whom the ship fever had suddenly broke out, and before the trip was ended, carried off about fifty of them. They had endured a long and tedious journey from their father-land, the confinement of closely packed cars overland, and were fully prepared for the incursions of a disease which is never satisfied with a few. Every attention was paid to their wants by Capt. Squires and his crew, but for which many more must have perished. The deaths occurred principally on Lake Michigan and Lake Huron.

For the week ending 3d inst., there was the unusually large number of 470 burials at St. Louis.

There was a time when the phrase "New York merchant" was expressive of all that is honest and honorable in business, but of late years a spirit of demoralization has extended among them, until the term has become synonymous with all that is dishonest and fraudulent. Scarce a day transpires that does not bring to light some outrageous fraud or rascally robbery, committed by some person who hitherto has been held up as an example of integrity and virtue to the community. The ascertainment of causes which have led to this general demoralization, would be a labor worthy the attention of the philosopher and the moralist. —*Troy Times.*

KNOW-NOTHINGS.—These gentlemen are becoming quite outrageous. They are losing money on their poor tools, Orr, and the other street preachers, because the Catholics will not second their plans by attending the know-nothing street preachings and raising a disturbance. We laugh at them and let them go. This does not suit the know-nothing gentlemen, so they have betaken themselves to blowing up churches and school-houses. In Ellsworth the Catholics would not take any notice of the know-nothing vagaries, and so

the know-nothings blew up their school-house with gunpowder. In Bridgewater they forged a letter which purported to be written by an Irishman to the effect that if Bunline should speak in that town the place would be fired. In other towns they get up stories about stands of arms collected in Catholic churches, and it is an amusing comment upon common school education that the know-nothings believe this story. We recommend them to apply to the sextons of the several churches, and to ask to be shown over the premises, from the top to the bottom. —*Boston Pilot.*

CRIME IN CALIFORNIA.—The *Daily California Chronicle* of the 14th June, says:—"The violent deaths in this County (San Francisco) average one per day. Within four years there have been twelve hundred. How many of them have been murders we do not know—probably one-fourth—perhaps only one-eighth—one hundred and fifty persons—murdered. Only one man has been convicted and executed for all this ocean of crime, and he, we sincerely believe, more because he was a friendless creature, who had not the power to excite sympathy, nor money to buy counsel or jury. So he was hung like a dog, hung probably, as he asserted with his dying breath, for killing the man who attempted to rob him. This is a specimen of criminal justice.

GAMMON.—Ned Bunline issued a warning to all Americans to look out for the night of the 3d of July, as he had heard of a plot by which the "Irish help" were on that night to poison Protestants, and every one not poisoned was to have his throat cut "from ear to ear." We hope he breathes easier now that the fatal night has passed. He never will know how many old grannies he frightened "enymost to death," by his blood and thunder stories. Keep somewhere within the bounds of common sense and reason, Ned, and don't make a donkey of yourself and your "cause," by publishing such nonsensical alarms. Don't increase or inflame the prejudices of a people under false pretences. There is a magazine of fact and truth to draw from, without indulging in fables and scare-crow stories. —*South Boston Gazette.*

Copper belts, breast-plates &c. are used in New Orleans as preventives against cholera. A French physician, asserts that his observation assures him that dealers in copper, manufacturers of copper and brass, and, in general, all persons who habitually handle metallic substances, escape the cholera during the epidemic visitations of that disease.

NEW PROTESTANT CHURCH.—The most recent of the Protestant sects—that of the "Spiritual Rappers and Tipping Mediums"—has organised itself into a Church, or society. The following is the composition of its hierarchy, or office-bearers; for they seem to repudiate the old-fashioned names of Deacons and Elders:—Nathaniel P. Tallmadge is appointed President, and with a letter of high appreciation and thanks accepts the post. Judge Edmonds is one of the Board of Trustees, and Horace H. Day is an associate. The others—there are thirteen Vice-Presidents, three Secretaries, a Treasurer, twelve Trustees, and seventeen Advisers—are men of unfamiliar names. The advisory Board, it strikes us, is the body of much responsibility.

The "Angel Gabriel" preached on the 4th and 5th inst., at Bath, Me., the burthen of his rant being, as usual, "Jesuits and Popery." On the 5th instant, a mob of several hundred persons proceeded to the vicinity of the Catholic church, broke in the doors and windows, rang the bell, and, to wind up the cowardly act, set fire to the building, and utterly destroyed it; and like their confreres of Chelsea, uttered shouts of triumph as the cross—the emblem of man's salvation—sank amid the burning ruins. After glutting their revenge sufficiently, the mob paraded the principal streets, manifesting in the most boisterous manner their gratification at the achievement. Of course, no arrests were made.

At the late prosecution of Rev. Mr. Kroeger, the Assisting Prosecuting Attorney spoke as follows:—He stated, "that so far as the count in the indictment that charged 'assault with intent to commit a rape,' it should be withdrawn, as far as he was concerned; the evidence offered by the State would not warrant the charge, and he should not press it." —*Catholic Telegraph.*

A SWADDLER.—OSWEGO, N.Y.—The impostor G. Lafayette, alias J. B. L'hérant, who during a few months past, pretended to officiate as a Catholic French Priest, or preacher, in Colosse and elsewhere, disappeared a few weeks ago. He fled from fear of being arrested for the abominations he had been guilty of, and left his dupes implicated in law suits, and minus \$300, which he had borrowed from some of them. Good and well-deserved lesson! for they had been told, by good authority, that this so-called Lafayette was no other than the impostor L'hérant, who had played the same game in some remote places in Canada and New England. Lest the impostor, under some alias, should attempt the same game elsewhere, here is the description of his person:—G. Lafayette, alias J. B. L'hérant, is about twenty-four years old, and five feet six inches high. He is sparely built, and has black hair, with black and prominent eyebrows. His face is pale and of a bilious appearance: he speaks French and a little English. He studied in Canada, but never completed even his classical studies. With Catholics he passes himself as a French Priest, sent by some French Prelate; with Protestants he is Protestant, or reformer, and he is nothing with the nothingarians. A more corrupt and wicked hypocrite could hardly be found from the St. Lawrence to the Rio Grande. Catholic papers pass him around. —*Correspondent of the N. Y. Freeman.*

VAMPIRES IN THE UNITED STATES OF AMERICA.—The *Norwich* (United States) *Courier* relates a strange and almost incredible tale of superstition recently enacted at Jewett City, in that vicinity. About eight years ago Horace Ray, of Griswold, died of consumption. Since that time two of his children, grown-up people, have died of the same disease—the last one dying some two years since. Not long ago the same fatal disease seized upon another son, whereupon it was determined to exhum the bodies of the two brothers already dead and burn them, because the dead were supposed to feed upon the living; and so long as the dead body in the grave remained in a state of decomposition, either wholly or in part, the surviving members of the family must continue to furnish the substance on which that dead body fed. Acting under the influence of this strange and blind superstition, the family and friends of the deceased proceeded to the burial-ground at Jewett City, dug up the bodies of the deceased brothers, and burnt them on the spot.

REMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND!
SHORT SIGHT BILLS from One Pound upwards, negotiable in any part of the United Kingdom, are drawn on the Union Bank of London, London, Bank of Ireland, Dublin, National Bank of Scotland, Edinburgh.
 By **HENRY CHAPMAN & Co.** St. Sacrament Street, Montreal, February 9, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE;
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THE TRUE WITNESS
 AND
CATHOLIC CHRONICLE.
 MONTREAL, FRIDAY, JULY 21, 1854.

NEWS OF THE WEEK.

The Niagara brings European news to the 8th inst.; but nothing of great importance had occurred during the previous week. Sir C. Napier, with his fleet, was lying off Cronstadt on the 27th of last month; but up to that date the attack had not been commenced. In the Black Sea, eight Russian steamers had ventured out from Sebastopol, and had kept up for some time a running fight with the *Furious*, the *Terrible*, and the *Zscartes*. The first-named of these vessels had sustained some serious injuries.—Omar Pasha attacked the Russian rear-guard on the 22nd ult., and inflicted some severe losses upon the retreating enemy. The Czar has professed his readiness to abandon the Principalities, simultaneously with the evacuation of Turkey by the allied troops; and is willing to abandon his claims to the exclusive Protectorate over the Greek Church; he insists however upon retaining possession of Moldavia. Peace seems as unlikely as ever. The allied troops are concentrating at Varna; but the plan of the campaign is kept a profound secret. In Asia, the Turks have met a serious check.
 In Spain, an insurrection has declared itself; and the abdication of the Queen is hinted at. It is certain that Her Majesty is very unpopular.

THE SCHOOL QUESTION.

