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CATHOLIC CHRONICLE.

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THE IRISH UNIVERSITY.

(From the Nation.)

On Sunday last, June 4, the Festival of Pentecost, the Very Rev. Dr. Newman made his solemn profession of faith, as Rector of the Irish Catholic University. The impressive ceremonies of the day were conducted by his Grace the Most Rev. Dr. Cullen, Archbishop of Dublin.

At the conclusion of High Mass, His Grace conferred the pontifical blessing on the congregation.—The prelate celebrant and deacons having left the altar, preparations were made for the solemn and public profession of faith by the Very Rev. Henry Newman, Rector of the Irish Catholic University. A moveable throne or *sedilium*, covered with crimson satin, was placed upon the platform directly in front of the high altar—and his Grace the Archbishop, assuming his mitre and crozier, left his throne at the side of the sanctuary, and was conducted by the Rev. Mr. Pope and the Rev. Dr. Taylor to the seat before the altar. The Rev. Dr. Newman, attended by two deacons, left his seat and knelt in prayer at the foot of the altar. His Grace the Archbishop turned to the altar and knelt before it, whilst the body of surrounding priests and dignitaries knelt prostrate also. The sublime hymn, "Veni Creator Spiritus," was chaunted by the full organ choir, whilst the congregation united with their Archbishop, Prelates, and Clergy in prayer to the Divine Mercy.

At the conclusion of the hymn, the Archbishop rose and took his seat as before in front of the altar, and the Very Rev. Dr. Newman, assisted by his two deacons, ascended the altar steps and knelt in front of the Archbishop. Two deacons assistant then approached, bearing the open volume containing the *forma juramenti*, or form of the profession of faith about to be made. The deacons held the volume before Dr. Newman, who then in a clear and firm voice proceeded to make his profession of faith, commencing—"Ego, Henricus, Newman, firma fide credo, et profiteor omnia et singula, quæ continentur in symbolo fidei, quo sancta Romana ecclesia utitur," viz., &c., &c., then proceeding to proclaim his firm faith in the great truths which the Catholic Church teaches, reciting as his true faith and belief each article of the Nicene Creed; also receiving as the truth and embracing as such all the apostolic and ecclesiastical traditions, observances, and institutions—receiving the sacred scriptures according to the sense and interpretation thereof, always held and taught by the holy Catholic Church—proclaiming his faith in the seven sacraments of the new law as instituted by our Lord Jesus Christ, and his belief in all things appertaining to their administration—declaring his firm faith in the sacred doctrines of the Church, of the real presence of the body and blood, soul and divinity of Jesus Christ—in the sacrament of the Eucharist offered up in the holy Mass—an offering true, proper, and propitiatory for the living and the dead; also declaring his faith in the communion of saints—that the saints reigning with Christ are to be venerated, and their intercession invoked, and that due honor be paid to their relics—also that the images of Christ, and of the Mother of God, and of the Saints, are to be preserved and honored—declaring his belief that Christ has left to his Church the power of forgiving sin, and of remitting by indulgence the temporary punishment to be suffered for it, and that the exercise of such power is most salutary amongst Christian people—recognising and affirming the holy Roman, Apostolic, and Catholic Church, to be the mother and mistress of all churches, vowing and professing obedience, absolute and entire, to the Holy Father, the Roman Pontiff, the successor of the blessed Peter, chief of the apostles, and Vicar of Jesus Christ on earth—confessing as faith, and believing all that the Catholic Church teaches, through her sacred councils, especially all things declared and defined by the most holy Council of Trent, all contrary doctrines and tenets being false and heretical—declaring that all doctrines contrary to her teachings, which holy Church has rejected, condemned, and anathematised, he also condemns, rejects, and anathematises. This true Catholic and Apostolic faith which now he of himself avoweth and professeth, and doth truly hold, he will preserve, with God's assistance, entire and inviolate even to the end of life, and will teach and inculcate said faith, so that it be held, taught, and proclaimed by all who shall be subject to him, or shall be committed to his care and directions.

The profession of faith concludes with the solemn adjuration—"Ego idem Henricus Newman, spondeo, voveo, ac juro. Sic me Deus adjuvat, et hæc sancta Dei evangelia."

This deeply impressive proceeding having concluded, the Rev. Dr. Newman rose, and was conducted from the altar back to his seat in the sanctuary. The Archbishop then partially unrobed; divesting himself of cope and mitre, he put on the rochet and

baretta, and descending from the altar, his Grace knelt for a short time in prayer at the foot of the altar. Meanwhile the body of dignitaries, priests, and ministrants, within the sanctuary, as also the vast mass of the congregation, prepared to dispose themselves for the better hearing of the sermon, which was now about to commence. Shortly after, his Grace the Archbishop ascended the pulpit, and proceeded to deliver a discourse appropriate to the occasion. It proclaimed the majesty, beauty, and sanctity of the faith, and illustrated the benign character of its influence on the morals and literature of the world.

We subjoin the concluding passages of this beautiful discourse:—

"There is nothing favorable to ignorance or error in the teaching of the Catholic Church. How noble has been her career, and how beneficial to mankind in every age, even from the days of the apostles.—In the first period of her existence, when she was still struggling with penal laws and persecutions, or when her chains were scarcely broken, she nurtured within her bosom her Justins and Cyprians, her Origenes and Rusebiuses, her Bazils and Nazianzens, Jeromes and Augustines; men who, while they excelled in the wisdom which is from above, illustrated the world by their learning, their eloquence, and the depth of their philosophy. When borders of barbarians from the North had laid waste the fairest regions of the Roman Empire, the Church continued to exercise her benevolent influence. She civilised the most savage nations, she instructed and enlightened them, and taught them to obey just laws, and to adopt useful institutions. During the convulsions which occurred in this period she watched over and preserved the torch of knowledge, and she received within her temples the sacred deposit of every science; and, notwithstanding the difficulties of the times, do we not meet, in the darkest intervals, with men of the most enlightened minds—with Bernards and Anselms—with Thomases and Bonaventures—whose piety and learning, whose true Christian philosophy are still the wonder of all learned men. When happier and brighter days shone on the world—when letters were again generally cultivated—do we not find that the children of the Catholic Church still maintained her pre-eminence? Did they not excel in poetry, in painting, in sculpture, in architecture, in historic research, in philosophical speculations as well as in theological learning? Her Dantes and Tassos, her Michael Angelos and Raphaels, and innumerable hosts of men of letters and genius, have never been surpassed, whilst her theologians and sacred orators—her Suarez, her Petavius, her Bossuet, and Fenelon stand alone and unrivalled, and command universal respect. You will, perhaps, now ask how it comes to pass that the Catholic Church, which has conferred such benefits on mankind, is accused of being the enemy of human progress, and opposed to the development of the arts and sciences? Oh, my brethren, such charges, made by ungrateful men, who have profited by the labors of the church, have not the slightest shadow of foundation. The Church has always condemned ignorance—she has always encouraged true learning. It is true that she is unchangeable in her doctrines, and that she will not allow divine truth to be assailed or called into question. But is it not her duty to pursue this course? Are not her doctrines the doctrines of revelation, committed as a sacred deposit to her care by her Divine founder? And is she not declared to be the pillar and ground of truth? It is true also that she condemns works, and prohibits her children to read them. But her prohibitions are directed only against bad works, which would corrupt the heart, such as impure and immodest novels and romances, or sap the foundations of faith, by spreading infidelity and heresy. The mission of the Church is to bring her children to eternal happiness, and to do so she must preserve them from the contagion of vice and the darkness of error. Faith and good works must be cherished; they are absolutely necessary to secure our eternal happiness—for without faith it is impossible to please God. Outside of the Catholic Church there is no union with Christ; the corrupt and depraved can never be admitted to the presence of God. Would not the Church then be guilty of betraying her trust were she not to raise her voice against all attempts to corrupt the faith or morals of her children, and thus strip them of their birthright, of their hope of heaven, and of a blessed immortality? The Catholic Church also, it is to be admitted, opposes herself to certain schools and systems of education. But again, does she not do so, because they are dangerous to faith and morals? And whilst she condemns and rejects that carnal knowledge which is the enemy of God, that science which is characterised by St. James as earthly, sensual, devilish, does she not cultivate and cherish every useful art and every branch of knowledge that can be made subser-

vient to the great end of our creation? Has she not been the instructress of nations? Is it not to her that we are to attribute that general diffusion of knowledge in every class of society which is observed in every Christian country? In her charity she has raised up schools for the education of the poor, and founded colleges and universities for the benefit of the rich and powerful. Indeed, all the universities of Europe, with very few exceptions, owe their origin to her. Even the universities now unfriendly to the Catholic Church, such as Oxford and Cambridge, were founded and endowed by our Catholic forefathers, and cherished and encouraged by the successors of St. Peter. Those who are now separated from the Church may boast of the splendor and power of the great institution in their hands; but ought they not in justice to confess that the glory is not their own, that what they pride themselves in has been the work of Catholic hands, and the conception of Catholic minds. When these facts are examined, how can any impartial man charge the Catholic Church with being the enemy of the progress of mankind?

Even here in Ireland we have not many facts to refer to in justification of the spirit of Catholicity.—There was, indeed, a time, it is not long passed, when education was proscribed in this country—when it was felony for a Catholic to become a teacher, and for a parent to send his child to a Catholic school. To whom are we to attribute the spread of ignorance in such times—who were then the enemies of the arts and sciences? And yet there are men who talk of their love of knowledge and enlightenment who desire the return of those days of darkness and persecution. When the penal laws were a little relaxed, the first thought of the Catholics of Ireland was to provide for the education of their children.—With this view they covered the country with schools, they have built up colleges, and many of their educational institutions are not surpassed by those of any other kingdom, and all this has been effected by the charity of the people, and by their own unaided exertions. Undoubtedly we have had to oppose many systems and schemes of education, but only because they were introduced with the design of subverting our faith, and separating us from the Catholic Church. We are obliged to caution the rich and the poor against such systems—we call upon them to preserve their children from poisoned pastures, but we exhort them to provide them with the blessings of a good education, and to lead them to the fountains of true knowledge.

"Even now the Catholics of Ireland, under the guidance of their bishops, and in accordance with the exhortations of the Holy See, are giving a new proof of their love of knowledge by the exertions and sacrifices they are making in order to bring into existence a Catholic university, in which the youth of Ireland may slake their thirst for science, and devote themselves to the study of letters and arts without losing their faith, a calamity which has been the lot of many, or exposing themselves to the dangers and temptations which surround them in anti-Catholic establishments. The project is one of great magnitude and difficulty. Were we to rely on our strength alone, the greatness of the task would deter us from undertaking it. But our hopes are more elevated—our confidence is in God, in the powerful protection of the most Holy Virgin and our patron saints, in the sympathy of all Catholics, in the blessing of the successor of St. Peter, in the prayers of the faithful, and especially of the poor.

"The undertaking is a great one, but with God's blessing it will prosper. The care of bringing it to a successful issue has been committed by the Irish bishops to the very reverend father who, according to custom, on entering into office, has solemnly made his profession of faith this day in your presence, and declared that he will make every exertion to uphold, to preserve, and defend the doctrines of the holy Catholic Church. He is a man as distinguished for his profound learning, as for his virtues and piety.—He may glory in having suffered persecution for justice sake, and having gone through a severe ordeal because of his attachment to our holy religion. May we not hope, dearly beloved, that under the guidance of such a rector the mustard seed which is committed to his care will grow up to be a great plant, and cover the land with the luxuriance of its branches?—The festival of this day puts under our eyes an illustration of what the power of God can effect. Those twelve poor men who we see assembled together in fear and trembling in Jerusalem are destined to become the salt of the earth and the light of the world. They go forth without influence, without power, without wealth, and, in despite of the opposition of the powers of earth and hell, they reform the world, they banish idolatry and superstition, they subdue the nations of the earth; at their preaching, the cross, which was a stumbling block to the Gentile and a scandal to the Jew, becomes the proudest ornament

of the diadem of kings and princes, and is erected triumphantly on the noblest monument of Greece and Rome. If God, then, be with us, whom should we fear? Under His protection, and acting for the glory of His name and the salvation of our souls, may we not look forward with full confidence to the perfect completion of our designs.

"And you, very reverend father, to whom the execution of so great a work is committed by the church of Ireland, allow me to exhort you to meet the difficulties and trials which you shall have to encounter with courage and determination. You shall have with you the blessing of the successor of St. Peter, the sanction and co-operation of the Church of Ireland, and the fervent prayers of the faithful—all difficulties will gradually vanish, and a fair and open field will be presented to you for your labors. Teach the youth committed to your care to cultivate every branch of learning—to scan the depths of every science—to explore the mysteries of every art—encourage the development of talent and the flight of genius, but check the growth of error, and be a firm bulwark against everything that would be prejudicial to the interests of religion and the doctrines of the holy Catholic Church. In all circumstances, and at all times, let it be your care to infuse a strong Catholic spirit—a true spirit of religion into the tender minds of youth, make them understand the value of that element of that *aroma scientiarum*, without which the sciences only corrupt the heart, and spread baneful influences around them.—In this way your labors will tend to restore the ancient glories of this island of saints—you will enrich the state with obedient, faithful, and useful subjects, and give to the Church devoted and enlightened children. Your praises shall be in all the churches, and an imperishable crown prepared for you in heaven. May the Holy Spirit, who on this day descended on the Apostles, descend on all here present, purify our hearts, and give us that true wisdom whose beginning is the fear of the Lord, and which is necessary to guide us in working our eternal salvation."