The Catholics of Upper Canada are almost unanimous in demanding separate schools for their children. For years, Catholic Clergy and laity have been unremitting in their efforts to procure from government the recognition of their rights. If then, Catholic separate schools do not increase and multiply, it is not owing to any indifference on the part of Catholics, either to the inestimable advantages of a sound religious education for their children, or to the dangers to faith and morals arising from the mixed, or common school system.
 In his last official Report, the Methodist Chief Superintendent of Education tells us that there are only eighteen Catholic separate schools in all Upper Canada! Surely there must be strong causes at work to thwart the wishes of our Catholic brethren of the Upper Province! So many hundreds of thousands of Catholics, all insisting upon their right to separate schools! A law which professes to recognise this right! The admonitions of a zealous and faithful clergy, calling upon their people to avail themselves of the provisions of the law, and warning them of the danger to which they expose the faith and morals of their children by sending them to mixed schools! And yet only eighteen Catholic schools in Upper Canada! The causes of this extraordinary phenomenon are well worth enquiring into.
 We have indicated two. One social; proceeding from the illiberality of the Protestant majority, who throw every obstacle in the way of their Catholic fellow citizens. Another, proceeding from the injudicious appointments made by Government; by means of which the administration of the School Laws in Upper Canada has been entrusted to the most venomous foes of our holy religion.
 A third cause, to which we purpose alluding today, proceeds from the unjust provisions of the Law itself. This cause can, and must be, remedied in the approaching Parliament. Catholic voters throughout the country, should vote for no candidate who will not pledge himself to oppose any ministry that will not at once accord to the Catholic minority of the Upper Province, every privilege enjoyed by the Protestant minority in the Lower.
 The Rev. Mr. Ryerson does indeed tell us that we have no cause of complaint. According to that respectable Methodist minister, the law as at present existing—"secures all that is granted to the dissenting minority of any municipality in Lower Canada, all that can be equitably asked for by such minorities in any municipality of Upper Canada."—*School Report*, p. 21. The first part of this statement is positively false. The second we consider erroneous; and, in our private opinion—which is as good and as worthy, the consideration of the Legislature as the private opinion of Dr. Ryerson, or of ten thousand Dr. Ryersons—the Catholic minority of Upper Canada does not enjoy all that it can equitably ask. At all events it does not enjoy all that is by law secured to the Protestant minority of the Lower Province.
 Let us, in support of our proposition, contrast the clauses of the Lower, and Upper, Canada School Acts; respectively, which provide for the establishment and maintenance of the separate schools of the respective dissenting minorities; and we shall

see how well founded is the complaint of our Catholic brethren—that, though the law distinctly recognises their right to separate schools; that right has in practice been disallowed by the numerous petty and annoying conditions which the same law has imposed upon its exercise. Firstly—immense difficulties have been thrown in the way of obtaining separate schools at all; secondly—when obtained the Catholic minority are harassed at every turn by thousands of paltry annoyances, from all of which the Protestant minority of the Lower Province are perfectly free.
 For instance, whenever "any number whatever" of our Protestant brethren, in Lower Canada feel inclined to have a separate school, all that they have to do, is, to signify that desire in writing, to the Chairman of Commissioners, giving in the names of any three persons, whom they, the dissentients, may think fit to appoint, as Trustees of the said separate schools. On these Trustees are conferred all the powers and duties of the Commissioners for the other schools; by their intervention, and without the possibility of any interference from the Catholic majority, the Protestant minority can establish as many schools as they please, and have the right to constitute and circumscribe their own school districts as they think fit—"independently of the School Districts established by the Commissioners aforesaid."—12 *Vict.*, C. 50., Sect. 18; and are entitled to receive, directly from the Superintendent, their proper share of the School Fund—*Id.* There are no restrictions of any kind whatever, as to numbers, or time of application, or religion of the teacher of the school of the majority.
 Now let us turn to the Upper Canada School Act, and observe how many obstacles are thrown in the way of the Catholic minority in that section of the Province, when seeking to establish separate schools for their children.
 In the first place, the application must be signed by at least twelve resident heads of families; or else—if the application be signed by only eleven, or if one be not a resident—no separate schools for the Catholic minority of Upper Canada. We have shown that no such conditions are imposed on the Protestant minority of the Lower Province: the Law expressly says that the application is perfectly valid, if made by any number whatever of the inhabitants professing a religious faith different from that of the majority of the inhabitants of such municipality."—9th *Vict.*, C. 26. Sect. 26.
 Again, the clause of the Upper Canada School Act authorising the establishment of separate schools for the use of the Catholic minority, prohibits the erection of any such school "except when the teacher of the common school is a Protestant."—As we have already shown, no such restriction is imposed upon the Protestant minority of the Lower Province. Let us consider its effects.
 Our readers may most probably remember Gavazzi, and his profession of faith. He did not indeed pretend to be a Catholic; but at the same time he always protested that he was not a Protestant. Now just fancy—not so improbable a case—Gavazzi, or a man professing the principles of Gavazzi, employed as the teacher of one of the common schools of Upper Canada. What then?—what would be the effect of the above proviso of the XIX section of the School Act? Simply this; that Catholics would be compelled to pay for his support, and the support of the school in which he disseminated his slanders against their faith; and that every application on their part for leave to establish a separate school would be met with the objection that "as the teacher of the teacher of the common school was not a Protestant, no Catholic separate school would be allowed." And so, with many professions of liberality, the Methodist Chief Superintendent would reject the demand of the Popish applicants, with as much contempt as the poor-house overseer treated Oliver Twist's memorable application for "more" oatmeal gruel.
 Trifling and unobjectionable as the above proviso may appear on paper, in practice, it may easily be so construed as to render nugatory all the other and more favorable provisions of the XIX clause. There are alas! plenty of bad Catholics in the world: men who, in all but name, are Protestants: who never approach the Sacraments, and who habitually violate all the precepts of the religion which they profess. These men though, or rather because, a scandal to the Church, and an insult to morality, are special favorites with the Protestant world. They are flattered, courted, caressed, and held up as specimens of liberal Catholics; as men of enlightened and progressive views. What though they be impure or drunkards, liars, thieves, or adulterers, hypocrites and blasphemers, they are not priest-ridden, they have thrown off the yoke of ecclesiastical tyranny, and are to be esteemed as good fellows in the main—as brands, if not altogether out of the fire, yet in a fair way of being speedily extinguished, and of at last assuming their proper position as props and ornaments of the evangelical Zion. One of these fellows is always looked upon as a great catch by the Protestant community: and is more useful to them perhaps, in that he still retains the name of Catholic, than if he had openly declared himself, in theory, as in practice, a Protestant. Now, to render it impossible for the Catholics in any school division of Upper Canada to establish a separate school, all that is required, is, to appoint one of these "liberal" Catholics as teacher to the common school. As an instrument for corrupting the faith and morals of his Catholic pupils—the great object after all of Protestant liberality—he will be found quite as convenient as, perhaps even more so than, an ordinary evangelical professor; whilst, as, "not being a Protestant," in the eyes of the law, "no Catholic separate

school will be allowed" in the school division in which he is employed as a teacher. Thus by a little finessing on the part of the proper authorities, the Protestant majority of Upper Canada have it always in their power to prevent the establishment of separate schools by the Catholic minority. Now as no such insidious provision exists in the Lower Canada School Act, we have the right to demand that it be expunged from the School Act of the Upper Province.
 The third, and last, difference to which we shall allude to-day, is to be found in the same XIX clause of the Upper Canada School Act; which provides that, on application by twelve resident heads of families to the Municipal Council of any Township, "it"—the Municipal Council aforesaid, which as Protestant will certainly not consult the interests of the Catholic applicants for separate schools—"shall prescribe the limits of the divisions, or sections, for such schools;" and shall make provision for the election of the Separate School Trustees. Contrast these restrictions with the entire liberty accorded to the Protestant minority in the Lower Province; whose Trustees, nominated by themselves, without any intervention of a Catholic Municipality, have, according to the law, "the right to constitute their own School Districts, independently of the School Districts established by the Commissioners."
 And the Rev. Mr. Ryerson, in his official report, has the affrontery to declare that the law secures to the Catholic minority in Upper Canada, "all that is granted to the dissenting minority of any municipality in Lower Canada"!!!
THE CLERGY RESERVES.
 The Diocesan Synod of the Anglican Church has put forth an address, embodying the views of its members upon this important question. From the following extracts, it will be seen that the Synod proposes an equitable division of the funds amongst all the denominations; so that neither the Anglicans nor any other Non-Catholic sect in Upper Canada, would have the right to claim to be considered as the Protestant Church, *par excellence*:—
 "It cannot be denied that the Crown of England at the time it made provision for the Clergy Reserves had the title to and the sole control of the property so reserved; neither can it be denied that all who came subsequently to the province came here subject to the disposition of the lands as already made. It will be admitted that no individual in the country has sustained any wrong from the disposition thus made for the Reserves; for it might be as well argued that each man who had come, or afterwards came to Canada, was aggrieved by the free grants of land which were from time to time made to individuals, and which, if not so made, might now be as available for public purposes as the Clergy Reserves; yet no one pretends that it would be just or fair to touch these grants to individuals, however imprudently made.—Then why should the Reserves be touched? Oh! say the Secularizers, it is a recognition of alliance between Church and State: it is State support to the Church! The Church of England in this colony claims no alliance between Church and State: it desires none, and would have none: but a gift to it of land from the Crown is a very different thing. The greatest voluntary admits, nay argues, that the Church should be supported by gifts from individuals. If so—if gifts of land or money may be taken from individuals, why not from the Crown, especially when at the time it was made the Crown might without dispute have granted the whole lands of the country as it pleased?
 Do not be deceived. The secularization scheme now proposed by the government will not, supposing they are able to carry it, set that question at rest, which was supposed to have been finally disposed of in 1840. Writs have been issued for a new election at such short notice, and at a time when all agriculturists are engaged in their harvest, that no time is allowed fairly to discuss the merits of the bill; if it were carried by such unworthy means the country would never accept it as a final disposition. Such an agitation would be at once commenced as would compel the government, sooner or later, to repeal it.
 All parties are anxious to have the matter finally settled; and this may be easily done, and to the satisfaction of all right-thinking people. Let the lands be again valued, and the government issue debentures for the amount, payable at a given period. Let each denomination receive such a proportion of the debentures as will be equivalent to the share to which it is entitled. Those then who would devote the proceeds to the maintenance of religious instruction would be enabled to do so; and on the other hand, those who would apply them to secular purposes can do so, and the province not be responsible for their acts. There will then be no Clergy Reserves: the lands will belong to the Province, and may be sold under the same regulations as other public lands, and in a few years they must increase so in value that the province at large will, in a financial point of view, be greatly benefited by the settlement."
 Mr. Sherwood, in his address to the electors of Toronto, still further develops the same views:—
 "If the present division of these lands, as made by law for the support of religion, is not equitable and just, I am prepared to support one that is so. It is my opinion that a valuation of these lands, should be again made, and that they should be taken by the Government at such new valuation, and become to all intents and purposes Crown Lands. That for the amount at which they are so valued and taken the Government should be authorised to issue debentures, payable in twenty years, at 6 per cent. interest, and that these debentures should be divided among the several denominations recognised by law in proportion to their ascertained numbers, to be established by a new census, if required, and to be by these denominations appropriated as they may determine most beneficial to their respective bodies. In this way the long vexed question of the Clergy Reserves can be finally set at rest, and the lands so taken by the Government at their present value will before the debentures become due, yield sufficient to pay them off with a very large balance to be expended for general purposes in Upper Canada in such a manner as may be deemed most wise by the Legislature of the country."
 To this proposal for a settlement of the "Clergy

Reserves" question, by an equitable division of the property amongst all denominations, Catholics should certainly offer no opposition. In the first place, it emanates from the Anglicans, who, of all the Non-Catholic sects, have hitherto received the greatest share of these revenues; and who are therefore the most deeply concerned in their distribution. Upon the principle that "*volenti nulla fit injuria*," no wrong would be done to the Anglicans by accepting the plan which they themselves propose. In the second place, an equitable partition of the "Clergy Reserves" funds amongst all the different denominations would silence the clamors against the partiality and undue favoritism of the Government towards some one or two highly privileged sects; and whilst State Assistance would be forced on none, yet as, according to the above given proposals, it would be accompanied with no onerous or degrading conditions, all, without dereliction of principle, would be able to accept it; nor, if they refused it, could they afterwards complain of wrong having been done them. In the third place, the principle of the inviolability of religious endowments would be preserved, and the dangerous precedent of secularising property set apart, by competent authority, for religious purposes would be avoided. There may be doubts as to whether it was the original intention to make over that property to a particular person, or persons; but there can be none as to the intention of the Imperial Government to devote it to a particular purpose; and for that purpose, viz., the support of religion, we contend it should be held inviolate.
 We are happy to see that our esteemed cotemporary, the *Catholic Citizen* of Toronto—who may be taken to speak the sentiments of the independent Catholic voters of Upper Canada—perfectly agrees with us as to the propriety of accepting the settlement proposed by the Anglican Synod. The *Citizen* says:—
 "There can be no question but that the above extracts are an exposition of the views of the Anglican body, and as such we cannot but receive them. The principal opposition to the Clergy Reserves, as at present existing, has doubtless arisen from a dread of their ultimately leading to the building up in this colony of an Ecclesiastical establishment, which would tend to secure to its supporters exclusive privileges in contravention to the principles of the Constitution.
 "The settlement now proposed by the parties most interested entirely precludes the possibility of such a result, and completely deprives the most zealous advocates for secularisation of any further grounds for agitation on the question.
 "We cannot consider any legislation which would go beyond this proposition, in any other light than dishonest, and one subversive of every idea of recognised right."
 We would remind the *Montreal Freeman* that there is a wide difference betwixt "admitting, for the sake of argument"—and absolutely recognising—a "right." We never have denied the legal right of the Legislature to secularise; because with a Legislature "legal rights" and "might" are synonymous; and to deny to it the "legal right" to do a thing, is to deny to it the power of doing it at all. Now, a vote of the Legislature, under our form of government, would suffice to secularise the "Reserves;" and as there is no Law prohibiting such an exercise of power, it has the legal right, or right conferred by law, to secularise, not only the "Reserves," but all other ecclesiastical property, as well. God forbid that we should admit, however, that it had any moral right so to do, or that in either case, secularisation was expedient. The story is somewhat the worse for wear, but we would refer our cotemporary to Burke's fable of the wolf and its wool. To compare great things with small, there was in the circumstances which gave rise to this famous aphorism, something analogous to this same "Clergy Reserves" question. Burke never denied, nay "for the sake of argument," was prepared to admit the legal right of the Imperial Parliament to tax the Colonies; but he did not the less condemn such taxation, as arbitrary, unjust, and highly inexpedient. In fine, we do not attempt to deny the legal right of the Legislature to do what it pleases in all things; for, as the Legislature makes the law, so also to it alone does it belong to determine the limits of its own powers. Yet as the Legislature is certainly not infallible, it may often happen that that which it declares to be legally right, may be morally wrong. Without any "logical absurdity" therefore, we may admit "for the sake of argument," the existence of a "legal right" or power; and yet condemn the exercise of that "legal right" as involving a great moral wrong.
 We learn from the *Toronto Mirror* that the 12th passed off quietly at Toronto. There was a procession as usual, and much strange melody; but says the *Mirror*—"The Catholics contemplated the scene with the utmost indifference."
 "This is the only proper way of treating these silly displays. If Englishmen, Scotchmen, and Irishmen will persist in commemorating the invasion and conquest of their respective countries by the Dutch, and the treachery of their ancestors—who unlike the stout Anglo-Saxons, who offered a bold, though ineffectual resistance to the gallant Normans, bowed down like well lashed hounds beneath the yoke of the vilest miscreant whom, in His inscrutable purposes, God ever permitted to bear rule upon earth—the disgrace is theirs; and little need the sons of the brave true-hearted Irish Catholics, who fought to the last, in defence of their lawful sovereign, and the independence of their native land, care. Orangemen indeed do well to make a demigod of their Dutch William; for truly the idol and the worshippers are worthy of one another; but every honest Irishman, and true-hearted Scotchman, will for ever execrate the memory of the author of the massacre of Glencoe, the most detestable crime recorded in history."

THE NOMINATION.

This took place at noon on Friday last, on the Haymarket Square. Owing to the intense heat of the weather the attendance was but small, and everything passed off quietly.

The Sheriff having opened the proceedings with the customary Proclamation, Mr. Colquhoun, seconded by Mr. Cantin, proposed Mr. Young, as a fit person to represent the city. The Hon. G. Moffat proposed, and Mr. H. Chapman seconded the Hon. Mr. Badgley. Messrs. P. Brennan and T. Moore performed the same services for Mr. W. Bristow; Mr. Ryan addressed the electors on the same side. Then M. J. L. Beaudry was proposed and seconded by M. Masson and Prevost. M. Dorion was proposed by M. Roy, and seconded by Mr. Redpath; and last of all, Mr. Holton, by Messrs. Torrance and Papi.

The show of hands was in favor of Messrs. Bristow, Dorion, and Badgley; whereupon a poll was demanded, which will commence on Monday next.

It is but fair to add that, in his speech, Mr. Badgley openly declared, his opposition to the secularisation of the Clergy Reserves, and approved of an equitable settlement, by means of which that property might still be retained for religious purposes. M. J. L. Beaudry, has also declared himself in favor of maintaining the "Clergy Reserves" fund, for religious uses.

A large and respectable body of electors of St. Ann's Ward have addressed a requisition to Capt. McGrath, calling upon him to apply for the situation of Chief of the Police, now vacant, and which, for many years, Capt. McGrath filled, with credit to himself, and to the profit of the city. Capt. McGrath replied that, though he could not apply for the office, he would accept it, if offered, with a salary proportionate to the duties which it entailed.

The Cholera, we are happy to say, is decidedly on the decline; and though full reliance cannot be placed on the published reports, there is no doubt that the numbers of deaths from this terrible disease are steadily decreasing. This should not however induce our citizens to relax any of their precautions.—Temperance and cleanliness are good at all times, and a trifling imprudence is still sufficient to expose the perpetrators to the attacks of the foe.

We read in the Colonist of Quebec:—

"The True Witness must also condemn the efforts of some persons in Montreal, apparently friendly to that journal, who endeavor to fasten upon the Clergy of Canada, the responsibility of the articles which have appeared from time to time in that paper on the 'Clergy Reserves' question."

The TRUE WITNESS is not cognisant of any such attempts, or efforts, as above alluded to. It is true that the Montreal Freeman did, most erroneously, and most impertinently, endeavor to fasten upon a Catholic Clergyman the responsibility of a communication which appeared in the TRUE WITNESS; but our cotemporary had also the good taste to admit his error, when it was pointed out to him. This is the only occasion upon which it was ever attempted to hold any Catholic ecclesiastic responsible for anything that ever appeared in the TRUE WITNESS.

To remove, however, our cotemporary's scruple we repeat, what we have often said before, viz That the lay editor is, alone, and entirely, responsible for every line and word that appears in the TRUE WITNESS, unless the contrary be especially stated; and we add distinctly that no Catholic is, or justly can be held, responsible for any opinions expressed in our columns. With this exception, we trust that our Quebec cotemporary will be satisfied.

The Colonist is in error in attributing to the TRUE WITNESS the opinion—"That the secularisation" of the Reserves "establishes a kind of precedent to justify interference with Catholic endowments."—Had our cotemporary read what we have written on that subject he would have seen that we have always expressly repudiated any such opinions. We have said however, and we say again, that, though secularisation would not afford a precedent to justify interference with Catholic endowments, it will most certainly be used and quoted by Protestant demagogues, or Liberals, to authorise such interference; and that every man, not blind, must see that, as the Imperial Government has declared in Parliament that Catholic and Protestant endowments are equally under the control of the Provincial Legislature, the secularisation of the Reserves will, whether justifiable or not, be employed as a precedent for doing away, first with tithes, then with the other Catholic ecclesiastical endowments in the Lower Province. This much we have said; but we do not admit that the perpetration of one wrong can ever establish a precedent to justify the perpetration of another.

We would remind our readers of the Pleasure Excursions of the Iron Duke. To-morrow, at 4 p.m. the steamer will convey passengers to Varennes, and return in the evening. A Band of music will be in attendance.

From all parts of the Continent we hear the most encouraging accounts of the grain crops. Owing to the early droughts, the hay is in many places light; but, upon the whole, the harvest prospects are excellent.

We are happy to learn that M. Bibaud has become proprietor of the Observateur Catholique.—It is the talented gentleman's intention to constitute this journal on a new plan; and from his well known abilities; there is every reason to believe that he will make it a journal well worthy of public support.

The Anglo American Magazine for July, being the first number of the fifth volume of this clever periodical, has come to hand. We beg leave to congratulate our cotemporary upon such convincing proofs of his vitality and of the strong support he receives from the public. We look upon the present number as, in many respects, an improvement on its predecessors. The selections are interesting and unobjectionable; and the original matter is, as it always has been, first-rate. There is nothing of the kind, published in Canada, so good as the "Editor's Shanty." Long life to the worthy trio, the "Major, the Doctor, and the Laird."