The Catholic Standard has a Review of a new work entitled "England and Rome," being the history of the connection betwixt that country and the Holy See from the earliest ages to the great apostacy in the XVI century: we make the following extracts:—

"Our author proceeds to demolish the foolish theory of the 'Independence of the British Church,' by reference to documents of an antiquity and authority not only admitted by Lingard and other Catholic writers, but conceded to be irrefragable by such an opponent as Usher. All the weight of British tradition supported by the testimony of contemporary classical writers, and confirmed by the mention in an ancient Greek Calendar, of the consecration by St. Paul, of Aristobulus to be a Bishop of the Britons, points to the introduction of Christianity from Rome into this Island, during the life-time of the Apostles. In the Reign of Claudius both S. Peter and S. Paul were both resident at Rome; and in this reign also was the hero Caractacus brought thither captive together with his family. Bran, the aged father of Caractacus, known to the Britons by the cognomen of 'Blessed,' returned to his own country accompanied by 'Arwystli, a man of Italy;' and Eburgen, his daughter, by 'Iild, a man of Israel,' a church called by whose name stands to this day on a spot near that which tradition still points out as the residence of Bran. The Christian Claudia, the wife of the Roman Senator Pudens, was the daughter of Caractacus, whose identity is now proved with the client-king of Cogidunum, the Roman Chichester, and the sister of, or identical with Eurgan. To Eurgan is ascribed, by British tradition, the foundation of the original nucleus of the College of Caerworgorn, afterwards the famous Llan-Iltyd, or Lantwit, in Glamorganshire, for the instruction of her pagan countrymen, so long the redoubted and victorious antagonists of the Romans. According to the Welsh Genealogies, Cyllin, a son of Caradoc, or Caractacus, became chieftain over the Silures in the room of his father. Cyllin was a Christian. He had two sons likewise Christians, the eldest of whom succeeded him in his dignity as Prince of the Silures, and the younger, Coel, celebrated in British lore as a Druid, was the father of the celebrated Lleuwrwg, the King Lucius of the monastic writers, surnamed by his countrymen 'Lleuwr Mawr,' i. e., the Great Luminary, on account of the services which he rendered to religion. Lleuwrwg, though of royal blood, was never a king in the British acceptance of the word, but, following the profession of his father, a Druid of the highest order and rank, in which capacity he might have exercised almost regal authority over the tribe of which his relative was the actual sovereign. Be this as it may, the concurrent testimony of authentic history, as well as of native tradi-

tion, is wholly contradictory to the hasty assumption of Lingard, who infers, because his history is partially involved in obscurity, and, like that of many real personages, overclouded with romance, and therefore he is a mythological character altogether. Two substantial benefits, ascribed to him by his countrymen, would either of them suffice to account for the great celebrity attached subsequently to his memory. These are, first, the admission of those of his countrymen, who were converts to the "Faith in Christ," (Triads 35 and 62), to the civil rights which had belonged to them as members of the Druidical religion; and, secondly, no less than the acquisition by compliance of the Holy See with his request, expressed by special embassy, of an organised Hierarchy of Bishops for at least a portion of Britain. Mr. Waterworth quotes "the ancient work entitled *Lib. Landavensis, or Llyfr Teilo*, to the effect that, "In the year of our Lord 156, Lucius, king of the Britons, sent his ambassadors, Elfan, and Medwy, to Eleutherius, who was the twelfth Pope of the Apostolic See, imploring, according to his admonition, that he might be made a Christian; to which request he (the Pontiff) acceded: for, giving thanks, to his God, because that nation, which, from the first inhabiting thereof by Brut had been heathen, had so earnestly desired to embrace the faith of Christ, he, with the advice of the elders of the Roman city, was pleased to cause the ambassadors to be baptised, and on the receiving of the Catholic faith, Elfan was ordained a Bishop, and Medwy a teacher (*doctorem*.) Through their eloquence, and the knowledge they had of the Holy Scriptures, they returned preachers to Lucius into Britain: by whose holy preaching, Lucius and the nobles of all Britain, received Baptism, and according to the command of St. Eleutherius, the Pope, he constituted the ecclesiastical order (hierarchy,) ordained Bishops, and taught the way of leading a good life. Which faith of the Christian religion they preserved free from any stain of erroneous doctrine until the Pelagian heresy arose, to confute which, St. Germanus, a bishop, and Lupus, were, by the clergy of Gaul, sent to Britain. For the Britons had often previously sent messengers to them requesting aid against such dreadful danger, disapproving of, but unable to confute the wicked doctrine of the heretics."—*Lib. Landav.*, p. 310. In the *Anglo-Saxon Chronicle*, the same event is recorded at the year 167. "This year Eleutherius obtained the Bishopric of Rome, and held it in great glory for twelve years. To him, Lucius king of Britain, sent letters, praying that he might be made a Christian: and he fulfilled what he requested.— And they afterwards continued in the true faith until the reign of Diocletian." Geoffrey of Monmouth, l. iv., c. xix. xx., refers to a work published by Gildas, which contained an account of those who returned from Rome with Tegan and Dervan, (Duranus), after these two Saints had received from the Pontiff a confirmation of all they had done, while laboring to effect the conversion of the Britons."

"Again: it is said that 'Lleurwg (Lucius) made the first Church at Llandaff, which was the first in the Isle of Britain, and bestowed the privilege of country and nation, judicial power, and validity of oath, upon those who might be of the faith of Christ.'—*Ibid.* And the sixty-second Triad observes, in reference to the three Archbishops of the Isle of Britain, 'the first was Llandaff, of the gift of Lleurwg, the son of Coel, the son of Cyllin, who first gave lands and civil privileges to such as first embraced the faith in Christ.' Bran returned from Rome a Christian; but it was not in his time that the Church was established, according to the Triads. This occurrence dates from the period assigned to it by the Venerable Bede—from the time of the conversion of Lucius. Then we first hear of the erection and endowment of Bishopricks, and history records the names of the prelates."

"Mr. Waterworth appears to have overlooked the remarkable fact that the Church founded by Lleurwg at Llandaff was dedicated to the holy Apostles Peter and Paul, and that Usher, in quoting the passage from the Book of Llandaff, stops abruptly short of the words, which he doubtless so far noticed as to discover that they were highly inconvenient for his theory of the British Church's absolute independence of Rome."

"That Llandaff was originally the Metropolitan See of Britain is certain: that Caerleon-upon-Usk, being situated within the diocese, and gradually superseding it in civil and military importance, under the Roman domination, dispossessed in the lapse of years of its archiepiscopal title and pre-eminence is highly probable; the transfer of the latter from Caerleon to Mynyw on Menevia under S. David is an uncontested fact for history."

"But most remarkable of all is the example, unparalleled elsewhere in the history of the whole world, of a Hierarchy, thrice created by the authority of the Apostolic See in this Island of ours, and twice, for the sins of undervaluing and despising the inestimable privileges and blessings it conveyed to them, by virtue of the self-same authority, superseded by another. How rarely the British Prelates wrestled with the decree of Pope Gregory the Great, in the year 597, transferring the Primacy of Britain from S. David's to Canterbury, is abundantly testified by the single fact of the journey to the *Limina Apostolorum* of King Howel the Good, three centuries after, accompanied by the Bishops of Menevia, Llandaff, Bangor, and S. Asaph, for the purpose of obtaining from Anastasius the Papal sanction for his Code of Laws. The Anglo-Saxon Hierarchy of Canterbury ceased and determined in the year 1851, to make way for that of Westminster, by the decree of Pope Pius the Ninth: and the laymen who now use the titles of those once venerable Sees, bear them only as secular Lords of Parliament, and as the representatives of an heretical sect."

"We could have wished to have glanced rapidly with our readers over the history of the relations of the Church in England with the Holy See as exhibited in Mr. Waterworth's graphic delineation of them in their Anglo-Saxon and Danish developments, and under the successive domination of the Norman, Plantagenet, and Tudor dynasties up to the era of their violent and calamitous rupture in that year of woe to England, 1534. But, to attempt this with any degree of justice to our author or his subject, would much transgress the limits of our space: nor do we regret the necessary alternative of referring them at once to the volume itself, the whole of which is replete with important and interesting matter.—Professing to treat of but one subject of Ecclesiastical History, he never yields to a temptation to stray into digressions foreign to his purpose; but every fact and every event referred to, as far as it can be, only with the view to the establishment of the main conclusion of the book, namely, the contiguous unflattering acknowledgment by our Catholic forefathers, of whatever race, language, and temperament, of the spiritual Supremacy of the Chair of Peter over the whole of Christendom. Occasions may have arisen when its exercise was deemed by our ancestors overstrained, or uncalled for, or even partially abused; but never in such cases, by any Monarch or Parliament, was the Supremacy itself so much as called in question for a moment; the language employed was invariably that of respectful prostration, or of earnest yet humble and seemly protest, addressed by the highest secular authority to the highest delegated representative on earth of Christ Himself—the Supreme Father of the Flock, that is united in itself, through communion with His sacred Person, from the four quarters of the globe. Such honor was reserved for the shameless violator of his marriage-vow, the infamous murderer of his best friends, of his most loyal subjects, nay, of the priests of God, the sacrilegious despoilers of the Sanctuary, the reckless originator, and the first self-constituted head of that worldly-wise, self-righteous heresy, of which, from the force of circumstances only, as we wish to believe, and invincible ignorance, not deliberate choice, the virtuous Victoria's unhappily the last."

IRISH INTELLIGENCE.

CATHOLIC UNIVERSITY.—The first two numbers of *The Catholic University Gazette* have been published, and it promises to be a most effective propagandist organ for the institution whose name it bears. It contains a department of official notices, and another ushering a series of essays on topics concerning the University, but non-official, in the same way as "the non-official portion of certain government journals in foreign parts." The writer of these essays is an anonymous person, but it is impossible to mistake whose is the nervous and perspicuous style to which the sense of the anonymous merely adds a graceful quaintness.

Certain announcements which have from time to time appeared in the *Nation*, are verified by the official statements. The prospectus of the University course is printed, and accords with the outline given of it by us a fortnight ago. We did not mention, however, that Irish History forms a special subject of study during the Freshman course; and we find that "the Gospel of Saint Matthew or any approved Catechism" has been substituted for the Roman Catechism as an element of the entrance examination. The only appointments yet positively announced are those of the Rector and Vice-Rector; but "it is understood that the Rector is already taking measures for securing the services of various distinguished or rising men to fill the offices of Professors or Lecturers; but their appointments will, for a time, be merely provisional, and they will be named Lecturers."

The groundwork of a Library has been laid. A valuable collection of books has been offered by the late Most Rev. Dr. Murray's exertions. Another rich in the Fathers has been given in reversion by a Catholic Priest. Mr. Hope Scott has bestowed a fine collection in ecclesiastical law. The sister University Louvain has presented all its publications. We presume we may anticipate a like generosity from the Propaganda, and from other Catholic seats of learning on the Continent. There is to be a University Church, for the solemn exercises of the Archidemicol body as time goes on; and for sermons on Sundays and other Festivals at once. A list of University preachers will appear with as little delay as possible. We predict in this design a new school of pulpit oratory. Various influential persons have expressed a wish to be allowed to place their names on the University Books.—The subject of conferring honorary or "Ad Eundem" degrees will be considered as soon as the necessary powers for the purpose are conferred on the Rector. We trust it is not extravagant to infer from the way of this statement that it is not intended to await any powers to be conferred by a Government Charter for the purpose. We believe the sum already collected for the University is about £45,000. Of this sum America has contributed nearly one-third. We have seen no official report, however, since early in last year.—*Nation*.

His Grace the Archbishop of Tuam acknowledging the receipt of subscriptions from different quarters, which he has lately received, writes to the editor of the *Tablet* as follows:—

"The amount of the accompanying order," writes one of the good Clergymen, "has been principally contributed by a few of my poor but zealous parishioners. True to the religion of their forefathers and the land of their nativity, they deeply sympathise with the exertions made to counteract the infamous designs of those self-sent Ministers of a false religion who would have the faithful people of Ireland sell their most precious inheritance for a mess of pottage. Though exiles from the land of our birth, and of our hearts, warmest affections, we can never be indifferent to the welfare, both temporal and spiritual, of those we have left after us." In others of the letters by which these remittances were accompanied, there are similar touching passages, which bear evidence of a depth of feeling of compassion for the poor of Ireland, and of admiration for the unshaken constancy with which, despite of their trials, they cling to their religion. Such genuine manifestations of reverence for our holy faith, are equally worthy of those who have

to combat the temptations of persecution at home or of indifference to the land of their adoption.

Of those generous emigrants who thus seasonably send aid to succour the noble struggles of the poor, there are several who take a more correct view of our position in proportion as they are removed from those corrupting influences that blind the vision and pervert the judgments of men nearer home. For example, we have become from the influence of habit, the daily, and I may say, unmoved spectators of continuous streams of emigrants, traversing the public roads, and crowding the quays and places of embarkation. Nay, there is scarce a vehicle that passes which is not freighted with loads of those emigrants, whose piercing cries bring to the most callous and indifferent the sad conviction that those who are quitting their country in such numbers are far from being voluntary exiles. It is not many days since a most intelligent person, witnessing this continual overflow of people day after day, pressing on each other, expressed his surprise that this portion of the country was not become a desert. Yet though you cannot close your ears against those lamentations, it would seem that through a sort of corrupt political convention, your breast should be steeled against all feelings of sympathy, and your tongue interdicted its utterance, lest, forsooth, any of the reproach of such evils should be fastened on those unfeeling landlords and unfaithful senators who share among them their heavy responsibility—the former by abusing, the license for the bad treatment of their tenantry, given them by unchristian laws; and the latter, in defiance of their solemn covenants and the example of better men, leaving the poor tenants who are deserving a better fate without any legal protection for the fruits of their industry, and thus dooming them to follow the countless exiles who went before them.

Such is the sad prospect still before the eyes of our poor people, owing to the treachery of those who violated their solemn engagements to vindicate in their place in parliament the rights of humanity and religion. It is, no doubt, a distressing alternative, to be annoyed at home by bigoted landlords and the proselytising Parsons of an Establishment left in the full enjoyment of its odious ascendancy, or, in order to escape such a warfare, to enlist under banners which interdict the dying man the consolations of our holy religion. It is no wonder that the noble struggles of a people so persecuted, yet so faithful to their creed, should have called forth such expressions of sympathy as those I have transcribed, and others which I have passed over. To those good benefactors in the Mauritius and elsewhere, it will afford sincere gratification to learn that the efforts of our enemies have been abortive, and that never were our poor people more devoted to their faith, nor more zealous in its practical and edifying manifestation, though, owing to the high prices of provisions and want of employment, they are in great destitution.

Of this singular attachment to their faith, the people of this diocese have been exhibiting during the few past days the most gratifying illustration. Notwithstanding the waste of human life caused by the famine and the continual drain of the population to foreign lands, the numbers that thronged to the town of Castlebar during the recent missions were such as to fill the Faithful with joy, their enemies with rancour, and all with astonishment. The environs of the town, which but a few years ago buzzed with a numerous and industrious peasantry, are now converted into domains for the brute beasts of the field by the lord of the manor, and the dilapidated state of the suburbs of the town itself would seem to indicate that he had resolved to pass the ploughshare through its streets. Yet, from amidst those solitudes, which for miles encircle this town, were poured out, as if by magic, successive crowds of people, which reminded the inhabitants of the great masses of the year '43, revealing to the world the fidelity of a people whom no other interest short of that of their holy faith could assemble together in such multitudes. Among the manifestations of foreign sympathy which this publication displays, it is gratifying to find consoling illustrations of it in our own country. The half-crown so generously forwarded by the poor Irish servant maid in London, towards the Catholic schools, reminding one of the widow's mite, reads an instructive lesson of the zeal of that class for the blessings of a religious education. And the three successive contributions of £4 each, for the poor of Mayo from the gentleman of whom I know naught but his benevolence show how much his heart has been touched by the heavy calamities of a people which, whilst they shock by the wanton cruelty with which they are inflicted, excite admiration by the pious fortitude with which they are endured.—I remain, my dear Sir, your faithful servant,
J. JOHN, Archbishop of Tuam.