The Metropolitan for July.—We owe an apology to the editors of this admirable Catholic periodical, for our delay in noticing his July number, full, as usual, of capital things. The article on the "Temporal Power of the Popes" denotes a master hand; but it is a subject upon which it is not perhaps advisable to prolong a discussion. If the Pope is, as all Catholics must admit, infallible when addressing the Universal Church on questions of faith and morals, there is no fear that he will ever transgress the limits of his proper authority, or claim for the Holy See, powers not conferred upon the successor of St. Peter by the founder of the Christian religion. The spiritual power alone is competent to determine its own limits; and, as assisted by the continually abiding presence of the Holy One, will not, we may be certain, err in defining them. Here we are, as humble Catholics, content to let the matter rest.

REMITTANCES RECEIVED.

Lanoraie, Rev. Mr. Giroux, 12s 6d; Pakenham, M. Herrick, 12s 6d; Fitzroy Harbor, M. Copps, 12s 6d; Onabruck, J. Roddy, 12s 6d; Newark, Rev. B. J. McQuaid, 15s; Tibury, W. J. Coats, 5s; J. Kerr, 10s; St. Etienne de la Malbaie, Rev. N. Audin, 12s 6d; Rev. A. Beaudry, 12s 6d; St. Gregoire Monnoir, Capt. L. Shallow, 6s 3d; St. Louis Lotbiniere, Rev. F. McDonnell, 15s; Kemptville, Rev. D. Farrelly, 12s 6d; Eganville, Rev. Mr. Strain, 12s 6d; Bridge Port, A. Messer, 5s; St. Paul's Bay, R. Beillard, M.D., 12s 6d; Isle Aux Coudres Rev. J. B. Pelletier, £1 5s; Fort William, W. M. Sorley, 10s; Black Point, J. Hayes, 12s 6d; L'Original, Mrs. Grant, £1 5s.

MONTREAL COLLEGE.

The annual distribution of prizes to the students of the Montreal, and St. Mary's Colleges, took place on the 11th and 12th respectively. The following lists contain the names of the young gentlemen who have had the happiness to distinguish themselves upon the occasion:—

PHILOSOPHY.

Religious Instruction—1st premium, E. Racicot; 2nd, A. Duhamel. Accesserunt, 1st ex-æquo—C. Desrochers, J. Murphy, and N. Lamarque. Acc. 2nd ex-æquo—A. Peladeau, and A. Robert. Scholarship—1st pr., E. Racicot; 2nd, ex-æquo, C. Martin, N. Lamarque. Accessit 1st, N. Chopin; 2nd, J. Lenoir. Latin Thesis—1st pr., E. Racicot; 2nd, C. Martin. Acc., 1st ex-æquo, J. Lenoir, N. Chopin. Acc., 2nd ex-æquo, N. Lamarque, C. Desrochers. Natural Philosophy—1st pr., E. Racicot; 2nd, C. Martin. Accesserunt 1st ex-æquo, N. Chopin, A. Robert, J. Lenoir. Acc. 2nd, N. Lamarque. Astronomy—1st pr., J. Lenoir; 2nd, E. Racicot. Accessit 1st, C. Martin; 2nd, N. Chopin.

RHETORIC.

Religious Instruction—1st pr., P. Deguise; 2nd, ex-æquo, P. Falkner, P. Mara, P. Mazurette. Accessit 1st, O. Callée; Accesserunt 2nd, ex-æquo, W. Leclair, H. McCoy. Scholarship—1st pr., ex-æquo, P. Deguise, H. McCoy; 2nd, P. Mazurette. Accessit 1st, P. Mara; 2nd, W. Leclair. Latin Essay—1st pr., H. McCoy; 2nd, W. Leclair. Accessit 1st, P. Deguise; 2nd, O. Callée. French Essay—1st pr., W. Leclair; 2nd, O. Callée. Accessit 1st, P. Mara; accesserunt 2nd, ex-æquo, H. McCoy, P. Mazurette. Latin Poetry—1st pr., H. McCoy; 2nd ex-æquo, W. Leclair, P. Deguise. Accesserunt 1st ex-æquo, D. Ricard, W. Deschambault; 2nd, ex-æquo, P. Falkner, P. Mara, P. Mazurette. Latin Translation—1st pr., P. Deguise; 2nd, J. Belanger. Accessit 1st, O. Callée; accesserunt 2nd ex-æquo, P. Mazurette, W. Leclair. Greek Translation—1st pr., H. McCoy; 2nd, D. Ricard. Accessit 1st, P. Deguise; 2nd, W. Leclair. English Theme—1st pr., ex-æquo, P. Mara, H. McCoy; 2nd, W. Leclair. Accessit 1st, P. Mazurette; 2nd, W. Deschambault. English Translation—1st pr., H. McCoy; 2nd, P. Mara. Accessit 1st, W. Leclair; accesserunt 2nd, ex-æquo, W. Deschambault, O. Callée. Algebra—1st pr., H. McCoy; 2nd, ex-æquo, P. Deguise, W. Deschambault. Accessit 1st, W. Leclair; 2nd, D. Ricard. Recitation—Pr., ex-æquo, P. Deguise, W. Leclair. Accesserunt, ex-æquo, P. Mazurette, P. Mara.

BELLES-LETTRES.

Religious Instruction—Pr., A. Forget. Accesserunt ex-æquo, F. X. Laberge, J. Dohoney. Scholarship—Pr., A. Forget. Accessit, J. Dohoney. Latin Amplification—Pr., A. Forget. Accessit, L. Archambault. French Amplification—Pr., N. Leclair. Accesserunt, ex-æquo, A. Forget, L. Archambault. Latin Poetry—Pr., A. Forget. Accessit, J. Dohoney. Latin Translation—Pr., A. Forget. Accessit, L. Archambault. Greek Translation—Pr., L. Archambault. Accessit, A. Forget. English Theme—Pr., J. Dohoney. Accessit, N. Leclair. English Translation—Pr., J. Dohoney. Accessit, N. Leclair. Arithmetic—Pr., F. X. Laberge. Accessit, A. Forget. Recitation—Pr., ex-æquo, O. Bonneau, L. Archambault. Accessit, A. Forget.

VERSIFICATION.

Religious Instruction—1st pr., J. Royal; 2nd, ex-

æquo, J. B. Beaudin, H. McMillan. Accesserunt, 1st ex-æquo, W. Seers, K. Jasmin; 2nd ex-æquo, D. Girouard, F. Benoit.

Scholarship—1st pr., J. Royal; 2nd, H. McMillan. Accessit 1st, J. B. Duverger; 2nd, R. Jasmin.

Latin Poetry—1st pr., R. Jasmin; 2nd, ex-æquo, J. B. Duverger, H. McMillan. Accessit 1st, W. Seers; 2nd, D. Girouard.

Latin Theme—1st pr., J. B. Duverger; 2nd, ex-æquo, J. Royal, R. Jasmin. Accessit 1st, B. Globensky. Accesserunt 2nd, ex-æquo, H. McMillan, D. Girouard.

Latin Translation—1st pr., D. Girouard; 2nd, H. McMillan. Accesserunt 1st, ex-æquo, J. Royal, R. Jasmin; accesserunt 2nd, ex-æquo, J. B. Duverger, L. Labelle.

Greek Translation—1st pr., J. Royal; 2nd, H. McMillan. Accessit 1st, L. Labelle; accesserunt 2nd, ex-æquo, R. Jasmin, D. Girouard.

English Theme—1st pr., J. B. Beaudin; 2nd, B. Globensky. Accessit 1st, H. McMillan; accesserunt 2nd, ex-æquo, J. Royal, L. Labelle.

English Translation—1st pr., J. Royal; 2nd, H. Trudeau. Accesserunt 1st, ex-æquo, J. B. Beaudin, H. McMillan; 2nd, D. Girouard, R. Jasmin.

Arithmetic—1st pr., W. Seers; 2nd, L. Labelle. Accesserunt 1st, ex-æquo, J. B. Beaudin; accessit 2nd, D. Girouard.

Recitation—1st pr., H. Trudeau; 2nd, J. B. Duverger. Accessit 1st, J. Royal; 2nd, H. McMillan.

METHOD.

Religious Instruction—Pr., C. Boucher. Accessit 1st, N. Desrochers; 2nd, E. Gendreau.

Scholarship—1st pr., O. Racicot; 2nd, C. Boucher. Accessit 1st, S. Pagnuelo; 2nd, A. Carignan.

Latin Theme—1st pr., O. Racicot; 2nd, A. Carignan. Accesserunt 1st ex-æquo, C. Boucher, J. Quintal; accessit 2nd, J. Benoit.

Latin Translation—1st pr., C. Boucher; 2nd, J. Benoit. Accessit 1st, O. Racicot; accesserunt 2nd ex-æquo, J. Quintal, A. Carignan.

English Theme—1st pr., N. Desrochers; 2nd, ex-æquo, O. Racicot, J. J. Benoit. Accessit 1st, E. Sancer; 2nd, C. Boucher.

English Translation—1st pr., C. Boucher; 2nd, O. Racicot. Accessit 1st, J. Benoit; 2nd, N. Desrochers.

Arithmetic—1st pr., C. Boucher; 2nd, O. Racicot. Accesserunt 1st ex-æquo, E. Sancer, N. Desrochers; 2nd, J. Quintal, J. Benoit.

Recitation—1st pr., O. Racicot; 2nd, N. Desrochers. Accessit 1st, A. Carignan; 2nd, S. Pagnuelo.

SYNTAX.

Religious Instruction—Pr., C. Palin. Accessit, A. Audet.

Scholarship—1st pr., C. Palin; 2nd, A. Audet. Accessit 1st, O. Thessier; 2nd, L. Demeules.

Latin Theme—1st pr., C. Palin; 2nd, A. Audet. Accessit 1st, O. Thessier; 2nd, S. Lefebvre.

Latin Translation—1st pr., C. Palin; 2nd, O. Thessier. Accessit 1st, A. Audet; 2nd, N. Longtin.

English Theme—1st pr., C. Palin; 2nd, ex-æquo, J. McDonnell, N. Longtin. Accessit 1st, S. Prévost; 2nd, D. Durand.

English Translation—1st pr., ex-æquo, C. Palin, J. McDonnell; 2nd, A. Audet. Accessit 1st, O. Thessier; 2nd, S. Lefebvre.

Arithmetic—1st pr., A. Audet; 2nd, C. Lenoir. Accessit 1st, O. Thessier; accesserunt 2nd ex-æquo, F. Hamelin, N. Longtin.

Recitation—1st pr., ex-æquo, N. Longtin, D. Durand; 2nd, F. Hamelin; 3rd, O. Thessier. Accessit 1st, S. Prévost; 2nd, A. Audet; accesserunt 3rd ex-æquo, S. Lefebvre, B. Durand.

ELEMENTARY DEPARTMENT OF CLASSICS.

Christian Doctrine—1st pr., ex-æquo, J. Lussier, D. Martel; 2nd, E. Munro, D. Melivier; 3rd, A. Paulin, N. Masson. Accesserunt 1st ex-æquo, J. Bricault, G. Bayard; 2nd, F. Lefebvre, P. Labossière; 3rd, N. Deslauriers, G. Desève.

Scholarship—1st pr., N. Beaudin; 2nd, J. Bricault; 3rd, ex-æquo, M. Hyney, D. Martel. Accessit 1st J. Lussier; 2nd, S. Cené; 3rd, D. Durand, J. Cené.

Latin Theme—1st pr., N. Beaudin; 2nd, A. Paulin; 3rd, J. Cené; accessit 1st, J. Bricault; 2nd, A. Lenoir; 3rd, D. Melivier.

Latin Translation—1st pr., J. Cené; 2nd, S. Cené; 3rd, D. Martel; accesserunt 1st ex-æquo, P. Prévost, J. Labelle; 2nd, M. Gnodwin, N. Masson; 3rd, D. Melivier, N. Durand.

Recitation—1st pr., ex-æquo, J. Lussier, J. Bricault; 2nd, N. Beaudin; accesserunt 1st ex-æquo, F. Lefebvre, D. Melivier; accessit 2nd, N. Durand.

PREPARATORY CLASS.

Christian Doctrine—1st pr., O. Lescarbeau; 2nd, ex-æquo, E. Perrin, A. Belanger; accesserunt 1st ex-æquo, C. Cotté, A. Duhamel; 2nd, W. Dassier, W. Palatin.

Scholarship—1st pr., C. Cotté; 2nd, ex-æquo, L. Maréchal, A. Villeneuve; accessit 1st, E. Perrin; 2nd, A. Bélanger.

Recitation—1st pr., ex-æquo, C. Cotté, E. Perrin; 2nd, ex-æquo, A. Villeneuve, L. Howard; accessit 1st, L. Maréchal; 2nd, A. Bélanger.

Orthography—1st pr., C. Cotté; 2nd, L. Maréchal; accessit 1st, A. Villeneuve; acc. 2nd ex-æquo, A. Bélanger, O. Lescarbeau.

Penmanship—1st pr., E. Perrin; 2nd, O. Lescarbeau; accessit 1st, C. Cotté; acc. 2nd, ex-æquo, W. Dassier, A. Leduc.

Vocal Music, Senior Department, premium, ex-æquo, E. H. Bisson, A. Grenier; accesserunt, ex-æquo, C. Martin, A. Duhamel.

Vocal Music, Junior Department, 1st pr., ex-æquo, J. Benoit, S. Cené; 2nd, W. Sancer, J. Cené; accesserunt 1st ex-æquo, M. Hurtubise, O. Thessier; 2nd, J. Quintal, W. Seers.

Instrumental Music—Premium, ex-æquo, W. Deschambault, E. Racicot.

ST. MARY'S COLLEGE.

I.—RELIGIOUS INSTRUCTION.

1st Section—Premium, A. Robichand; 2nd sec., 1st pr., Jos. Brousseau; 2nd pr., Arthur Jones; 3rd sec., pr., W. Desbarats; 4th sec., pr., L. Lefevre; 5th sec., pr., Aug. Larne; 6th sec., 1st pr., Alph. Grenier; 2nd pr., Xav. Demers; 7th sec., pr., G. Gray.

II.—COURSE OF SCIENCES.

Excellence at application—Pr., O. Loranger. Argumentation, pr., A. Belle. Dissertation, pr., A. Meilleur. Chemistry, pr., do. Mineralogy, pr., O. Loranger. Mathematics, pr., A. Meilleur.

III.—COURSE OF LETTERS.—RHETORIC.

Excellence, pr., G. Desbarats. Application, pr.,

G. Desbarats. Latin Discourse, pr., G. Desbarats, French Discourse, pr., D. Curtin. Latin Verse, pr., D. Curtin. Greek, pr., G. Desbarats. Latin Translation, pr., G. Desbarats. History, pr., G. Desbarats. Premium of four accessits, A. Pariseau.

BELLES-LETTRES.

Excellence, pr., Edmond Pludon. Application, pr., Aug. de Nouvion. Latin Narration, pr., Aug. de Nouvion. French Narration, pr., Aug. de Nouvion. Latin Verse, pr., Ed. Hudon. Latin Translation, the same. Greek, pr., the same. History, pr.; Aug. de Rocheblave. Premium of four accessits, Jude Valois.

CLASSICS.

Excellence, pr., Joseph Brousseau. Application, pr., ex-æquo, Jos. Brousseau, Frs. Mattimore. Latin Theme, pr., Ch. Marcotte. Latin Translation, pr., Jos. Brousseau. Greek, pr., Jos. Sorg. Latin Verse, pr., Jos. Sorg. Epistolary Writing, pr., Ed. de Bellefeuille. History, pr., the same. Premiums of four accessits, Joseph Lacroix, G. Van-Pelson.

FIRST GRAMMAR CLASS.

Excellence, pr., Hyacinthe Hudon. Application, pr., Michael Stenson. Latin Theme, pr., Georg. Rivet. Latin Translation, pr., A. Pelletier. Greek, pr., M. Stenson. Orthography, pr., the same. History, pr., G. Rivet. Geography, pr., H. Hudon.—Premium of four accessits, Wm. Kelly.

SECOND GRAMMAR CLASS.

Excellence, pr., John McLavish. Application, pr., Charles Lacoste. Latin Theme, pr., Edw. Gauthier. Latin Translation, pr., John McLavish. Orthography, pr., Ch. Lacoste. History, pr., the same. Geography, pr., J. McLavish. Writing, pr., Alph. Paré.—Premiums of four accessits, Aug. Genard.

THIRD GRAMMAR CLASS.

Excellence, pr., Alex. Pinet. Application, pr., G. Gray. Latin Theme, pr., G. Gray. Latin Translation, pr., A. Berthelot. Orthography, pr., A. Pinet. Geography, pr., G. Gray. History, pr., W. Granier. Writing, pr., H. Phillips.

IV.—COMMERCIAL COURSE.

English premium, John Harkin. French, pr., M. Delorme. Geography, pr., Henry Harkin. Arithmetic, pr., M. Delorme. Book-keeping, pr., J. Austin.

PRIMARY INSTRUCTION.

Excellence, pr., Olivier Archambault. Application, pr., the same. Orthography, pr., Ch. de Lorimier. History, pr., Olivier Archambault. Geography, pr., M. Lyons. Arithmetic, pr., Em. Peneault. Ecriture, pr., H. Bergin.

REDFMENTS.

Excellence, 1st pr., Ed. Morley; 2nd pr., G. Grenier. Application, 1st pr., A. Maurisette; 2nd pr., J. Brault. French reading, 1st pr., U. Beaudy; 2nd, X. Demers. English reading, 1st pr., Ed. Morley; 2nd pr., Ch. MSween. Arithmetic, 1st pr., Ch. MSween; 2nd pr., A. Maurisette. Writing, 1st pr., Damase Comto; 2nd pr., A. Leprohon.

V.—ENGLISH COURSE.

First Division, pr., G. Desbarats; 2nd division, 1st pr., Frs. Mattimore; 2nd pr., Th. Walsh; 3rd division, 1st pr., John McLavish; 2nd pr., M. Stenson; 4th division, pr., G. Gray; 5th division, pr., J. White.

VI.—MATHEMATICAL COURSE.

Algebra, 1st pr., G. Desbarats; 2nd pr., Eph. Hudon. Arithmetic—1st division—pr., F. Mattimore; 2nd division, pr., G. Rivet; 3rd division, pr., St. Felton; 4th division, pr., G. Gray.

MUSIC.

First section, pr., ex-æquo, Aug. de Rocheblave, A. Pineseault; 2nd sec., pr., G. Desbarats.

DRAWING.

First section, pr., A. Jones, 2nd sec., pr., Ed. de Bellefeuille.

An examination of the boys of the Christian Schools, St. Lawrence Suburbs, shall take place on Thursday, the 27th instant, at half-past one P.M., at their house in Colé Street. All persons feeling an interest in it are respectfully invited to be present.

TORONTO.—The following announcements were read last Sunday, by order of His Lordship the Bishop, in all the Catholic Churches of that city.

In consequence of the prevalence of Cholera at the present time, His Lordship deems it right to dispense, with the law of abstinence amongst the faithful, in the City of Toronto and other localities where the pastors may think it necessary. Meantime he exhorts them to pay due regard to the rules prescribed by cleanliness, diet, and temperance; and above all, to offer up to the throne of mercy their earnest prayers, in order to avert the threatening scourge.

The following, on politics, are the directions given by the Fathers of the Council lately held in Quebec. 1st. The Clergy ought in their public and private life to remain neutral in questions which have no reference at all to religious principles.

2nd. They should, however, instruct the people in their obligation in the exercise of their civil, political, and religious rights; for all must know, that when they have to elect members of Parliament, Mayors, Municipal Officers, School Trustees, &c., their choice ought to be on behalf of those who can and will defend and maintain those very rights.

In conformity with the above, His Lordship warns the Catholics entrusted to his care that it is a very great obligation for them under the present circumstances to elect for the new Parliament, men only who will solemnly pledge themselves to obtain in the next session, for Catholic Separate Schools in Upper Canada, not only the same rights which Protestants enjoy in Lower Canada for their Separate Schools, but more particularly the free working and enjoyments of the said rights.—Citizen.

Birth.

In this city, on the 19th instant, Mrs. C. W. Sharp-ley, of a son.