CONVERSIONS.—We are happy to be enabled to state, on the authority of a correspondent at Tours, that the Bishop of the Diocese lately resigned into the Church at Montpellier, (France), Mrs. Digby Boycott, (wife of Simon Digby Boycott, Esq., of Oshers-town, Co. Kildare, Ireland), and her two daughter, Miss Digby Boycott, and the Misses Mabel and Eva Digby Boycott.—*Catholic Standard*.

THE INSOLVENT COMMISSIONERSHIP.—It appears that the rumors respecting the amalgamation of the Bankrupt and Insolvent Courts, had no solid foundation, and that for the present, there is no idea of dispensing with the services of a successor to the office filled by the late Mr. Baldwin. The place has been offered to, and accepted by the Right Hon. J. Hatchell, late M. P. for Windsor, and Irish Attorney-General to the late Whig Government. Mr. Hatchell's appointment will not be displeasing to any party, Whig, Tory, or Radical.

The Report of the Committee upon Mr. Stonor's case, while it acquits the Duke of Newcastle and Mr. Peel, of corrupt patronage, perfectly justifies Mr. Moore's conduct in bringing the appointment under the consideration of the House. The Committee have declared their unanimous opinion that due caution and discrimination were not evinced by the Colonial Office, and that no sufficient care was taken to satisfy the requirements of the public service. It is long since a Parliamentary Committee has censured a Ministerial department after such a fashion.

The Lords of the Admiralty refuse to comply with the prayer of a petition, adopted in Drogheda, for the construction of a harbor of refuge on the west coast of Ireland.

Another Telegraphic cable has been successfully laid between Scotland and the northern coast of Ireland. This is the enterprise of the British Electric Telegraph Company, who seem to have been very fortunate so far in the results of their labors.

HARVEST PROSPECTS.—Notwithstanding the prevalence of thunderstorms, the agricultural reports are favorable from all quarters of the country. Crops, green, and grain, are looking well; and there is every prospect of a potato yield such as has not occurred for the last ten or fifteen years.

A Tralee paper (the *Chronicle*) states that at this moment there are at least 90 per cent. of the laborers of Kerry looking out for the remittance that is to pay their way across the Atlantic, or are living in the hope of sooner or later being able to reach the land of promise in the western hemisphere.

The Ennis and Limerick railway works are now in full operation, and eight working-gangs are put on the proposed line between Limerick and Ennis.

THE "ROINED INTEREST."—A small property in the county of Meath, was sold in the Encumbered Estates Court on Friday in two lots, one of which realised 37, the other 52 years' purchase. What is more remarkable, the estate was held only in part in fee simple, the remainder being for the residue of 99 years from 1778. The second lot was subject to a headrent of £232 2s., leaving a net profit rent of £283, which, nevertheless, sold for 4,300, equal to 52 years' purchase.

The county of Kilkenny had been visited with a shower of "black rain," such as fell in the same quarter about three or four years since. The particulars of the last phenomenon are thus communicated to the Kilkenny Literary Institution by the Rev. James Mease, of Freshford:—"The phenomenon of what was called black rain occurred over a considerable portion of the county Kilkenny several years ago.—Many of the common people attribute the potato blight to that circumstance. Although there is not the least ground for this supposition, yet I take it for granted that a similar occurrence a few days ago will not be unworthy the attention of the institution. On Tuesday, the 23rd of May, I was walking from Woodgift schoolhouse, which is about four miles to the west of Freshford, towards Clonantagh, about 4 o'clock. I observed a peculiarly black cloud hanging over the Kilcooly hills, and extending towards Freshford and Tullaroan. I will not say it was the blackest cloud I ever saw, but it was so very remarkable that I called the attention of several persons whom I met along the road to it. Its edges presented the usual appearance of a thunder-cloud, ragged and well defined. Dark streaks appeared to descend from it in some places in a curved or twisted form. These reminded one of the classical expression of 'orti imbris,' the 'wreathed shower,' or 'hail,' as it is always translated. This appearance was observed before the cloud burst, which it did not do for some time. There were then several peals of thunder, and the usual torrents of a thunder-storm followed. At Freshford, however, where the thunder had been peculiarly loud, the first rain that fell appeared black from a number of particles of some dark substance floating in it. Some of the water is now presented to the meeting. The dark particles fall to the bottom, when the water has been left to rest for some time. I shall not offer any conjecture as to the nature of these particles, but I think they are worthy of careful examination. I think it impossible that they could have come from any place but the atmosphere, along with the rain. The only other sources could have been the vessels in which the water was caught or the roofs of the houses on which the rain fell. Now, the first is not likely, for the vessels were set in order to catch the rain for washing purposes, and therefore were quite clean. Besides, it is unlikely that the same kind of substance could be found in all the vessels. With regard to the roofs of the houses, it is to be observed that there had been a great deal of rain on Sunday and Monday; and therefore the slates were well washed before this peculiar rain fell. It is also well known that rain is frequently tinged by various substances, and therefore there can be no prior reason for rejecting the atmospheric origin of this.—It would be useless, however, to attempt a conjecture as to its nature, without a more particular examination than I am capable of making. I hope I shall be considered as having done my part in bringing it under the notice of the meeting."

DREADFUL ACCIDENT.—Some evenings ago, a lad named Pat Conolly, had both legs taken off by the wheels of a truck crossing over them, at a cutting between Enniskillen and Ballinamallard. The poor sufferer died.—*Armagh Guardian*.

The subscription for the four Irish fishermen who, in their smack, Emerald Isle, saved the lives of a number of persons on board the Barque Eva, amounts to nearly £1000. New boats are to be purchased for two of the brave fellows, and houses are to be built for the other two, who are old men.

We regret to say that fever is rather prevalent just now in the district of Newry.—*Newry Telegraph*.

ELECTION EXPENSES OF A MEMBER OF PARLIAMENT.—On Saturday, 4th inst., at the Insolvent Debtors' Court (London), Mr. J. P. Somers, the late member of parliament for Sligo, filed his schedule, and an order for hearing has just been issued. The document discloses some extraordinary circumstances relating to electioneering. The debts from 1836 are set forth at £10,823 4s., and the debts without consideration at £986 7s., leaving the actual debts at £9,837 17s. At the period mentioned, Mr. Somers possessed property worth £10,000. There are no debts owing to him, but the property given up is stated at £3,500, which is in the Irish Incumbered Estates Court, and will be distributed to pay certain judgment debts in the schedule. There is besides an annuity of £60. The insolvency is attributed to the loss of his property in the Incumbered Estates Court, and to the leases of part of his property having fallen in by the death of the person on whose life he held the same, together with his "very heavy electioneering expenses." Mr. Somers was member for Sligo from 1837, and stood several contests, and petitions.—In 1837, his election expenses were about £1,100; in 1841, £600; in 1847, £500; and in 1848, £300.—From 1848 to 1853, there were five contested elections, one petition, and other matters, which cost about £3,000. Mr. Somers states in his schedule that his losses by the sale of the property, and the leases expiring, amount to £6,500, which, with the expenses of the elections, would make his losses £12,000.—There are only forty-three creditors on the schedule, and it appears that large sums have been paid as "bonuses" on the renewal of bills of exchange.—Mr. Somers has been confined in the Queen's Prison since the 8th of March. There are several residences set forth in the description in Ireland and London.—The schedule describes him as "John Patrick Somers," commonly called and known as "J. P. Somers."

Beef has reached the extravagant price of 8d a pound in Nenagh; where the 4lb loaf, which is only 3d in Clonmel, 10d in Cork, and 9d in Waterford has been stationary for a long time at 11d!!—*Limerick Reporter*.

Mr. George W. Stephenson, a magistrate of Kilkenny, and the eldest son of the Rector of Callan, was accidentally killed on Saturday last, by a fall from his horse.

We are sorry to learn that one extra case of cholera has appeared in Ballymacarrett, during the last day or two.—*Belfast Chronicle*.

Richard Hawkins, the bellman, aged 82, was united in wedlock to Margaret Leydon, aged 60, on Wednesday week, in the parish chapel of St. Nicholas. The groom is a most original character, having outlived his generation and passed through many vicissitudes of life. In '98 he was enrolled in the militia, but deserted and joined the French after their landing at Killala. He was present with Humbert at the battle of Castlebar, escaped the slaughter and military executions of Ballinacree, and took refuge in the mountainous district of Sligo. He was eventually enlisted in a regiment of the line, and was several times flogged for humorous pranks played off on the colonel and officers of the regiment. He is still a hale old fellow, with a voice as sound and clear as his own bell.—*Galway Packet*.

Mr. Meagher having accused Mr. Duffy of injustice towards Mr. J. Mitchell in accusing the latter of having broken his parole, Mr. Duffy replies:—

"Mr. Meagher requires me to retract the charge against Mr. Mitchell of having broken his parole. I might, with as safe a conscience, retract the Apostle's Creed. When Mr. Mitchell landed in Van Dieman's Land he found Smith O'Brien in close and stifling imprisonment, watched night and day by sentinels, and tortured by the Black Serpent, because he declined to give a parole not to effect his escape. From a similar fate Mr. Mitchell protected himself by at once giving his parole. That is to say, the British Government agreed to substitute for stone walls, sentinels, and the Black Serpent, the chain of Mr. Mitchell's own honor; as they did with O'Brien the moment he consented to make the engagement they required. It is superfluous, I presume, to argue that they considered they were retaining under this arrangement as fast a hold of their prisoner as before. This is the necessary and well understood basis of all parole; just as between lender and borrower it is understood that the money lent shall, in the end, be restored to the original owner. It is the Universal law of military parole, for example, that, during this period of honorable enlargement, a prisoner cannot even prepare for his escape. Officers who have violated this understanding have been sent back prisoners to the enemy by their own commander and comrades. And this not merely because the laws of honor are always rigidly interpreted and enforced, but on grounds of public policy—for parole would be granted to prisoners no longer, if once it became an insufficient bond. The captor would hold them with the iron grasp of fetters, if the vinculum of their honor failed to retain them. This consideration never applied with greater force than to a country like Ireland, which has furnished political prisoners, in every generation, for two centuries. To lower the value of an Irish gentleman's word of honor is bad enough; but to damage the value of a political prisoner's parole—who can tell upon how many better men that sin will be visited?"

Mr. Mitchell being under this honorable engagement and having reaped the advantages of it for two or three years, at length made preparations for his escape, but it was first necessary to disembarass himself of his parole. If he had done so effectually—if he had restored himself to the precise condition of custody from which it released him, or allowed the period for which his ticket-of-leave was granted to expire, and then put it into their power to arrest him at a given hour and place, he would have done all that could be demanded.

The way, however, in which he elected to proceed was this—to attend for a moment in a Police-Office where the acting-constable was carefully bribed not to lay hands on him, and there perform the farce of submitting himself for arrest. Accordingly, he went to the office, presented a letter to the presiding magistrate, who immediately directed the constable to take him into custody; that official of course declined, and Mr. Mitchell in a twinkling mounted and rode off. Does a word more need to be said?

I can understand those who, like Mr. Antsell, say no parole ought to be kept with the British Government; it is not a very lofty, or a very honest, but it is a perfectly intelligible theory. But that any gentleman should contend that an engagement of this nature can be kept, and was actually kept, by a piece of petifoggery or legerdemain like this, overwhelms me. Mr. Mitchell got certain liberty on condition that he would continue within a given district or restore himself to duress. Did he continue, or did he restore himself? This is the whole question? A man does not pay a debt by shaking a purse within sight of his creditor; or tendering it at a time when he knows it is impossible for him to receive it.—*Nation*.

GREAT BRITAIN.

THE NEW MINISTER OF WAR.—The House of Commons resumed business on Thursday, after the Whitsuntide recess. On the motion for going into committee of supply. Lord J. Russell announced that it was the intention of the government to divide the duties appertaining to the office of Secretary for War and the Colonies. The portion of these duties, which comprised everything relating to military affairs, would be assigned to a new Secretary of State, who would have the entire control and administration of the army. It was not proposed to interfere at present with the arrangements of the executive department, or with the distribution of duty or authority between the War Office, Ordnance, Commissariat, and Commander-in-Chief; but any necessary changes in this respect would be left to the new War Secretary. No alteration would be made with respect to patronage, and the distribution of commission of commissions and promotions would, therefore, continue under the control of the War Office. The noble lord remarked, in conclusion, that it was not necessary to apply to parliament for a bill to effect these changes. Mr. Hume, Mr. Elliot, Mr. Rich, and Colonel Dunne having spoken in approbation of the proposed alterations, the subject dropped.

CIVIL SERVICE.—Mr. Williams called the attention of the house to the increase of the civil service estimates. The votes for the service, he observed, had amounted to £2,500,000 in the last unperfected parlia-

ment, whereas in the present year they had reached the sum of £5,290,000. He complained principally of the enormous expenditure upon royal palaces and parks, many of which were kept up without any reasonable use or purpose. In the course of discussion complaints were made that the expense of repairing Prince Albert's farms was charged upon the nation, while his royal highness derived all the profits from them.—*Catholic Standard*.

The most remarkable event of the week, as regards domestic news, is Kossuth's appearance at Sheffield on Monday. The occasion was a demonstration in favor of the independence of Poland—an object dear to our hearts; but the purpose of the Hungarian demagogue was plainly and unmistakably to abet Russia. Of course the sentiments were transcendently democratic, and the language was especially adapted to the artful design of duping the radical knife-grinders; but when we mention the fact that the burthen of Kossuth's harangue was an onslaught upon Austria, and that he labored hard to impress upon his auditory the conviction, that in this war with Russia it is the interest of England to be at loggerheads with Austria and Prussia, especially the former, we need not, we suppose, say another word to convince our readers of the perfidy of this noisy, vain-boasting declaimer. The treacherous talk of the trickster went down, however, with the knife-grinders; and they fated the foul suggestion of the Muscovite emissary, little thinking how egregiously a stupidity they were plunging into, at the very moment when the hostile attitude of Austria was paralysing Prince Paskiewitch, and confounding the despot, his master. Fortunately for this country and for mankind, Kossuth can do no harm in England; and if he be in the pay of Russia, we wish him and his employer joy of each other. The idea of Kossuth's being a Russian agent will, of course, be scouted by the radical, infidel, and evangelical journals; but it should be borne in mind that that portion of the press makes capital out of the vilification of Austria. They hate that Power because it is Catholic, and consequently anti-revolutionary. An evening paper ridicules the notion of Kossuth's coalescing with the Czar. This only shows how poor a judge of human nature the writer is, and how purblind an observer of passing events. Has not the Autocrat thrown out strong hints that if he were to triumph over the German and Western Powers and Turkey, he would restore those Hungarian privileges which Kossuth's treason and cowardice destroyed? The suggestion is, of course, as hollow, insincere, and treacherous as all the rest of the Czar's conduct within the last eighteen months—or rather since he began his famous conferences with Sir Hamilton Seymour; but it is still sufficient to establish the folly of those who pool their idea of Kossuth's being in collusion with Russia. It is well known that one of the most prominent grounds of hope the Czar had was the expectation of an anarchical outbreak in Italy, Germany, and France, in the event of his going to war with the Western Powers and Austria.