Married.

At Quebec, on the 10th inst., by the Rev. Mr. Campbell, Mr. Roger Finn, to Miss Catherine, second daughter of P. W. Hartigan, Esq., all of Quebec.

Died.

In this city, on the 16th instant, E. R. Fabre, Esq., at one-time Mayor of Montreal.

In this city, on the 6th instant, after 10 hours' sickness of cholera, Bridget Collins, wife of Mr. Patrick McMahon, a native of the county Clare, Ireland, aged 44 years.

At Cornwall, on Saturday, the 15th instant, Dr. J. P. Phelan, aged 25 years.

FOREIGN INTELLIGENCE.

FRANCE.

DISMISSAL OF M. DE PERSIGNY.

The man who, after the *Coup d'Etat*, was most dreaded in France—whose looming and sinister reputation overshadowed the throne, of whom it was said and sung, singly and in chorus, by the Reds, that his genius alone had planned the Empire; and that Louis Napoleon was but his brainless puppet—was civilly dismissed the other day, to coddle his health and plant cabbages on the estate he had purchased with the dowry of his wife, the grand-daughter of Marshal Ney.

Two years ago this event would have sent the Funds tumbling down, as a Revolution darkening the air. To-day it passes unnoticed, or as a theme of congratulation that the Emperor (no matter who has the name) being always his own Minister, there is no fear of a change of men being followed by a change of policy in the Government.

A dozen of surprises float through Paris on the subject, but the reason generally accepted, and probably spread by the Emperor himself, is that M. de Persigny, man of *esprit*, subtle and skilful gambler in political combinations and manœuvres, is totally destitute of administrative capacity. A clever clerk, lately promoted, was the true *chef* in his department. Since his absence, the internal affairs have fallen into utter confusion, and Louis Napoleon, above all a man of order, abruptly took them out of de Persigny's hands.

The Morning Herald says:—

We have now arrived at the most momentous crisis ever known since 1815. We are on the brink of a precipice—a dishonorable and hollow peace; and we consider the retirement of M. de Persigny as a most ill-omened sign of this calamity and humiliation.

"I see it stated in a London journal," says a correspondent, "that the Empress of the French is positively *enroute*. Only yesterday a gentleman whose official position is such that, if so gratifying a piece of news were true, he would be one of the first to hear of it, said:—The Empress, notwithstanding the affectionate attentions of the Emperor, is very *triste* at not being in a state so much desired." Speaking of the character of the Empress, he said: "I have studied it for months, and no man can have better means of judging. France does not contain a kinder-hearted woman, nor one of more good sense. It is not surprising that the Emperor should be so warmly attached to her, for every day brings forth some new display of good feelings."

The Paris correspondent of the *Times* says that the news of the retreat of the Russians is far from being received with the satisfaction that awaited it eight or ten months ago. It is anticipated that the eastern question is assuming a phase quite as critical as before. For some time to come the conduct of Austria will be watched with anxiety. It is alleged that Austria, in assuming to herself the position of mediatrix, appears as much disposed to stand by Russia against the just vengeance of the Allied Powers. If the rumor be true that Austria will not allow any other power to occupy the Principalities excepting herself, Russia can carry the whole of her army into the Crimea or the Caucasus, or which ever point may be attacked.

GERMAN POWERS.

The smaller German states have sent in their complete adhesion to the Austro-Prussian treaty.

The *Debats* publishes a long article on the interview of the two Sovereigns of Austria and Prussia at Tetschen, in which it gives some curious information on the important resolutions adopted during the conference which took place.

An express demand is made upon the Emperor Nicholas that he should order the immediate and absolute evacuation of the principalities by his army, and engage himself to terminate peacefully his difference with Turkey, by means of a conference of the four powers, which would thus become a conference of six. If the Emperor made these two concessions, and if he executed them without delay or reserve, Austria and Prussia would engage to serve as intermediaries at Paris, London, and Constantinople to obtain for him an honorable peace. These conclusions do not differ from those of the note of the 2nd of June, with this exception, that Russia is no longer allowed to fix the period of the evacuation, and that Prussia and Austria are more explicit in their offers of mediation, and their engagements to procure for Russia an honorable peace. The *Debats* then goes on to say:—

"If the answer should be a refusal, everything is prepared at Vienna as well as at Berlin to commence the war, and to commence it on a grand scale. Austria will take the initiative, leaving to Prussia the care of covering her frontiers against all exterior aggression, and of guaranteeing her against all internal troubles, should any occur."

We are assured that an Austrian army of at least 180,000 men will enter the principalities the very day the refusal of the Emperor Nicholas is known in Vienna, and that that refusal is considered irrevocable. Prussia is ready on her side. She has already commenced the mobilisation of her army. That army is immense. The lists of the Ministry of War prove that she can have an effective force of more than 500,000 men. For the present, so great a number will not be collected; but Austria has assured herself that in certain foreign circumstances, Prussia will place the whole of that force at her disposal. Prussia will not make direct war against Russia; she will merely assist Austria, so as to allow the latter the free disposal of all her forces, and to direct them against Russia. This expedient was contrived because the King of Prussia was unwilling that his

troops should meet those of his brother-in-law in the field of battle.

The Vienna correspondent of the *Independent Belge*, who, it is alleged, derives information from the Russian embassy, states that the official reply of the Czar is not expected at Vienna before the 2nd or 3rd of July.

A Catholic paper, published at Cologne, the *Volkshalle*, states that the Baden Government has descended to the meanness of intercepting all letters addressed to the Archbishop of Freiburg; and the *Univers* mentions that every device which a wicked malignity could suggest is resorted to for the purpose of intimidating the clergy, and preventing them from performing their duties. Absolute silence is imposed upon the Catholic newspapers, whilst an unbridled license is allowed to the Protestant and revolutionary journals to write what they like, and publish what they please.

ITALY.

The Paris correspondent of the *Times*, writing on Thursday evening says—"I learn from Parma that one of the assassins of the Judge Gabbri has been arrested. A public functionary of Pontremoli, whose deposition could cast some light upon the assassination of the Duke of Parma, has been mortally wounded by the blow of a stiletto."

The latest intelligence from Rome informs us that Count de Leningen, Envoy of the Grand Duchy of Baden, was about to take his departure, convinced of the extent of the indignation to which the inexcusable conduct of his government had given rise, when M. Brunner arrived bearing the explications of this government on the subject of the arrest of Mgr. the Archbishop of Freiburg. The arrival of the new envoy suspended the departure of Count Leningen and M. Turban, his secretary; but the object of these negotiations is fully understood, and it is believed that they will be signally disappointed in their expectations. Evidently the minister of the Grand Duke does not intend to yield any of his pretensions, and it is believed that the real object is to induce the Holy See to sanction his destructive encroachments on the episcopal authority and the rights of the Church, and that it was with the view of facilitating these negotiations that the recent open persecutions has been resorted to.

It is also reported that Count de Pralormo, Sardinian Minister at Rome, has demanded his recall, being unwilling to occupy any longer the painful position of representing at the Holy See a government whose object appears to be the consummation of schismatic disunion.

The ecclesiastical world always expects important measures to follow the consistory of the 19th of June. Though not yet officially announced, it is believed that his Eminence Cardinal Morichini has been appointed Bishop of Jesi, in the Pontifical States, vacant by the translation of his Eminence Cardinal Corsi to the Archiepiscopal See of Pisa. It also appears that Civita Vecchia will form a separate bishopric, and that its territory will be increased by the addition of the See of Corneto, which, for this purpose, will be detached from that of Montefiascone. The bishop of these Sees, his Eminence Cardinal Clarelli-Paracciana, will, it is said, be transferred to Rome, where his Holiness intends to employ this distinguished divine in the general government of the Church.

SEAT OF WAR IN THE EAST.

Letters from the Danube mention that the Russian army, retreating from the Principalities, leaves in the hospitals a great number of sick and wounded, who are unable to follow the army. The most formal orders have been given by the Turkish authorities to respect them, and to deliver passports to the Russian medical men who should remain behind to attend the sick. During the whole of the siege of Silistria the Turks afforded the Russians every facility to bury their dead, and to render military honors to the generals and officers who fell in the different engagements.

EXPEDITION AGAINST THE CRIMEA.

A letter from Shumla states that the auxiliary troops in concert with the fleet, and under the personal command of Marshal St. Arnaud, are certainly to undertake an expedition against the Crimea.—200 transports are being prepared at Varna and at Baltschick.

A correspondent of the *Times* thus speculates upon the future operation of the Allied forces in the Black Sea:—

"Unless the enemy leaves Sebastopol, it is difficult to see what can be done in that quarter except to watch the harbors closely and distress the empire by the destruction of its maritime trade. Every means has been used to draw the Russians from the security of their batteries. First, the fleet approached, leaving behind two of the three decks, which were stationed out of sight of the Russians, but sufficiently near to come to the assistance of the squadron in case of need. It was thought that the appearance of a diminished force would tempt the enemy to a sortie, but the Muscovite Admiral remained immovable. Next the fleet lay off, and two steamers went in close to the mouth of the harbor, but with no better success. A sailing frigate was next sent, which might inspire the hope of a capture with a short chase. All these expedients have been equally unavailing, and the Russian fleet is no doubt furnished with explicit instructions not to venture out except in case of some great misfortune befalling the allies. An attack on Sebastopol itself is, no doubt, impracticable, except with the assistance of a land force. The ships must enter singly into the narrow mouth of the harbor, where the fire of 800 pieces of cannon can be directed on each in turn. Naval officers say that even the smoke caused by so tremendous a fire would be sufficient to make the entrance

impossible, except to those who know the harbor well."

The official roll of the Russian army of the Danube shows a loss of 50,000 men since the crossing of the Pruth.

The revolution in Epirus may be considered as at an end, though in Thessaly it is not yet extinct.

THE BALTIC.

Fifty ships of war of the allied fleet are at anchor off the Island of Bruskar, in Baro Sound. It was expected that in a day or two a portion of the fleet would proceed up the Gulf of Finland, as far as the Island of Hogland, and make a demonstration off Cronstadt, but there was no prospect of active operations being undertaken.

The *Pays*, after speaking of the advance of Sir C. Napier towards Cronstadt, observes as follows:—

"This news is the more important as the last despatches from the English Admiral seemed to imply that decisive operations were impending. It is evident that the junction of the two fleets was the only thing waited for. That junction having now been accomplished, there is nothing to oppose their acting together with vigor, and we have every reason to believe that if the submission of the Czar does not arrest their onward course, before long a grand blow will be struck in the Baltic. It is not that nothing has been hitherto done; on the contrary, great results, material and moral, have been obtained. In the north, there is at present only one Russian port, namely, Archangel, that is not closed, and some persons recommended in the sitting of the English Parliament of the 23rd June to blockade it like the others. This blockade of all the maritime issues of Russian commerce has given a dreadful blow to the finances of the Czar, as the nature of the products of that country scarcely permit their being exported except by sea. By closing that way France and England have dried up the most evident source of the revenue of the empire, that of the customs, which are estimated at 120,000,000. In addition, as the interruption of a commercial movement of about 700,000,000 is the ruin of the country, that interruption has revived throughout the whole of Finland the old national hatred felt against Russia. Her inhabitants, in despair, curse the policy of violence which causes them so many misfortunes; and, should the success of our arms only respond to the hopes which are entertained, the Czar may find determined enemies in those brave inhabitants of Finland who have hitherto supplied seamen to all the Russian fleets."

In a letter from an officer of the *Odin*, dated Oregrund Bay (on the coast of Sweden) 16th June, we find the following:—"There are four ships of us detached to this remote corner in the Gulf of Bothnia. On the 7th of June, the boats from the ship and the *Vulture*, with 112 of our people and eighty others, were sent under an officer of the *Vulture* to attack Gamla Karleby, in Finland, in 64 50 N.—They were surprised by a large body of troops, and when we were ordered to their aid with more boats from the ships five miles distant, we found three officers and three men killed, and seventeen more disabled, belonging to the ship. A large boat, with one officer, twenty-seven men, and a 24-pounder gun belonging to the *Vulture*, missing, captured, sunk or destroyed, besides a man killed, and three others wounded."

SWEDISH PERSECUTION.—Sweden is Protestant, being Lutheran by law. She therefore shows no favor to Evangelical and Baptist Missionaries. The *Christian Times* says:—

"By letters from Stockholm, we learn that the persecution in Sweden of Protestants by Protestants still continues. Between three and four hundred persons are under sentence of imprisonment, on bread and water, for twenty-eight days, for exclusively religious causes. From some unaccountable reason, these sentences have not yet been executed; but we can only suppose that the delay is attributable to the apprehension of indignation throughout Europe which the execution of such an atrocity would evoke."

This is only part of the story, however. The *Dublin Tablet* tells the rest, which is, that a number of converts to Catholicity are dealt with in a similar manner, only with still greater severity.

THE WAR—NEW ASPECT OF AFFAIRS.

As we (*Tablet*) predicted three weeks ago, the Russian army of the Danube, on the approach of the allied forces, took the prudent course of placing that great river between it and its adversaries, and thus closing a campaign which, whatever may have been the actual losses incurred, will rank in military history as one of the least glorious carried on by the forces of any great nation in modern times. The armies of other great military powers have occasionally met with unexpected reverses. For instance, in the Hungarian insurrection, the disciplined troops of Austria were routed, and her highest officers out-generalled by an army composed one-half of mere militia, and a general who had risen in a single month from a subaltern rank to that of commander-in-chief. But in that case Austria was beaten by her own strength; by her own hussars, the pride and flower of her armies; and by a general who, though youthful and inexperienced, had learned his business as an Austrian officer. These circumstances, in addition to the well-known revolutionary energy, took away, in a great degree, the sting of that defeat, which subsequent victory also helped to eradicate. But in the present case Russia has encountered no enemy, but the weak and despised Turks; for three months, from 23d March, when her armies crossed the Danube into Bulgaria, to the 23d of June, when, as it is announced, the last of her battalions recrossed to the safer side of that river, she had the field all to herself, the allies showing no disposition to hasten their movements, and in this long interval the grand army of Russia operating against the forces of what twelve months ago would not have been reckoned a second-rate military power, has, with great effort, and immense loss, accomplished literally nothing. The siege of

Silistria, after nearly a month of bombarding, trenching, mining, and storming, has ended without even a single outwork of the fortress having fallen. To be sure, the place was defended with even more than Turkish obstinacy, with a deadly determination such as that which gave Napoleon at Acre the first repulse he ever encountered. Never was there a siege more fatal to generals than this of Silistria. Musa Pacha, the Turkish commander, and General Schilders, the acting commander of the besieging force, and the highest engineer officer in the Russian service, are reported dead, and amongst the wounded are the Russian commander-in-chief, Prince Paskiewitch, the conqueror of Persia and Poland, Prince Gortschakoff, and General Luders. Such casualties may be accidental, but they are accidents of a very unusual sort in the history of siege operations. Their meaning appears to be that the Russian army felt that defeat and disgrace awaited them, and thus even the most experienced generals grow reckless and prodigal of their lives.

The new aspect of affairs produced by the Russian retreat, and the Austrian intervention, appears to cause a good deal of perplexity. Many persons fear that Austria may have secret and sinister motives for the part she is taking. The apprehension, however, is both unreasonable and unworthy. As far as the affair has gone Austria, considering the peculiar difficulties of her position, has disquietened Russian encroachment upon Turkey quite as effectively as England. In truth for all our boasting the sincerity of England, or at least of the English Government in the cause, may be doubted on far more rational grounds than that of Austria, which is more vitally interested in the defeat of Russian aggression than any other European power, excepting, of course, Turkey. And it is because the new phase of the war promises to bring to a decisive test the still doubtful sincerity of our Government that this may be looked on as the turning point of the war. If England carries on against Russia a real and not a sham war, the Union Jack and the Tricolor will float over the relics of Sebastopol before six weeks shall have passed, and the Russian Black Sea fleet will no longer exist.—*Tablet*.

DISGRACEFUL TREATMENT OF EMIGRANTS.

THE GREAT WESTERN RAILROAD.—CHOLERA AMONG EMIGRANTS.

(Communicated to the Patriot.)

At four o'clock on Sunday last, just as a small congregation were assembling in the school-house, which is as yet, the only place of worship in the village of Windsor, the Railroad whistle shrieked, and a long train glided into the Station. An hour afterwards, two hundred and fifty Swedish emigrants were seen huddled together on the platform while the ferry-boat was carrying away the first class passengers to Detroit. It appeared that sickness, fearful sickness, was prevailing among these unfortunate people, and the authorities of Detroit would suffer none of them to land in that city. Fortunately, a Board of Health had been organized at Windsor; an old warehouse was converted into a temporary hospital; two women in the pains of childbirth were accommodated at the Station, and the healthy were disposed of for the night as well as the circumstances would permit.

A melancholy sight was that hospital on the following bright summer morning. Four corpses (one had been buried the previous night), were lying there, the victims of cholera, in its most malignant form. About twenty more were suffering in different stages of the same awful disease, the old and the young, the strong and the weak, all stricken down suddenly. For some of the worst cases bedding had been provided, but the majority were lying on the bare rough boards, agonized by the pains of death. Five more were dead that evening and each day and each night has since that time added two or three to the number of the victims. Nor have the ravages of the disease been confined to them. On Tuesday two persons were seized and died before evening. One had been a jurymen at the coroner's inquest, which was held on the bodies of those who first died; the other had helped to dig their graves. Yesterday added four more to the fatal list. One was a young man whose untimely end excites universal regret. He was mate on one of the ferry boats; had been married but four or five months, and was pursuing his avocation apparently in perfect health the whole of Tuesday. We have just committed his body to the grave, and his funeral was one of the most affecting scenes I ever witnessed. At five o'clock yesterday morning he was seized, at 4 o'clock in the evening he was a corpse. An hour afterwards Mr. Beeman, a highly respected citizen of Windsor, went to Sandwich to make arrangements for the funeral—this morning he too was among the dead. May the awful warning not be lost upon the living! And now for the part which the Great Western Railroad has played in the sad tragedy. It appears that these unfortunate emigrants were packed like so many head of cattle, for six common freight cars without ventilation, or any provision for their health and comfort. Instead of coming from Hamilton in eight or ten hours, they were kept more than two days on the road. And there is one fact of which I can obtain no explanation, and of which I conceive justice and humanity demand a thorough and stern investigation.

It appears that at a place called Baptists Creek, about half way between Catham and Windsor, the cars containing these emigrants were detached from the train which had brought them so far, and they were left standing there on the desolate marsh which borders Lake St. Clair. They were left standing there two and twenty hours; through the unhealthy exhalations of the damp night and the scorching heat of the noontide sun; in charge of a single youth, who could not understand a word of their language. They were left there, without food, without water to drink, except the foul slime of the stagnant ditches by the roadside. They were left there, the old and the young, the healthy and sick, and the dying within half an hour's drive of Windsor; no communication was held with them; no food was sent to them, no provision was made for their comfort or their wants. What wonder that, when at last they reached Windsor on that sorrowful Sunday afternoon, and were brought out of the pens in which they had been shut up, the by-standers turned away sick at heart! One poor woman had miscarried, and was literally "weltering in her own blood"; another was in the pains of childbirth; and a man expired on the platform before he could be conveyed away. Justice and humanity demand that these facts should be investigated; and that this delay of two and twenty hours should be

accounted for. The gigantic power of monopoly must not shield from punishment the perpetrators; whoever they be, of this gratuitous and heartless cruelty. The coroner's jury have pronounced that, though these persons died from disease, that disease was accelerated or aggravated by the conduct of the Railroad Company. I call upon the Editor of every newspaper in Canada to copy this statement, and to unite and demand a thorough investigation. In England, I feel sure such a case would speedily be brought before Parliament.

One more fact, and I shall make no comment upon it. The village of Windsor is as yet a small place, recently incorporated, and its resources have been heavily taxed. The burthen of providing for these emigrants, furnishing them with bedding, food, wine, medical attendance, and of burying the dead, was one which they felt should not come on the inhabitants; and the Board of Health applied for aid to the Railroad Company who had brought them, among us. The Directors throw the whole expense and responsibility upon the Corporation of Windsor.