In writing of Louis Napoleon, and referring to what was said of him in the British Parliament eighteen months ago, the *Sun* observes:—"One who was vituperated by those most precise and sagacious statesmen, little more than eighteen months ago, as among the most atrocious of political criminals, and who, nevertheless, at this moment, as the friend of England, has in his possession no less than four of the great capitals of Europe—Paris, Rome, Athens, and Constantinople."

Baron James Rothschild has contributed a further sum of 50,000f. (£2,000) to the support of his suffering co-religionists at Jerusalem.

REFORM OF THE DRESS OF SOLDIERS.—We have good news to tell from the seat of war. We don't mean the gallant feat of Captain Yelverton and Hall at Ekness, or the increasing perplexities of Russia along the whole circle of her western frontier, but a victory over the only foe our soldier has yet had to encounter. The 'stock' has fallen, the hot effulgence of the helmet bids fair to be subdued, and the whole of the uniform will soon be reduced to common sense. Hitherto the campaign, though bloodless, has been disastrous. The returns of the 'fainted' on parole are serious; marches of three or four miles are attended with frightful casualties, a large proportion falling out, and only dropping in, if at all, hours after muster. After a review file after file disappears, if, indeed, ever been able to present themselves. The enemy more formidable as yet than the lance of the Cossack or the Minie rifle, is the uniform and pack. Men are strangled by the stiff leathern gaiter that prevents the return of the blood from the head; their brains are baked in the oven that encloses their skulls; they are pilloried by the huge package that hangs from their shoulders, or, rather, that refuses to hang quietly from them, and no strait-waistcoat ever restrained the most mischievous patient more effectually than their ill-made coat. Hence the fatal consequences of marching, and the ill-success on parade. When it comes to actual fighting, and the fire of the enemy is added to the folly of the Horse Guards, we tremble for the result, and only hope it may be true, as we hear on every side, that on actual service the British soldier sets the Commander-in-Chief at defiance, and rearranges his dress on a working model. For the good news we promised our readers we must refer to the replies of Mr. Sidney Herbert to some question on Friday night. The stock is to be discarded; the helmet, if retained, is to be covered with white linen, other changes are vaguely alluded to, and it is even whispered that the soldier on march may be excused a quarter of an hour's fresh morning air hitherto devoted to the operations of the razor. The attention of Lord Raglan has been called to this subject, and he will be regulated in the matter by the results of experience, never before, as it appears, brought to bear on the question.—*Times*.

THE POOR MAN'S CHURCH.—A memorial has just been forwarded to Lord Palmerston, setting forth the facts of a case which affords a striking commentary on some of the statements ventured upon by the supporters of church-rates in the late debate. The memorialists are the Dissenting ministers and other inhabitants of Ringwood, Hants, and the following is the material portion of their allegation:—"On Monday, the 24th April, Isaac Early and Henry Larkham, married men—one having a family of two, the other of three children—laborers, earning less than nine shillings and sixpence each week, and parishioners of Ringwood, having pleaded poverty and utter inability to pay the church-rates assessed upon them, amounting to 2s 9d each, and 1s 10d respectively, were apprehended on a warrant—were handcuffed together, though offering no resistance—were retained in hold until the next day, and were then conveyed to Win-

chester Gaol, where, on their arrival, they were stripped, washed, their own clothes exchanged for the prison garb, and were, in all respects, treated as common felons. They were allowed no communion with their friends, even by letter; were kept in continual confinement (with the exception of about an hour daily for exercise), within a cell measuring about nine feet by five; and were compelled, when thus permitted, to revisit the open air, to wear a sort of mask, to prevent them seeing around them; and all these indignities heaped upon them, their only crime being poverty, and consequent inability to meet the demands of the 'National Church.' Public feeling was soon aroused, and a subscription set on foot; and by this measure these poor men were released—one of them after an incarceration of eight days, the other of three weeks." We understand that the two victims have petitioned the House of Commons on the subject, and the attention of the house is likely to be called to it.—*Nation*.

A writer in the *Christian Times* complains that some ladies who attend Exeter Hall meetings "sit working on various sorts of female work, in front of the speakers." [The custom is not a new one either in England or other countries, comments the *Spectator*; but it says little for the eloquence of the Exeter Hall speakers.]

A Protestant Sister of Mercy at Frome prevailed upon a couple recently married at an independent chapel to be re-married at the parish church at Frome by the curate of the Reverend Mr. Bennet. The maiden name of the bride was Elizabeth Plummer; her husband's name is Dimmock, in the marriage certificate issued at the church is described as Elizabeth Dummock, formerly Plummer; and in the column usually filled up with the words "bachelor and spinster" are the words "previously united at the Zion meeting-house." The inhabitants of Frome have held a meeting, and passed a resolution declaring the re-marriage a violation, at least an invasion of the law of the land—part of a system "designed to set up ecclesiastical arrogance above civil authority," and "an act deserving the reprobation of every Englishman."

EDUCATION GRANT.—In the year 1853 the amount expended from the Parliamentary vote for education was £250,655. Two-thirds of this sum were absorbed by the stipends of pupil teachers, and the augmentation of the salaries of certificated schoolmasters and mistresses; about £35,000 in building, repairing, and furnishing schools; nearly £20,000 in grants to normal schools; and £26,260 in inspection. Since 1839 the sum of £1,306,945 has been laid out from the public funds in thus aiding schools. The portion of this sum expended on schools connected with the church of England was £880,960; on schools connected with the British and Foreign School Society £117,000; on Wesleyan schools £46,113; on Catholic schools (Great Britain) £24,372 (£9,789 in 1853); on workhouse schools £81,784; on schools in Scotland connected with (1) the Established Church £78,673 (2) the Free Church £59,745 (3) the Episcopal Church £993.

Ten thousand cavalry sabres have been taken out of the stores of the government works at Enfield, to be ground previous to forwarding to Constantinople, to arm the above number of the Turkish cavalry soldiers.

RE-APPEARANCE OF THE CHOLERA.—We regret to learn that the cholera has again made its appearance in Glasgow, after the town had been for about a fortnight entirely free of disease.

BRITISH MORALITY.—This startling announcement has appeared in the *Northern Daily Times*:—"We wish to direct public attention to the following fact, which came to our knowledge yesterday, and it is to be hoped that this exposure will at least put people on their guard, and that it will be either the means of bringing some wretches to justice, or deterring them from vile practices. From what we have heard—and there is no doubt of the authority—there are gangs of wretches, both male and female, stationed at Derby, Leeds, Manchester, Liverpool, and other places, the object of which is to entice, entrap, and snare away young girls of from ten to seventeen years of age.—The purpose need not be more fully alluded to. Such as are taken up in the various country places are sent to Liverpool, and vice versa, at least they are immediately transferred to some other town. The last case of this sort happened this week. The daughter of highly-respectable parents, residing in Derby, was entrapped and brought to this town. Her father and mother, almost in a state of distraction, followed, and by the assistance of Mr. Clough, and an active detective officer (Patrick), the latter fortunately succeeded in recovering the girl, and restoring her to her parents. We have heard of the proceedings of the wretches belonging to the gangs alluded to, and it is really shocking to contemplate such things in a civilised country."

There are several notable persons in London who "transact" betting business on the scale and with the method of a banking house. There is one Mr. Davis, once a poor county carpenter, who has made a million of money by it. This man keeps a set of books, and calculates his chances with the precision of an actuary. It is scarcely a venture with him; it is a system, "sure to win." What he loses on one horse he gains on another. Last year, however, Mr. Davis lost £200,000 on the Derby; but two or three days before selling day, he paid down at the bank nearly half of the amount to quiet apprehension. This year he is reported to have won double.

MODERN MISSIONARIES.—The Rev. W. Allison Wood, of Cookham, has been committed to Lancaster Castle on a charge of disorderly intoxication.—*Liverpool Albion*.

The young woman, Mary Richards, who was brutally assaulted in North Devon, has died of the injuries she received. Harvey, the man who is charged with her murder (recently a "preacher of the Gospel,") is in custody.

LOOK BEFORE YOU KICK.—A minister in one of our orthodox churches, while on his way to preach a funeral sermon in the country, called on one of his members, an old widow lady, who lived near the road he was travelling. The old lady had just been making sausages, and she felt proud of them—they were so plump, round and sweet. Of course she insisted on the minister taking some of the links home to his family. He objected on account of not having his portmanteau along. This objection was soon overruled, and the old lady after taping them in a rag, carefully placed a bundle in either pocket of the preacher's capacious greatcoat. Thus equipped, he started for the

funeral. While attending to the solemn ceremonies of the grave, some hungry dogs sented the sausages, and were not long in tracking them to the pockets of the good man's overcoat. Of course this was a great annoyance, and he was several times under the necessity of kicking these whelps away. The obsequies at the grave being completed, the minister and congregation repaired to the church, where the funeral discourse was to be preached. After the sermon was finished, the minister looked to make some remarks to the congregation, when a brother, who desired to have an appointment given out, ascended the steps of the pulpit, and gave the minister's coat a hitch to get his attention. The divine, thinking it a dog having designs upon his pocket, raised his foot, gave a sudden kick, and sent the good brother sprawling down the steps. "You will excuse me, brethren and sisters," said the minister confusedly, and without looking at the work he had just done, "for I could not avoid it—I have sausages in my pocket, and that dog has been trying to grab them ever since I came upon the premises?" Our readers may judge the effect such an announcement would have at a funeral. Tears of sorrow were suddenly exchanged for smiles of merriment.—*Pertshire Advertiser*.

UNITED STATES.

MEETING OF COLORED MEN IN PHILADELPHIA.—At a meeting, this evening, (Thursday, June 15), of colored men, resolutions were adopted in substance, as follows:—"That those who, without crime, are outlawed by any Government, can owe no allegiance to its enactments—that, being condemned and treated as outlaws by Government for no crime, but that of claiming to be men rather than beasts and chatties, we hereby declare ourselves absolved from all obligations to obey its slave-holding behests, and fall back upon our natural rights—that we adopt, and advise all oppressed to adopt the motto, 'Liberty or Death,' nor will we allow any fellow-beings to be enslaved if we can prevent it—that resistance to the slave-hunters is obedience to God, and we pledge ourselves to resist all such laws by such means as we deem right and expedient."

FUGITIVE SLAVES IN CINCINNATI.—Nine fugitive slaves were captured in Cincinnati last week. They were delivered up to their claimants, and carried off to Kentucky without any excitement.—*Christian Inquirer*.

The Rhode Island Legislature has passed an act prohibiting the use of any jail or prison for the purpose of confining fugitive slaves, and makes it penal for any officer of that State to aid in the arrest or detention of any fugitive slave.

THE CHOLERA.—The cholera is beginning to prevail quite extensively in New York. During the past week fifty-three deaths from this disease have been officially reported; and a meeting of the Board of Health has been called to take place on Monday next. Ten deaths by cholera are reported in Boston for the last week.

It appears that several of the late fires from which New York has suffered so severely, have been traced to incendiaries; the agents in this diabolical business being a gang of young men employed as clerks in dry goods stores. The scoundrels should be burnt at the stake; this would be the proper way to put a stop to incendiarism.

It is with regret that we announce the demise of the *Shepherd of the Valley*, one of the best, ablest, and most honestly conducted Catholic papers published on this Continent. The N. Y. Freeman attributes the failure of the *Shepherd* to the following causes:—

"Mr. Bakewell made the great mistake of supposing that our's is morally, as well as legally, a free country. The fact is, that nowhere—not in Austria, not in Russia—not in Turkey, not in Spain—not in any of these political despotisms is the moral liberty of personal sentiment so shackled as in the United States. Our social liberty consists in doing and saying what our neighbors do and say; and any marked personal opinions, not square with this despotic standard, are repressed by the intolerance of popular opinion, as effectually as they could be by the police of a Chinese Mandarin."

The N. Y. Herald pretends to contrast the liberality of the Japanese government—in allowing the public interment of seamen of the American squadron with the customary rites—and the barbarism of some of the governments of Catholic Europe, such as Spain and Rome. The *Herald* might have instanced, with more propriety the barbarism of Protestant England—where for Catholics to follow the remains of their deceased priests to the grave with the rites of their religion, is an offence visited with fine and imprisonment. When England shall have repealed her brutal penal laws, against her Catholic subjects, it will be time enough to expect that Catholic governments will make similar concessions to Protestant foreigners.

SANITARY CONDITION OF NEW YORK.—The following account of the horrible condition of the tenement-houses in the Fourth Ward is communicated to the *Daily Times* by the Rev. C. L. Brace:—"There are lanes and alleys where the garbage and refuse and dirt of years, have collected and hardened into a soil of filth. The steaming alley-ways and dark cellars seem to breathe out an air of poison and pestilence.—Houses are crowded together as in no other part of the city, unless in the Sixth Ward. The front row will, frequently within a space of eight feet, be succeeded by another row of tenement buildings in the rear, and these again are close upon a block in the next street, with no windows on the back side. The stairways and rooms themselves are in the last degree of filth. A large tenement-house in the upper part of Cherry street has holed within it two hundred and sixty-four families, and in this house the Croton sinks are used as privies, until the whole building reeks with an air like the breath of sewers. Another house, with sixty-four families, is in like condition. In many courts the cesspools have become clogged, and the drainage gathers and runs over, and steams abroad the sickening smell and miasm. Families are crowded together in dark and reeking cellars. Houses are as if never cleaned. The district, especially that between Roosevelt street and Franklin Square, is ripe for a fearful pestilence."

The following is one stanza of a patriotic poetical production that appears in the *Newada Democrat*:—"Keep your eye fixed on the American Eagle, Whom we as the proud bird of destiny hail; For that wise fowl you can never inveigh; By depositing salt on his venerable tail." A ton of brown corn will make 1200 or 1300 broom. It is worth \$50 a ton, besides the seed. It is a great crop in the Mohawk Valley.

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. Sacramento Street. Montreal, February 9, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE, PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 4, Place d'Armes. TERMS: To Town Subscribers . . . \$3 per annum. To Country do . . . \$2½ do. Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE. MONTREAL, FRIDAY, JUNE 30, 1854.

NEWS OF THE WEEK.

The navigation of the Baltic has now been, for some weeks, fairly open; but, as yet, no decisive blow has been struck by the enormous fleet under the command of the gallant Napier. By the last steamer, we have a report that the fleet had exchanged shots with some of the Russian forts; which would, to a certain extent, seem to corroborate the Russian boast, that the British had been foiled in an attempt upon Helsingfors. British expectation is screwed up to the highest pitch, and the people seem to expect to hear tidings of some great naval victory, as in the days of Nelson and Exmouth—as at Aboukir and Algiers. We think they are doomed to disappointment. With one or two exceptions, guns on board ships are no match for guns on shore batteries, when the masonry is in a good state of repair. In the Gulf of Finland, the difficulties with which the fleet has to contend, are increased tenfold, by the intricate navigation—by the narrow channels betwixt shoals and dangers of all kinds—through which the ships would have to advance to the attack, exposed, too, to the raking fire of the enemies' guns. Sir C. Napier, if inclined to err, will not err on the side of prudence; and we may feel confident that if he does not attack the forts in the Gulf of Finland, it is because they are impregnable; and because he is too conscientious an officer to sacrifice the lives of his brave sailors, and the vessels of his noble squadron, when there is not a chance even of success. The British fleet can expect but little important accession to its force after the present month; whilst the enemy are, no doubt, increasing, every day, the strength of their means of resistance. If then, within a month after the opening of the navigation, Sir C. Napier felt it imprudent to hazard an attack against the granite batteries and case-mates of Cronstadt, his position will certainly not have improved in the months of July and August. We may therefore expect, that, for this season at least, or unless a diversion by means of a powerful land force be attempted, the Baltic fleet will limit itself to the strict blockade of the Russian ports; thus inflicting much commercial injury upon the enemy, but at a very considerable expenditure of British treasure. At this game both parties must ultimately be losers; and it is to be feared that Russia will not be the first to give in. Certainly, if, at the commencement of winter, Sir C. Napier returns to Spithead, without prizes, without having filled a *Gazette* with blood and glory, the disappointment of the people will be generally felt, and loudly expressed. We may then expect a strong reaction in public sentiment, and that the war will become as unpopular and universally condemned, as it is now almost unanimously approved of. In the Black Sea, nothing has been done. Sebastopol is as Cronstadt, and, without a land force, is not to be successfully attacked. The Turks are defending Silistria nobly, and, it is hoped, will hold out until relieved by the forces now on the move. Tidings of a decisive battle may shortly be expected.

THE "SCHOOL GRIEVANCE."

The *Canadien* of the 12th inst., requests of us to state precisely the grievances of which the Catholics of Upper Canada complain, in the matter of separate schools; "grievances,"—adds our cotemporary,—"*which we confess, we very imperfectly understand.*" We always believed that the intention of Government and Parliament, was, to give to the Catholics of Upper Canada, the same protection, the same advantages, as are enjoyed by Protestants in Lower Canada. If this intention has not been practically carried out, whether through defects in the law, or the bad intentions of those to whom the execution of the law is entrusted, we believe that a remedy is not impossible—*provided always that the demands of the Catholics of Upper Canada are reasonable.*" And, advertising to the fact that, from the Protestant minority of Lower Canada, we have no complaints as to the operation of the school laws, our cotemporary naively, not to say hypocritically, asks—"Can it be that the Catholic majority of Lower Canada are more just and liberal towards the Protestant minority, than are the Protestant majority of Upper Canada towards the Catholic minority? This is possible, but it should be clearly established."

We have ventured to mark one or two passages in Italics; and upon these we have the following remarks to make:—

1. That if, as the *Canadien* now admits, "he but very imperfectly understands the grievances of which the Catholics of Upper Canada complain," it was highly presumptuous on his part, to write as he did,

last year, upon this same question, of which, even now, he knows so little; and on which, by his own showing, he is now, and of course was then, incompetent to offer an opinion.

2. That the insinuation contained in the assurance, that the demands of the Catholics of Upper Canada will be granted, if "reasonable," is, in the highest degree, to the Prelates of Upper Canada; from whom the complaints against the present iniquitous system emanated, and by whom the demands for redress have been framed. These facts, of which we do not believe the *Canadien* to be ignorant—nay, of which, from the proceedings of the Catholic Institute of Toronto, he must be cognisant—should have saved us the impertinent sneer contained in the implied doubt as to the "reasonableness" of the demands proceeding from such a source. Of that "reasonableness," we do not admit the *Canadien*, or his masters, to be competent judges; it is enough that, in the eyes of the highest dignitaries of the Church, they are just and reasonable; it is enough that the Catholics of Upper Canada are determined to enforce them, as the result of the next election will no doubt show. We refer the *Canadien*, for explanation, to the address of His Lordship the Bishop of Toronto to the Catholic Institute, of which he is President—and to his discourse at the laying of the corner stone of the Presbytery of St. Patrick's Church, at Quebec.

The *Canadien* asks us—what are those grievances of which our Upper Canadian brethren complain?—We answer him, in the language of Dr. Ryerson's last "Report" on the School system of Upper Canada—They consist in those "burdens and disadvantages," (p. 22) under which, by the admission of that Report, the supporters of Separate Schools labor, and which have been imposed with the express design, "OF CAUSING THE ULTIMATE DISCONTINUANCE AND ABANDONMENT OF SEPARATE SCHOOLS"—p. 21; to effect which desirable end, Mr. Ryerson candidly admits, "THAT THE MOST, AND, IN HIS OPINION, ONLY EFFECTUAL METHOD IS TO RETAIN THE EXISTING PROVISION OF THE LAW ON THE SUBJECT."—*ib.*

The demands of the Catholics of Upper Canada, again, resolve themselves into these:—1.—That the said "burdens and disadvantages" be at once, and for ever, removed; and 2nd.—that the provisions of a law, whose tendencies are, in the opinion of a judge so competent as the "Chief Superintendent of Education," effectually calculated to "cause the discontinuance and abandonment of separate schools"—or, in other words, to reduce Catholics to the painful alternative, either of depriving their children of the blessings of education, or else of disobeying the express and reiterated injunctions of the Church—be at once, and for ever rescinded. Catholics in Upper Canada, in short, demand that they, being a minority in the Upper Province, be in every respect placed upon as advantageous a footing, with respect to their separate schools, as are the Protestant minority in the Lower section of the Province.

We have nothing to say for, or against, the good intentions of the Ministry and Legislature; further than this, that they forcibly remind us of the gentleman's hair, which, according to the testimony of partial friends, "was inclined to be auburn;" but whose inclinations were, unfortunately, never gratified—as said hair remained, in spite of its inclinations, undeniably, and decidedly, carotty. The intentions of our rulers may, for aught we know to the contrary, be good. Hell, according to the old proverb, is paved with good intentions; we see not why it should not be the same with terrestrial Council Chambers, and Courts of Legislature.

It is by their acts, not by their intentions, that we form our estimate of the Ministry; and truth compels us to admit, that, hitherto, their acts, and especially their "Act Supplementary" of last Session, have not inspired us with any lively confidence in them. At the same time, we freely admit that the Ministry have many difficulties to contend with; that their good intentions are not easily to be carried into practice, exposed as they are to so many hostile influences. We have no desire to embarrass, or offer any factious opposition to the party now in power; on the contrary, we should rejoice, if they would put in our power to tender them our cordial thanks. But for this, acts—good sterling coin—are necessary; good intentions—promissory notes at long date—will not suffice. As yet all that we can say, is, that they have drawn heavily upon the credit of their good intentions, but have most signally failed to meet their engagements when due.

That the demands of the Catholics of Upper Canada are "reasonable," no "reasonable" man will deny. They demand only that which Protestants demand, and enjoy to the fullest extent, in Lower Canada. This surely is "reasonable" enough; unless our cotemporary can show some reason why the interests of Protestants should be more carefully protected by Law, than the interests of Catholics. We assert the equality of all religions, as before the State, when constituted as is ours.

That the Catholics of Upper Canada, being in a minority, do not enjoy the advantages enjoyed by the Protestant minority of the Lower Province, must form the subject of another article upon this same question. At present, in support of the "reasonableness" of the complaints of our Upper Canadian brethren—"that they are not treated as liberally by the Protestant majority of the Western section of the Province, as are the Protestant minority of the Lower, by the Catholic majority"—it is sufficient for us to adduce the following facts:—

1. According to Dr. Ryerson's own showing, the existing provisions of the Upper Canada School Law are admirably adapted "to cause the ultimate discontinuance and abandonment" of Catholic separate schools in Upper Canada.

2. From the absence of all complaints from the Protestant minority of this section of the Province, we may conclude that there is nothing in the existing provisions of the Lower Canada School Law calculated "to cause the ultimate discontinuance and abandonment" of Protestant separate schools in Lower Canada.

3. From these two facts we conclude, 1st.—that it is not only "possible, but clearly established"—"that the Catholic majority of Lower Canada are more just and liberal towards the Protestant minority, than are the Protestant majority of Upper Canada towards the Catholic minority."—*Canadien* 12th inst. 2d.—That the Upper and Lower Canada School Laws, are essentially different: that they differ not only in their details, and in the method of their administration, but that their objects are essentially different—that of the latter being to leave Protestants full liberty to support their separate schools, exempt from all "burdens and disadvantages"—that of the former being to compel Catholics to discontinue and abandon the only schools, which consistently with their duty towards God, and his Church, they can allow their children to attend. But more of this anon.

THE "SECLARISATION" BILL.

Mr. Hincks has announced from his place in Parliament, and the *Toronto Leader* has declared, what are the intentions of the Cabinet with respect to the disposal of the "Clergy Reserves," should the fatal measure of "seclarisation" be allowed to pass.

It is intended then, to hand over the funds accruing from the "Reserves" to the Municipal Councils of Upper Canada, in the ratio of their respective populations; to be by them applied to any purpose for which the Councils can, by the provisions of the Municipal Act, raise money.

Catholics would do well to consider what this proposal of the Government means; and how it will affect the interests of their separate schools. Perhaps they will see therein additional reasons for refusing to assist in the "seclarisation" of the "Clergy Reserves."

The first effect, then, of this measure will be to unite all sections of the Protestant body in Upper Canada in one grand league against the Catholic ecclesiastical endowments of the Lower Province.—Just as the fox, who had lost his tail in a trap, was ever after, urgent beyond measure upon his brother foxes to doff their caudal appendages, so, after "seclarisation," will the present holders of the "Clergy Reserves" be the most zealous advocates for curtailing the power and wealth of the Catholic Church.—At present, they have an interest in asserting the integrity of ecclesiastical endowments, and will not therefore join George Brown and the other extreme demagogues, in their assault upon the endowments of Lower Canada. After the passing of the Bill for "seclarising" the "Reserves," these prudential motives, which now compel a large section of the Protestant body to act honestly towards us, will no longer exist; they will have no endowments to preserve for themselves, and will therefore recognise no right of property in the ecclesiastical endowments of others. The results of a cordial alliance of the whole mass of Upper Canadian Protestants against the Catholics of the Lower Province, would not long remain doubtful. Setting aside, then, all considerations of principle—waiving all questions of "robbery," and "sacrilege"—Catholics are bound, by every motive of self interest, to oppose, by every means in their power, the "seclarisation" of the "Clergy Reserves."

The second effect of the Ministerial measure will be the total and irretrievable destruction of the separate school system, for which—headed by their Bishops and Clergy—the Catholics of Upper Canada have so long and gallantly struggled.

By handing over to the Municipal Councils the large sums accruing from the "seclarisation" of the "Reserves," an immense fund will be placed at their disposal; which it will be in their power to use, for the exaltation of the State-school system, and the consequent depression of the free, or separate schools. That these funds will be so employed, we may be certain from the fact that, without an exception, the Municipal Councils are Protestant—that is, can always command an overwhelming Protestant majority; and will therefore, when they have the power, use all the influence, and all the means at their command, to effect the "discontinuance and ultimate abandonment of Catholic separate schools."

Hardly can the Catholic population of Upper Canada—deficient as they are in numbers, deficient as they are in wealth, thinly scattered over an immense extent of country, and continually doomed to struggle with the hostile bigotry, and illiberality of their numerous, wealthy, and powerful neighbors—hardly can they manage to support their separate schools, even under the, at present, existing circumstances; hardly, even now, can the Catholic separate schools compete with those of their Protestant opponents.—How then will it be when the strength of the latter shall have been still further increased by the revenues accruing from the "seclarisation" of the "Clergy Reserves?"—of which revenues Catholic separate schools will not get one penny. What chance will these schools have then?

Let then this ministerial measure pass—let the "Reserves" be "seclarised," and the proceeds be distributed, as proposed, amongst the exclusively Protestant Municipal Councils—with power to appropriate them to exclusively Protestant school purposes—and we may well tremble for the security of our ecclesiastical establishments in Lower Canada: we may at once, and for ever, abandon all hopes of obtaining Freedom of Education for the Catholic minority of the Upper Province. Many a candidate for Parliamentary honors, at the approaching contest, will proclaim his conviction of the justice of Catho-

lic claims; and declare his readiness, if returned to enforce them; but by this test shall Catholic voters be able to judge of such a man's sincerity. Let them ask him—does he pledge himself, actively, strenuously, by every legal means in his power, to oppose the "seclarisation" of the "Reserves"—and the handing over of the funds thence accruing, to the Municipal Councils? If he does—well. His professions on the score of the school laws may be relied upon; if he does not, it is very certain that his professions of liberality towards Catholic schools are but fustian; worthless chaff, wherewith knaves trust to catch unwary birds. We say it advisedly. He who, pretending to be in favor of Freedom of Education for the Catholics of Upper Canada, and anxious to secure for them the same advantages as are enjoyed by the Protestant minority in the Lower Province, shall nevertheless, be, directly or indirectly, aiding and abetting, in the carrying of the Ministerial measure for settling the Reserves question—or who shall not do his utmost to oppose it—must be either a simpleton, or worse. In neither case worthy of the confidence of Irish Catholic voters.