I enclose my name and address which you are welcome to show to any person who wishes to know the authority upon which this statement is made.

I have the honor to be, Sir,
Your obedient servant,
A CANADIAN.

SPEED ON RAILWAYS.—Dr. Lardner adopts some ingenious arguments or rather illustrations, to render familiar the extraordinary velocity with which our express trains move. The Great Western Express to Exeter travels at the rate of forty three miles an hour, including stoppages, or fifty one miles an hour, without including stoppages. To attain this rate, a speed of sixty miles an hour is adopted midway between some of the stations; and in certain experimental trips seventy miles an hour has been reached. A speed of seventy miles an hour is about equivalent to thirty-five yards a second, thirty-five yards between two beats of a common clock; all objects near the eye of a passenger travelling at this rate will pass by the eye in the thirty-fifth part of a second; and if thirty-five stakes were erected at the side of the road, a yard assunder, they would not be distinguished from one another; if painted red they would appear collectively as a continuous flash of red color. If two trains pass each other, the relative velocity would be seventy yards per second; and if one of the trains was seventy yards long it would flash by in a single second. Supposing the locomotive which draws the train to have driving wheels seven inches in diameter, these wheels will revolve five times a second; the piston moves along the cylinder ten times in a second; the valve moves and the steam escapes ten times in a second—but as there are two cylinders which act alternately there are really twenty puffs or escapes of steam in a second. The locomotives can be heard to "cough" when moving slowly, the cough being occasioned by the abrupt emission of waste steam up the chimney; but twenty coughs per second cannot be separated by the ear, their individuality becoming lost. Such a locomotive speed is equal to nearly one-fourth of a cannon ball; and the momentum of a whole train, moving at such a speed is equal to the aggregate force of a number of cannon balls, equal to one fourth the weight of the train.—That "smash" should follow a "collision" is no object for marvel, if a train moving at such speed—should meet with any obstacle to its progress.—*Dodd's Curiosities of Industry.*

The last issue of his paper demonstrated that John Mitchell can lay no claim on the sincerity of an Irishman, or to the honor and good breeding of a gentleman. The billingsgate that he belches forth against the Priests of God's Church, testifies that he has graduated or is about to graduate in the University, that has conferred its honored degrees on our Maria Monks, our Sparrys, our Achillis, our Padre Gavazzi's, and Leatheys. We would search in vain in the filthy pages of Maria Monk to surpass the opprobrious epithets, he spews forth on our holy and our venerable Priesthood—on men distinguished for their varied virtues and accomplishments; men whose moral worth and scientific attainments place them among the brightest stars, that grace and enlighten the firmament of American literature. We do not want to discuss the truth or falsity of the principles Mitchell thinks proper to defend; we do not seek to rebut the calumnious statements made against the Church with which his ribald sheet teems, but we say that the "sans culottes" nomenclature, bestowed on Catholic Priests in the last *Citizen* has never emanated from the pen of an honorable well-bred man, and must sink the writer for ever far below the notice of every respectable Irishman. The low, vile language he resorts to smells strong of Exeter Hall, the Tabernacle, and the gin-shop. The spirit that have vented its spleen in such a frightful array of imprecations may be traced to a still lower source, the fountain-head from whose prolific waters Exeter Hall and the Tabernacle, and the Angel Gabriel with his unpaid immaculate compeers have been generated into existence and life and untrusting activity.

Reader, go back in spirit but a few months—visit the silent, deserted streets of New Orleans—recall to your mind the universal panic that nearly emptied that large city of all, save the dying and the dead—look into that suffocating hospital, at that meek figure bending, in gentleness, over the body of the prostrate sufferer to whisper of hope and happiness, and heaven—behold him inhale the poisoned breath and atmosphere of the plague-stricken—watch his quivering limbs, tremulous from exhaustion and the disease that has marked him for his victim—and then say with Mitchell, or the apostate, that the heroic Priest because duty may call him to the editor's chair, "is not personally worth shooting," that his social conduct is an infectious ulcer, to be touched only by the physician. Go back a little further, only a few years—bring up from your memory the wide-spread devastation of New York—the superhuman efforts of the Catholic Priesthood to arrest the fearful progress of the plague—read the muster-roll of the anointed martyrs that offered up on the altar of charity, their health, their property, and their very life, for the spiritual and corporal alleviation of suffering humanity, and then about with the unshriven Catholic or the paid bigot, that the Priesthood of the United States are "catiffs," rogues, scamps, "nefarious old water dogs," "rascals," "a spurious spawn," whose resurrection "will be the resurrection of the damned." Pardon us, dear reader, for soiling our page with such foul-mouthed scurrility. A necessity that may perhaps exist, is our apology. There may be yet a few Irishmen, who

have not seen through the veil of hypocrisy that shrouds the career of the exiles—there may be some few dupes who, though convinced of the falsity of their position, would still fain believe they are sincere, well-meaning men, true lovers of Erin's welfare. There may be some who have forgotten Mitchell's laudations of the Catholic Priesthood in days gone by—there may be some who do not remember that that Priesthood was a fertile theme for his constant, well-spoken enlogiums—a theme that gave the highest zest—that elicited the loudest applause during many an after-dinner speech in Catholic Ireland. It paid them to eulogise Catholicity, its Priesthood and laity—it pays to defame, to blacken their character, to repeat and improve upon the imported beastly blowings of Exeter Hall.—*Pittsburgh Catholic.*

DANIEL O'CONNELL, AS A SPEAKER.

The following from Hogg's *Instructor* for May, by George Gilfillan, merits place as an extract:—

"The hour for dinner came. It took place in the Canonills Hall. Good speeches were delivered by Dr. Browning, James Aytoun, Dr. James Brown, and others. But, compared to O'Connell, they seemed all schoolboys learning to speak to a juvenile debating society. His speech of course was not like that of the morning. It wanted the accessories. Instead of mountains he was surrounded by decanters, and had wine glasses before him, in place of seas! Yet it showed quite as much mastery. What struck you again about his style and manner was its exquisite combination of ease and energy of passion and self-command. Again the basis was conversation, and yet in that basis, how did he contrive to build energetic, although unlogical thought, fierce invective, sarcasm which scorched like grape-shot, and touches of genuine imagination. We noticed the power with which he used the figure of interrogation. His questions seemed hooks which seized and detained his audience whether they would or no. His first sentence was—"I am going to make you a speech—I am going to ask you a question—what brought you all here?" Altogether it was Titanic talk. Its very coarseness was not vulgar, but resembled rather some mighty Tartar prince like Tamerlane. And then his voice! Again that wondrous instrument, which D'Israeli admits to have been the finest ever heard in Parliament, rolled its rich thunder, its swelling and sinking waves of sound, its quiet and soft cadences of beauty alternated with bass notes of grandeur, its divinely managed brogue over the awed and thrilled multitude who gave him their applause at times, but far more frequently "that silence which is the best applause. We left with this impression—we have often heard more splendid spouters, more fluent and rapid declaimers, men who coined more cheers—men, too, who have thrilled us with deeper thought and loftier imagery; but here, for the first time, is an orator, in the full meaning and amplest verge of that term *totus teres atque rotundus*. This, indeed, we think, was the grand peculiarity of O'Connell. As an orator he was artistically one. He had all those qualities which go to form a great speaker; united into a harmony, strengthened and softened into an essence, subdued into a whole. He had a presence which, from its breadth, height and command, might be called majestic. He had a head of ample compass and an eye of subtlest meaning, with caution, acuteness, cajolery and craft mingled in its ray. He had the richest and best managed of voices. He had wit, humor, sarcasm, invective at will. He had a fine Irish fancy, flashing up at times into imagination.—He had fierce and dark passions. He had a lawyer-like acuteness of understanding. He had a sincere love for his country. He had great readiness, and had also that quality which Demosthenes deemed so essential to an orator—action; not the leaping, and vermicular twisting and contortions, and ventriloquisms, and ape-like gibbering, by which some men delight the groundlings and grieve the judicious, but manly, natural and powerful action. And over all these difficulties he cast a conversational calm; and this rounded off the unity, and made his varied powers not only complete in number, but harmonious in play. Hence he moved altogether, when he moved at all. Hence while others were running, or leaping, or dancing, or flying with broken wing and convulsive effort, O'Connell was content majestically to walk. Hence, while others were screaming, or shouting, or lashing themselves into noisy fury, O'Connell was simply anxious to speak, and to speak with authority. A petitioner is loud and clamorous; a king may be quiet and low in utterance, yet his very whispers may be heard. On this hint O'Connell spoke. For unquestionably, a king he was among a peculiar people.—His very faults and errors had a princely air. His craft was 'king-craft.' His early excesses and sins were royal in their gusto and extravagance. Like many a youthful monarch, he had blood on his hands; murder, or at least manslaughter on his soul. The subtlety in his eye was that of a Northern despot.—And his high stature, his dignified carriage, and his massive brow, all seemed to bear the inscription—'This man is made to reign.'"

A Mohawk Dutchman, the other day, reading an account of a Meeting, came to the words "the meeting then dissolved." He could not define the latter, so he referred to his dictionary, and felt satisfied. In a few minutes a friend came in, when Honny said: "Dey must have werry hot wedder dere in New York. I rot an account of a meeting vere all the beoples hab melted away."

An Irish story, by Burke, is thus: "A squire with hardly any means used to entertain the militia and others in his neighborhood; and when a friend expostulated with him on the extravagance of giving claret to these fellows when whiskey punch would do just as well, he answered, 'You're right, my dear friend; but I have the claret on tick, and where the devil would I get credit for the lemons?'"

CLERGY RESERVES.—It was stated by the Duke of Newcastle in reply to some remarks of Lord Derby in the House of Lords, that both Lord Elgin and Mr. Hinks had assured him that there was not the slightest chance of such a misappropriation of funds specially as they considered set apart for the maintenance of religion; and that both of them would use every means to prevent it should it ever be by any party contemplated.

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