We object then to "seclarisation" (in general) as involving a false, and, to Catholics, an eminently dangerous principle—as asserting the superior excellence of Voluntaryism, and as impugning the propriety of all endowments in aid of religion. We object also (in particular) to the proposed appropriation of the funds—to be derived from a measure which, in the eyes of Catholics, is scarcely, if at all, distinguishable from sacrilege—as threatening destruction to our separate schools. Either the "Clergy Reserves" are public property, or they are not. If they are not—then are they "unseclarisable;" if they are, and if they are in whole or in part, to be devoted to educational purposes, then are Catholics entitled to their share of them, in proportion to their numbers. But if handed over to the Municipal Councils, these revenues, in so far as they shall be employed for educational purposes at all, will be devoted to the exclusive support of a Protestant, or Non-Catholic system; and therefore we oppose this plan as unjust. It is an arrangement that would, no doubt, be very convenient for the government, as it would relieve them from the necessity of listening to, and pretending to sympathise with, our complaints.—Their answer would be—"Gentlemen we are very sorry for you, but we cannot help you—we have completely parted with all control over the 'Clergy Reserves' funds, and you must apply to the Municipal Councils of your respective counties." "What redress Catholic suppliants would obtain from these bodies may be easily imagined.

No; if we do not wish to see the "Clergy Reserves" funds employed as powerful, and most effective means for procuring the "discontinuance and abandonment of our separate school system," we must make up our minds to oppose at the hustings, every candidate—no matter how eligible in every other respect—who will not pledge himself to a hearty, constant, and vigorous opposition to Mr. Hincks' plan for the settlement of the "Clergy Reserves" Question. "So mote it be."

PROVINCIAL PARLIAMENT.

The Parliament has been abruptly sent about its business, with as little ceremony as was observed by Old Noll, when he had a trooper "take away the bawble." On the 22nd, the Governor came down, and prorogued the session, after a most stormy discussion in the Lower House. Sir A. McNab, and others, protested against such cavalier treatment, as unconstitutional and unnecessary; they declared their readiness to transact any business that Ministers might please to lay before the House, and above all, to pass the Franchise Bill at once. However, their fate was sealed, and it was in vain for these innocents to attempt escape from the doom passed upon them by the political Herod. With a very bad grace they appeared before His Excellency, who passed sentence upon them in the following speech:—

Honorable Gentlemen of the Legislative Council, Gentlemen of the Legislative Assembly,

When I met you at the commencement of the present Session, I expressed the hope that you would proceed without delay to pass such a Law in reference to the period appointed for introducing the Amended Franchise, as would have enabled me to bring at once into operation those important measures affecting the representation of the people in Parliament, which were adopted with such singular unanimity last Session. Having been disappointed in this expectation, I still consider that it is due to the people of the Province, and most respectful to the decision of the Legislature, that I should take such steps as are in my power to give effect to the Law by which the Parliamentary representation of the people is augmented, before calling the attention of Parliament to questions on which the public mind has been long agitated, and the settlement of which it is most desirable to effect in such a manner as will be most likely to secure for it the confidence of the people.

I have come therefore, to meet you on the present occasion for the purpose of proroguing this Parliament, with a view to an immediate dissolution.

Previously however, the Speaker of the Assembly had delivered himself of the following address, between which, and the Governor's speech, there will be found some remarkable discrepancies:—

May it please your Excellency:—

It has been the immemorial custom of the Speaker of the Commons House of Parliament to communicate to the throne the general result of the deliberations of the Assembly, upon the principal objects which employed the attention of Parliament during the period of their labors. It is not now part of my duty to address your Excellency, in as much there has been no Act passed, or judgment of Parliament obtained by your Excellency's announcement of the "cause" for summing Parliament by your gracious speech from the throne. The passage of an Act through its several stages according to the law, is the custom of Parlia-

ment solemnly declared applicable to the parliamentary proceedings by a decision of the Legislative Assembly of 1841. It is held to be necessary in order to constitute a session of Parliament. This we have been unable to accomplish, owing to the command which your Excellency has laid upon us to meet you this day for the prorogation; and, at the same time, I feel called upon to assure your Excellency on the part of Her Majesty's faithful Commons, that it is not from any disrespect to your self, or to the august personage whom you represent in these Provinces, that no answer has been returned by the Legislative Assembly to your gracious speech from the Throne.

These high handed measures have been immediately followed by the usual Proclamations, dissolving the present Parliament, and calling another to meet at Quebec on the 10th of August, but not for despatch of business; the elections therefore will be on us in a trice. How, are the Irish Catholics generally, and the Irish Catholic voters of Montreal particularly—prepared to meet the emergency?

We must confess that we do not understand, and that it seems impossible to justify, the conduct of the Ministry in thus dissolving Parliament at such an inconvenient season, and before even it had been allowed to proceed to business. In spite of the adverse vote on the Address, there was nothing whatever to render it incumbent on the Ministry either to resign, or to dissolve in such an abrupt manner; without allowing the House time to carry out the one important measure which it professed itself ready to pass—to pass which it had been expressly summoned, and to give effect to which alone had its otherwise useless existence been prolonged. To dissolve, and to proceed to a new election, before the new Franchise Bill can possibly come into operation, is such an absurd procedure, entailing as it must, so much unnecessary expense and excitement upon the country, which, we suppose, will, and certainly ought to be, called upon again, to select its representatives under the new Franchise Bill—that nothing short of absolute necessity can justify such a step. Hitherto, not even the ghost of a reason has been assigned for such an extraordinary and utterly unprecedented procedure.

What the Ministry propose to do with the new Parliament, when they shall have got it together, is another mystery. Surely they will not attempt to lay before it, for final adjudication, such questions as those of the "Clergy Reserves" and "Seigniorial Tenure." And if they do not, what on earth is the use of putting the country to the expense of returning a Parliament, which, according to the showing of Ministers themselves, will be incompetent to legislate upon those very questions in whose final solution the whole country is most deeply interested?

Well, and with good logic, did the Ministry insist, but a few months ago, upon the absurdity and injustice, if not illegality, of submitting such important questions as those of the "Clergy Reserves" and "Seigniorial Tenure," to a Legislature representing so imperfectly, the wishes and interests of the people. "A House of Assembly"—they truly argued—"elected by such a limited constituency, is in no sense, a fair exponent of the opinions of the public; and is, if not legally, at all events, morally, incompetent to legislate upon such questions, involving such general and important interests. In a few weeks, the new Franchise Law will be in force, by means of which the true sense of the country, through its representatives, may be taken upon these topics. Let us wait till then, and thus avoid the censure to which we should be justly obnoxious, were we to submit the most important interests of the community to a Legislature which represents but a small fraction thereof."

Now, if this argument of the Ministry, last Spring, were good—and we believe it was—the present Ministry, who employed it, cannot, without openly proclaiming themselves impostors and hypocrites, submit either the "Clergy Reserves," or the "Seigniorial Tenure" question, to the Parliament about to be elected; for this simple reason, that it will not be one whit more competent, than was its predecessor, to adjudicate thereon. The next Parliament will indeed contain a greater number of representatives; but the number of represented will still remain precisely the same, and the general voice of the people will be as little heard, its general sense as little expressed, in the next House of Assembly as in the last—because it will only represent the same limited constituencies—because it will not at all represent the opinion of those to whom, according to the new Franchise Law, the right of voting should be accorded. If the old Parliament, just dissolved, was incompetent to legislate, so will be the next; where then is the use of summoning it?

There is another interesting constitutional question which the press is actively discussing. According to law, more than twelve months must not elapse between a Session and Session, of Parliament; and to constitute a Session, it is necessary that some legislative act be done, or at least that Government afford to the Houses the power of doing something; but if the impediment to action proceed from the Government itself, most certainly there is no legal Session. This has been the case at Quebec with the last Parliament. Prorogued in June, 1853, called together, at the latest possible date in 1854, it has been dissolved, before it was allowed to proceed to business; though the House of Assembly loudly professed its readiness to take into immediate consideration any measures submitted to it. How far this may be reconciled with the letter of the law, remains yet to be seen; that it is utterly repugnant to its spirit, and involves a precedent which, if acted upon, would be fatal to the whole system of Representative Government, no man can doubt.

What the future policy of the Government will be, is, of course, enveloped in obscurity. That the Ministry, as actually composed, cannot long hold together, is certain; equally certain is it, that new al-

liances, new combinations, are about to be formed.—The general opinion seems to be, that a certain section of the Cabinet is desirous to separate from its more conservative and constitutional colleagues, and seeks to strengthen itself by an alliance with George Brown, and the "Clear Grits." The terms of this agreement, said to have been entered into at Quebec, are—an extension of the platform, so that for the future it may include "Immediate Secularisation"—"No Separate Schools for Catholics in Upper Canada"—and "war to the knife against Popery in the Lower Province." Some such scheme is, we believe, in contemplation.

We are happy to learn from the *Courier de St. Hyacinthe* that the health of His Lordship the Bishop is sufficiently restored to enable him to resume his functions. On Monday, His Lordship started upon his pastoral visits throughout his Diocese, upon which he will be absent until the latter end of next month, visiting the different parishes, and administering the Sacrament of Confirmation.

On Saturday, the annual Festival of St. John the Baptist, Patron of Canada, was celebrated with unusual pomp. The weather was cloudy, but this did not prevent the different societies turning out with their banners and decorations. High Mass was celebrated at the Parish Church by His Lordship the Bishop of Montreal; and the sermon of the day was preached by the Rev. M. Denis, of St. Sulpice.—After Mass, the procession reformed, and marched through the principal streets. In the evening, there was a Promenade Concert at the City Hall, in aid of the funds of the St. Vincent de Paul. We have not yet learnt the amount realised.

We have to thank the *Montreal Herald* for inserting our contradiction of the injurious report—originally published in the *Canadien* and subsequently copied by the *Herald* and *Freeman*—against His Lordship the Bishop of Toronto. The straight forward manner in which our Protestant cotemporary has performed this act of justice towards one whom he had unintentionally misrepresented, contrasts favorably with the admission which our article of Friday last, has at last wrung from the *Montreal Freeman*. Reluctantly does our professedly Catholic cotemporary acknowledge his error; and though obliged to confess that the Bishop of Toronto was innocent of the political partizanship attributed to him, still does the *Freeman* strive to make it appear that the story of the *Canadien*, if not true, had at least something in it.

The *Montreal Freeman* asks,—

"Will the TRUE WITNESS assert that the writer of a letter, signed 'An Irish Catholic,' which appeared in its columns on the 16th inst.—is not in Holy Orders, nor, at present, a member of any of our Ecclesiastical or Collegiate institutions?"

Yes—Sir—ee, we will. At the same time we do not acknowledge ourselves under any obligation to give any information as to the name, or profession of any correspondent who may be pleased to favor us with his communications.

We have received further information respecting the destruction of the Catholic Church at Cobourg; from whence it would appear certain that it was the work of incendiaries.

We would call attention to the announcement on our seventh page of the examinations to be held at the close of the academical year, at the College of Montreal.

NEW BOOKS.

We have before us Nos. VI., VII., and VIII. of Sadliers' *Fireside Library*, viz.: THE POOR SCHOLAR AND OTHER TALES OF IRISH LIFE, by Carleton. TALES OF THE FIVE SENSES, by the late Gerald Griffin. TUBBER DERG, OR THE RED WELL, by Carleton.

These two volumes of Carleton's works contain some of the very best pictures of Irish life ever written. No living man can go so far into the Irish heart as Carleton, or describe its emotions, its workings, with so much power and effect. Intimately acquainted with the peculiar habits of the people, and the minute details of their every-day life, Carleton's pictures are true to nature, and have a charm which perhaps no other living writer, can infuse into an Irish story. In his descriptions of Irish life, humor is not debased into buffoonery or pathos exaggerated into sentimentality; his humor is the genuine outburst of Irish glee, full, round, rich and "racy of the soil;" his pathos is the deep intensity of Irish feeling, and goes straight to the heart, striking the hard rock of worldly insensibility until it gushes forth streams of sympathetic joy or sorrow. Who, for instance, can read the *Poor Scholar*, or *Tubber Derg*, without a certain softening of the heart, without paying the tribute of a tear to the humble sorrows of Ireland's simple-hearted, kindly children? Who can read *Barney Brady's Goose*, without laughing "till his sides ache?" (By-the-bye, any one who is at all addicted to melancholy would do well to cultivate Barney's acquaintance as soon as possible, not forgetting his wife, Ally, and her fellow-culprits, Bid and Bet Maguigan.) In the *White Horse of the Peppers* and the *Legend of the Brown Goat*, we have some fine traditions of "Ireland's elder day," told in Carleton's best style.

As for poor Griffin's *Tales of the Five Senses*, we approach it with a sort of reverence. No one can go through the volume, or even glance it over, with-

out a profound conviction that it is the work of a master-mind. This indeed is the emanation of a lofty mind; soaring to the full height of its heaven-inspired genius, and as we read on in increasing admiration, our hearts are full of the mournful thought: "he is gone—this great master of the magic wand sleeps in his narrow bed—this noble son of a noble nation—this fervent Christian—this accomplished writer—this profound thinker is no more—he is gone to enjoy in heaven the eternal reward of the just—may his soul rest in peace!" Yes! there is mingled with our admiration of Griffin's genius, a deep sorrow for his early death, and that, in connection with the peculiar interest arising from his eventful life, tends to heighten the charm of his admirable works. Many of our readers must be familiar with his name through "the *Collegians*," "the *Rivals*" and his fine tragedy of *Gisippus*; but few of them, we think, have read the work before us: *The Tales of the Five Senses*, a work in which scientific knowledge is skillfully and beautifully applied to the high purpose of promoting religion and virtue by means of certain tales illustrative of the science of Physiology. The tales are, in themselves, of the highest interest, as all who have read the *Collegians* will readily believe, and the Introduction is worth the price of the whole book. We will not now attempt a lengthened review of this most valuable work; but when space permits we may give our readers some extracts, which will give them a better idea of the aim and object of the whole, than any remarks of ours.

We have also to thank the Messrs. Sadlier for the eighth number of Orsini's *Life of the Blessed Virgin*, translated from the French by Mrs. J. Sadlier. We, of course, reserve any particular notice of this great work till the whole shall have appeared. The present number is embellished with a fine engraving of the Emperor Constantine, beholding the Cross in the heavens.

The first number of a new French, and Catholic Journal, *L'Observateur Catholique*, made its first appearance on Monday; henceforward, it will be published every Friday. The *Observateur* is handsomely printed, on paper of excellent quality, and promises to be an invaluable addition to our French Canadian literature. May it go on and prosper.

We are happy to see that our esteemed cotemporary the *Buffalo Catholic Sentinel* is to be continued under the auspices of the venerable Bishop of the Diocese.

We have to acknowledge the receipt, from O. Le Blanc, Esq., of a pamphlet, addressed to the Hon. Jean Chabot, respecting the injuries and repairs of the Beauharnois canal.

NOTICE.

On Sunday next, after Vespers at the Parish Church, if the weather will allow of it, will be held, the first celebration of the Society of the "Holy Childhood." All the associates of this institution are requested to attend.

REMITTANCES RECEIVED.

Bytown, E. Burke, £7 10s; Seymour West, P. Hagan, 6s 3d; Yamachiche, Rev. Mr. Dorion, £1 5s; Port Hope, M. McGeough, 15s; Burwick, J. P. Foley, 12s 6d; St. Sylvester, P. Scallion, 6s 3d; Kingston, Rev. A. McDonald, £1 5s; Williamstown, Major J. McDonald, £1 1s 3d; Indiana, J. McDonald, 12s 6d; Dewittville, J. M'iver, £1 5s; Three Rivers, E. Bernard, Esq., £1 5s; Hamburg, W. Gannon, 5s; Richibucto, Rev. H. M'Guirk, £1 5s; Fort William, W. Jennings, 12s 6d; Thorold, J. Heenan, £3 10s; St. Norbert, Rev. T. E. Dagenais, 10s; St. Thomas, Rev. J. L. Beaubien, £2 10s; Chatham, J. B. Williams, £1 5s; Baie St. Paul, R. Bedard, £1 5s; Cobourg, J. Lynch, 10s; Prescott, P. Moran, 12s 6d. Toronto, per W. Halley, L. Hayden, 18s 9d; J. Stock, 12s 6d. Oshawa, per Rev. Mr. Proulx, T. Coughlin, 17s 6d; J. M'Lawrence, 12s 6d.

We read in the *Quebec Mercury*—

"We have recently been favored with an inspection of two rich little portfolios, presented to the Archbishop Bidini, (the Pope's Nuncio to South America, who last year visited this province,) by the Roman Catholics in Canada, as a material *souvenir* of the Nuncio's visit. One of these exhibits the costumes of the religious ladies of the different *communautés* in Canada, exceedingly well executed by Mr. James Duncan, an artist residing at Montreal, and certainly excellent at his business, judging by the specimens we have seen of his talents—the whole done under the direction and superintendence of Jacques Viger, Esq. Each of the illustrations is on a small sheet admirably exhibiting the *Non, en costume*, engaged at her usual avocations in the midst of the *communauté*. In looking at these plain but characteristic little tableaux, we almost imagine ourselves in the apartment in which the good "religieuse" is intently occupied at her work.

"The other of these portfolios, is a manuscript in French, intitled, "Précis historique de la formation, du but, etc., des communautés des femmes en Canada, (a dater de 1639), et tableaux de leur recensement et état au 31e décembre, 1853." In English—Historic sketch of the formation, object, &c., of the communities of ladies in Canada, (dating from 1639), with a tabular view of their sensus and state to 31st December, 1853.—By His Worship, Jacques Viger, Esq., ancient and first Mayor of Montreal. Needless to say one word here on the correctness with which Mr. Viger, the Archivist, as *par excellence* unquestionably he is in Canadian matters, is known to treat any and every matter which he takes hold of.

"It appears that these interesting portfolios were laid before the "Concile de Québec" (the R. C. Ecclesiastical Parliament of the Province of Quebec), which sat in this city from the 28th ult. to the 4th of the present month, who, in return for Mr. Viger's polite attention, paid him the following flattering and well merited compliment, dated 4th June, Archeveche de Québec, signed by His Grace the Archbishop, and the eight Bishops of the Ecclesiastical Pro-

vince present, and forming the second Council of Quebec. Their Lordships attest: 1st—The correctness and truth of the costumes forming the first portfolio, and the skillfulness of the artist. 2ndly—The scrupulous attention and success of the author of the "Précis Historique;" and 3rdly—They join Mr. Viger in concurrently with him presenting to His Excellency Monseigneur Bedini, the two portfolios mentioned, in the name of "the Catholics of the Ecclesiastical Province of Quebec, which they represented in their quality of members of the Council." We hope to see in return an imprint of these elegant and descriptive tableaux from Rome, where they can be executed to very great perfection, and we believe at less expense than in any other city in Europe."

ST. JOHN'S DAY AT ST. JEROME.

To the Editor of the True Witness.

SIR—I beg leave to request that you will have the goodness to publish the proceedings of St. John's Day in this village, when convenient; well knowing that you are willing, at all times, to encourage any thing connected with the affairs of the Church in your estimable paper.

Notwithstanding the unfavorable appearance of the morning, the people were seen to congregate in hundreds at an early hour from all the surrounding country. From the more wealthy settlements were to be seen the inhabitants driving their well-dressed families in commodious vehicles; while the sturdy peasant was seen wending his way to participate in the joyful attractions of the day.

Before the hour of ten o'clock, the Church was crowded to excess. The Rev. and indefatigable Father Phibault, senior, celebrated Grand Mass, assisted by a full choir and band, after which Father Phibault, junior, ascended the pulpit, and delivered a most appropriate sermon, suitable to the occasion in every respect. A selected company of the local militia, commanded by Major A. B. Lavallée, and R. Gilmour, Esq., P. L. Surveyor, were drawn up outside the Church; and at the elevation of the most Sacred Host, discharged a volley of musketry in excellent order; while their cannon, at the same time, roared out a salute from its brown throat; the band, meanwhile, playing patriotic marches in efficient style, conducted by Dr. J. Prevost. Mass being concluded, we formed in order of procession in front of the Church: first the boys of the school, with red and green flags; next came the Temperance flag, followed by the band; after that came a large cannon drawn by eight able-bodied men, followed by the artillerymen; next came up the infantry, followed by the grand flag of the Patron Saint of the day. Then followed the members of the Society in regular order; while marching through the principal streets, they halted at appointed places, where most appropriate speeches were delivered by Drs. Prevost and Larocque, junior; Major Lavallée and M. Prevost, Esq.; after which they returned to the Church, and there, were dismissed, in order to take some refreshments. At six o'clock in the evening, they met again in order as before, and proceeded to the parade ground in rear of the village, where a large bonfire was erected; on one side of which a large number of the fair sex were congregated as spectators. On the opposite side were collected men and boys; in the centre and round the bonfire rode the cavalry on prancing steeds; while the infantry were placed in two divisions, each commanded by the above-named officers, performed a sham battle to the great amusement of the crowd. The bonfire burned to a late hour of the night, and the fire-works were excellent. The band played remarkably well at intervals. I have never witnessed a party better conducted in my life. At the close of the fireworks, his Reverence made signal for all to disperse; all then retired to their respective homes, highly delighted with the amusements of the day.

AN EYE WITNESS.

The following extract from a speech by the Rev. Mr. Duff, before the Free Church of Scotland, giving an account of his reception by the President of the United States contains about as pretty a specimen of "Fluckeyism" as we ever met with:—

"I was utterly astonished"—says Mr. Duff—"to find the President of this great country, with a commerce nearly equal to our own, coming down stairs like a private gentleman. * * * His lady appeared to be a Christian out and out."

Evidently Mr. Duff has mistaken his profession; nature, clearly intended him for the post of footman, to some "private gentleman" with an "out and out Christian lady."

Our readers will be surprised to learn that at the recent Wesleyan Conference at Belleville, Dr. Ryerson resigned his position as a Minister and his seat in Conference, on the grounds of his disbelief in the assumed authority of Wesleyan Ministers to expel persons at their pleasure, from the Wesleyan Church, for non-attendance at "class meetings," or for any other cause than on moral or scriptural grounds. Dr. R. has long held these views in opposition to those of his brethren. We may add, what will appear strange, that the conference have deliberately refused to allow Dr. Ryerson's reasons for his withdrawal from the Conference, to appear in the official organ of the body, the *Christian Guardian*, thus assuming that their reasons for negating his resolutions, were sufficient for their followers, without any further knowledge of them by the Wesleyan people. We understand, however, that they will be speedily published in a pamphlet by Messrs. Brayer, McPhail & Co., of this city.—*Toronto Globe*.

MATERNAL CRUELTY.—A woman of the name of Walder residing in Toronto, has been committed to take her trial for cruelly punishing her son, a boy of ten years of age. He was found by the constable bound hand and foot, and blood issuing from his nose and mouth. It appeared in evidence that he was subjected to very cruel usage, and on this occasion had a rope put round his neck, and pulled so tightly as to leave marks of the outrage, and account for the state in which he was discovered by the policeman.

Married.

On the 20th inst., at the Parish Church, Notre Dame, by the Rev. Mr. Connolly, Angus C. M. Macdonnell, M. D., son of Allan L. Macdonnell, Esq., of the Hon. Hudson Bay Company, to Anna Maria, daughter of Francis Mullins, Esq., of Montreal.

FOREIGN INTELLIGENCE.

FRANCE. A conspiracy, set on foot by the leaders of the revolutionary party in Europe, and subsidized by Russian gold, has been detected in Paris; the leader has been sentenced to transportation. We find the following account in the Times:—

The organizers of the intended revolutionary campaign, which has been arrested before it arrived at maturity by the capture of Sergeant Boichot—which has, in fact, turned out to be rotten before it was ripe—are spending their time, pains, and money for nothing. All disposed as they may be to get up a favorable diversion for Russia, by exciting insurrection at home, and rendering the employment of a sufficiently large force in the East a matter of impossibility, the moment they have chosen is not the most favorable. However disposed the chief plotters may be to come to the aid of the enemy, the masses of the Parisian population are not Russian; they are, on the contrary, decidedly French, however they may err as to forms of government. There is scarcely a *gamin* of the faubourgs that is not decidedly anti-Russian at this moment. The leaders appear to be so convinced of this that they have not cared to initiate what they term, in their aristocratic style, the *bas étage* of the democracy, the *vile multitude* of M. Thiers, in their plans and secrets. These have been confided to a select few, who take the supreme management into their own hands, and very undemocratically do not permit the "people" to intervene. It appears, whether from the confessions of the ex-representative Boichot, or the disclosures of some of the more faithless members of the Secret Council themselves, that there are three central committees, each composed of the fewest possible number, with a view to preserve secrecy, and whose seats are, respectively, London, Jersey, and Brussels. It was originally believed, and the revolutionary party were not the only persons who believed the fact, that the breaking out of war with one of the great Powers of Europe, and above all with Russia, on whom the partisans of fallen dynasties had placed their hopes, would be the "beginning of the end" of the Imperial régime in France; and not so very long since whoever ventured to express a doubt on that point was regarded as a fool, or something worse. This has not been the case; on the contrary, the very emergency which was to put the rule of the Emperor of the French to so severe a trial seems to have diminished the unpopularity which existed against him. This lamentable indifference to republican liberty as unmoral debasement proved by the operative classes employing themselves in industrial pursuits instead of heroically starving for the good cause, and meeting as before, in nocturnal conclaves, afflicted the emigrant chiefs in the highest degree, and they saw with disgust and dismay that the state of war itself did not provoke the merest manifestation against the Government. It was resolved then, before public spirit had completely decayed, to make another attempt to ascertain the state of the public mind, and to see what chance there was of doing a little in the old way. The three committees of London, Jersey, and Brussels met simultaneously, and resolved to send each its own delegate to the most favorable spot. Sergeant Boichot, who, when a member of the National Assembly, considered himself as the only true representative of the army in an Assembly which reckoned Marshal Bugeaud, Generals Changarnier, Lamoricière, Bedeau, Leflo, Cavagnac, and many other such among its ranks, quite as much as the stonemason Nadaud was the embodiment of the architectural science of France, was delegated by the London committee to exercise his well-known influence among the troops of the army of Paris. His mission was intended for the barracks, and his seductions were to be especially directed to the stray *tourlourous* who might be picked up among the *cabarets* of the barriers. Such, it is said, was his mission. What the result might be it is now impossible to calculate, owing to the Prefect of Police's very improper interference. Sergeant Boichot, then, is in custody, and as he has been already condemned *par contumace* for participation in one of the numerous manifestations that took place during the Republican period—I believe the celebrated one of the Conservatoire des Arts et Métiers—it is probable that the sentence will be now executed, and that he will be transported. It is whispered that Russian gold has had something to do with the business. This, it may be presumed, is a calumny, but it is certain that there are among the few members of the council of London and Jersey some who systematically disclose what passes, whether "for love or money" I cannot say; at all events, the police here seem to be well informed of what is going on, and every step that Sergeant Boichot has taken since he left headquarters has been regularly and accurately reported. It appears that what I first mentioned is the accurate version, and that he was arrested the moment he arrived at the railroad terminus. I have heard of other arrests since then, but whether the delegates of the Brussels and Jersey committee are among them I am not aware. It is rumored, moreover, that the Sergeant had with him, when arrested, his commission, duly sealed and signed, as Generalissimo of a future revolutionary army. This, however, is nothing more than rumor, and entitled to no credit.

GERMAN POWERS.

The Times states that the attitude of Austria has the effect of paralysing the movements of the Russian troops towards the South. They are now concentrated on the frontier of the Gallacia and Bukovina 85,000 or 90,000 men: A camp of 15,000 has been formed as an advance guard within sixteen miles of the Austrian frontier, at Cracow, and unless some sudden and unforeseen change occurs in the state

of Europe, we must conclude that it is to intimidate Austria that these troops have been collected, and that by Austria they will be resisted there is not the slightest doubt on the part of Austria, the immense magnitude of the armaments which she has in Gallacia and Transylvania; and the accumulation of stores and provender for troops in the field, appear to announce that before many weeks are over the conduct of that Power will leave no room for uncertainty. In the same article it is stated as a significant circumstance that Baron Meyendorff the Russian Minister at Vienna, has fallen into complete disgrace, and the last despatches from St. Petersburg have been addressed to M. Founton, a member of the Legation. This species of rupture denotes plainly that the time is past when the Emperor hoped to recover his ascendancy at Vienna by diplomatic ingenuity.

ITALY.

The last news from Rome does not encourage the hope of a speedy or easy settlement of the differences which have unhappily arisen between the Holy See and the government of Baden; and from what has transpired of the progress of negotiations, it would appear that the Badense Minister, in sending an ambassador to Rome, only yielded to the pressing advice of two great Catholic Powers, and was far from entertaining a sincere desire of a just and amicable settlement of the questions at issue. Several individuals convicted of political offences against the Pontifical States during the unfortunate occurrences of August, 1853, and who were expiating their crimes in prison, have petitioned the Government and been permitted to emigrate to America. The sentence passed on the assassins of Count Rossi has been finally confirmed. Sante Costantini has been pronounced guilty of participation in the execution of the crime, and Gardoni of having organized the conspiracy. And a band of revolutionists of the province of Ancona have received various sentences—in some cases that of death—for various political assassinations, some committed as far back as 1849. One of their victims was an archpriest, sacrificed as much from hatred of religion as of the Pontifical Government.

MARENGO FOR SALE.—A curious story is related in the Turin journals—how the scene of one of Napoleon's most brilliant victories has only just been rescued from—the auctioneers hammer! It appears that one Monsieur Delavo, reared by "a father who had seen Bonaparte a General, a Consul, and an Emperor," and imbued with even more than the ordinary enthusiasm of his countrymen, had resolved upon doing something to perpetuate the glory of France. Accordingly, he invested his fortune in purchasing the famous plain of Marengo, and erecting thereupon a monument to commemorate the victory of 1800, and a museum to enshrine its relics for posterity. The solemn dedication of the plain, monument and museum, took place on the 14th of June, 1847. But in the interval, M. Delavo experienced the usual penalty of patriotism. Distinguished foreigners from all parts of Europe—impulsive Frenchmen eager to do homage to the *souvenirs* of the great Emperor—have thronged in myriads to Marengo: but no one ever dreamt of inquiring how its disinterested proprietor contrived to exist. Driven to extremities, M. Delavo was at last compelled to advertise his historic estate for public auction: and the 15th of August had been actually decided upon for the sale, when a society of distinguished personages in Paris, resolved upon averting that national dishonor by purchasing the property for France.

RUSSIA.

The Presse has a letter of the 21st from St. Petersburg, by which we learn that the inhabitants of that capital know little or nothing of what is going on in the world. The official reports have all along been so favorable that the St. Petersburgers are somewhat astonished that the army is not as yet at Adrianople. The blockade of the Baltic ports has caused a great falling off in the Customs. In 1853 the receipts from January to the end of May were 15,000,000 silver roubles, but in the first quarter of the present year they have only amounted to one-fourth of that sum. The Emperor, who writes a great deal, is assisted by his sons, and particularly by the Grand Duke of Constantine. The general impression in the Russian capital is, that the war will be a long one, although it will be carried on with the greatest energy. Both sides of the Neva are strongly fortified, and the police have issued orders for the guidance of the inhabitants of the capital in case of attack. If Cronstadt is taken, the old men, women, and children are to quit St. Petersburg immediately, the pavement pulled up, and the consecrated bells and pictures conveyed to Moscow. It is, however, confidently asserted in the proclamation that the rocks and artillery of Cronstadt will be the ruin of the hostile fleets.

THE BALTIC.

Letters have been received from Hango, to May 27th, three days later than the previous accounts. The following is an extract:—

"The division of the fleet with Sir C. Napier, on leaving Hango Roads, will proceed along the northern coast of the Gulf of Finland, within twenty miles of Helsingfors; Rear Admiral Corry, with the sailing ships, at the same time cruising off the Baltic ports and on the south-eastern coast. The two divisions of the fleet will continue their respective cruises until they arrive in the vicinity of Cronstadt, when they will ride at anchor in a line across the Gulf.—This will be cutting off the enemy's communication by sea from St. Petersburg. The French fleet is reported as having joined Admiral Corry's squadron. Two Finlanders deserted, and joined the St. George on the 25th ult."

Sweden has openly declared against Russia, and recalled her ministers.

SYMPTOMS IN SWEDEN.—In Paris there was a report about the court that the Swedish squadron had received orders to combine its forces with the allied fleets in the Baltic. There is a report that Sir C. Napier has exchanged shots with the forts at Helsingfort, without any important results.

SEAT OF WAR IN THE EAST.

Silistria still holds out. It is said that the Russians suffered severely in a sally on the 8th inst.—Musa Pasha, the gallant commander of the fortress is reported killed by a cannon ball. Omar Pasha is marching on Silistria at the head of 90,000.

A Constantinople letter, dated May 25th, states that "the Anglo-French army now numbers 70,000 men. At Gallipoli there are 45,000 French and 5,000 English. At Scutari 25,000 English." On May 27th, the light brigade, under Sir G. Brown, will leave for Varna. The transports are all ready. It is said that the French Commander-in-Chief has promised to be at Shumla by the 8th of June. It is also reported that the force to be thrown upon that place is to be 50,000 French and 20,000 English. A company of English Sappers and Miners left Scutari for Varna on the 21st of May. The pack horses of the 8th light division embarked on the 25th of May. They were to sail on the 27th. The transports were to be towed by steamers if necessary. With the fleet of transports in Constantinople, 70,000 men could be landed in one week on the Crimea, or in twelve days in Circassia; and would return to Uarna as quickly, if required. The troops are in splendid condition, and look hale and hearty—in fact, as if they could do anything." Another letter received from Gallipoli says, that on the 25th the French and English forces united could not muster between them more than forty pieces of field artillery fully equipped, which would not be sufficient for an army of twenty thousand men. Other letters from Gallipoli state that Marshal St. Arnaud has sent bitter complaints to the Minister of War of the conduct of Prince Napoleon in the East. He is surrounded by violent refugees, and his proceedings are calculated to embarrass the commanders of the armies. The Paris correspondent of the Chronicle says that the subject was brought before the council of ministers on Saturday, when the Emperor authorised the Minister of War to say that if Prince Napoleon's presence was the real source of embarrassment, he would be recalled.

The *Moniteur* ridicules the pretended revelations of the plan of the campaign put forth by the newspapers, and remarks for itself that the inference we draw from the relative positions of the armies is, that the situation of the Russians is by no means reassuring for Generals in command of them, and that we are on the eve of important events.

It must be admitted that the allies are taking their time to execute the plan of operations. Napoleon crossed the Alps, created an army, and conquered in half a dozen pitched battles, in half the time that has been wasted by the allies of Turkey in proceeding by steam, on a sea where no foe appeared or dared to appear, from Portsmouth and Toulon to Gallipoli and Scutari. Ten months have elapsed since the French and English fleets were ordered to the Dardanelles; and their trophies, up to this hour, are the dismantling of a paltry bastion at an unfortified town, and the unavenged destruction of a British man-of-war, whose captain has died of grief rather than of his wounds received while nobly defending his flag on board the stranded Tiger, and whose gallant crew are prisoners of war—made prisoners, too, it should be observed, under the very guns of two other British men-of-war!

In truth, there is nothing creditable, as yet, in any part of the allied expedition—naval or military—in Turkey; the only source of satisfaction is the Baltic, where there was least reason to look for immediate action. Now, however, that Marshal St. Arnaud has been chosen generalissimo, we trust some steps will be taken, on land at least, to prove, to the Turks the sincerity of our alliance and to the Russians the earnestness of our determination to drive them back. As to the fleet, the torpor of the Admiral seems to benumb them all.

We (*Morning Post*) are able to state, on unquestionable authority, that the present war expenditure of the Emperor Nicholas is not less than £80,000 daily, or, in round numbers, at least twenty-eight millions per annum.

It is calculated that the Russians have lost 8,000 men on the Danube since the 20th of May.

On the 26th ult., after the seizure of the Greek ships and the landing of 3,000 troops of the expeditionary corps of General Forey, King Otho promised neutrality, and charged one of his former ministers to go with explanations to Constantinople.

According to a despatch from Athens of the 29th of May, the Greeks have gained a victory over the Turks in Thessaly. Three generals and 700 Turks remained dead on the field, and the victors took 5 guns, 7 standards, 600 prisoners, and a sum of money. Three of the king's *aides-de-camp* have been dismissed, and a host of functionaries discharged.

AUSTRALIA.

THE COLONY OF VICTORIA.—The only requisites in this colony for success are strength, a willingness to work, and a little self-denial. This last quality is the most important of all; if men are as strong as Hercules himself, without this virtue their strength will avail them little. If a laborer, desirous of emigrating, does not feel sure that he can resist the contagion of example, if he thinks that there is any chance whatever of his yielding to the temptation of drink, let him by all means remain in England. But if, on the other hand, he can steer clear of that fatal rock, upon which the fortunes of nearly all those of this class who have been wrecked here have split; we would venture almost to guarantee his easily reaching a prosperous haven. If he firmly acts upon a resolution to be industrious, economical, and self-

denying, there is every chance that one, ay, even of the lowest grade of laborers, may live to found a family and amass a fortune. For instance, a common bricklayer can now make his £10 or £12 a week; and consequently, provided he does not drink, he may with the utmost ease lay aside, in the course of 12 months, time several hundred pounds, and yet live in the most comfortable manner. Starting with this capital, he will be indeed unfortunate if, by the aid of industry and economy, he cannot in a few years be a comparatively wealthy man. Nor is this sum of £12 a week a mere fanciful price, for his labor, caused by some temporary fit of feverish excitement; it is the fair honest value that his services are worth to his employer, as quoted week after week in the returns of the labor-market.—*Melbourne Argus*.

PROTESTANT AND CATHOLIC MISSIONS IN CHINA.—A CONTRAST.—PROTESTANT TESTIMONY.

Captain Forbes, in his recent work on China, gives the following particulars relative to the working of Christian Missions for the conversion of the native Chinese. He says:—"Success has attended the preaching of the Roman Catholics alone. The plan adopted by these worthy Fathers is, to enter the country thoroughly prepared. They acquire the language at some outpost, together with a knowledge of medicine or other art that can be turned to good account; and having left European habits behind them they take ship and enter the country as common sailors or fishermen, and devote themselves to gaining the confidence of the natives. The following extract from the *Chinese Repository*, June, 1846, will show that they are not idle:—"Apostolic Vicariate, Fa-kien.—This province is assigned to the Spanish Dominicans. Bishop Carpene is Vicar-Apostolic, and there are, in connection with the Mission, one Coadjutor, five European priests and nine native, and more than forty thousand members." I wish I could say as much for the success of the Church of England Mission; but at Koo-lung-Su (meaning 'gold cold water,' or the island of the golden springs), where I was for upwards of a year, the only two Protestant converts that I could hear of were suspected of waking off with the communion plate. And yet we read, and are expected to believe, such precious romances as the following:—"We have here rather a long season of rain; when it intermits, as it has to-day, many come over from Amoy. It is at such times especially that our situation appears favorable for a Mission. It combines the advantages enjoyed by Paul at Ephesus and Rome. We need not go to the school of one Tyrannus, but can dispute daily wit multitudes who come to our hired house." And yet there are many hard-working and zealous men, both English and Americans, in the Protestant Missions; and perfect toleration is granted to all other sects of Christianity in the five ports equally, as the edict somewhat naively remarks, with the worshippers of images. But the subjects of the following anecdotes are lamentable exceptions to the general rule. On the occasion of the death of an officer of her Majesty's service at Chusan, in reply to a military surgeon, who had asked an English Missionary why he did not attend the hospitals to administer the consolations of religion to the sick, the amateur apostle, who no doubt flattered himself that he was not like the publicans, said, "Soldiers and sailors are so very bad, it is of no use; I never like to go near them." Not so at Koo-lung-Su, thought Monsieur Barrentin, a Jesuit I believe—and I mention his name without apology to him, and will contrast his conduct with that of an American Missionary who, as there was no clergyman of the Church of England on the spot, undertook the cure of souls of an English regiment, at a salary of £250 per annum, paid weekly by our Government; his duty was church service once a week, and attendance on the sick, and, in short, the usual duties of a chaplain. An unfortunate young soldier was in hospital in a state of madness from *delirium tremens*, caused by drinking. A few hours before his death he came to his senses, and hearing that the surgeon had given him over, begged that a clergyman might be sent for. The clergyman was sent for, and came—as far as the foot of the staircase; when hearing what the case was, the holy man merely gasped, "*Delirium tremens!*" in a tone of pious horror, turned upon his heel, and went his way. Father Barrentin was in hospital at the time, visiting some Catholic patients belonging to the regiment (the officers told me he attends most assiduously to this duty, and gratuitously, inasmuch as it forms no part of his regular Mission; and though his stipend, under the Bishop of Macao, is only ninety dollars per annum, yet upon that he lives, and declines all offers of further payment)—he had seen the dying man when told there was no hope of his obtaining the consolations of religion as prescribed by his own Church. At the soldier's own request, communicated to him through the hospital attendant, the good Father administered to him the last offices of the Roman Catholic Church, in communion with which I need hardly say the poor man died."

EXECUTION OF A RUSSIAN SPY.—The event that has created the strongest sensation at Schumla lately was the execution of a Russian spy. The place where he was discovered and taken was Matschin. On his trial his guilt was clearly established, and, of course, the usual sentence was pronounced against him. Schumla was selected as the place most likely to give notoriety to his punishment, and to render his case a warning to others. He was conducted by a large body of military from one end of Schumla to the other. Ishmael Pasha, with a large staff, led the way. At a considerable distance came a band of drummers and musicians, playing tunes more suited to a triumphal event than to the tragical affair that was soon to take place. Behind them came some files of soldiers; then the condemned man, walking in the dress of a Bulgarian peasant, his two arms tied with ropes, and held by several kavasses, who followed him. A number of infantry, in close column, with bayonets fixed, filled up the way for a considerable distance. As the procession moved on, the crowd of people swelled to a great degree. The place where it halted was that part of the plain, where the field artillery are encamped. The criminal was led out to a spot, in view of all present. Ishmael Pasha and his staff alighted. The Pasha gave the signal to nine soldiers, who were placed at 25 yards from the condemned man, to fire. Three fired first, but only one of their shots took effect. It made him stagger, and fall. Another three then fired, but with little more effect; after which the remaining three discharged their muskets at him. Four

balls in all seem to have struck him; but as he was not dead, three other soldiers were ordered to fall out of their ranks, and to fire upon his skull. After they had done so, several men went up to the unkilld man, and struck their bayonets into him. Several Turkish officers went to the mutilated man, and drew their swords across his throat. During the whole of the proceedings, Ishmael Pasha was quietly smoking his pipe, and seemed as undisturbed by emotion as if he had been witnessing a review of the troops. The spy, we understand, had been formerly in the Russian army, and was a man of some intelligence.

The London Times gives an account of the causes which have led to the Greek insurrections from which it would appear that the complaints of Russia, and her claim to the right of protectorate over her coreligionists, are not so very outrageous as generally represented. The conduct of the Turks towards the Greek Christians reminds one of, and almost equals, the cruelty and cowardly brutality of Protestant Orangemen towards the Catholics of Ireland.

Although we have no doubt that the King and Queen of Greece and their late Ministers have lent themselves to the instigations of the Russian party, and have endeavored to turn the excitement of the country into the channel most favorable to Russian objects, we learn also from these papers that many other causes of insurrection existed besides the intrigues of the Russian legation and the Queen's closet. We refer more particularly to the admirable despatches of Mr. Saunders, Her Majesty's Consul at Prevesa, which give a faithful picture of the state of the country.—He says, on the 7th of February, 1854,—

"The Greek population not anticipating any prospect of substantial relief, from the evils under which they have been accustomed to labor, and indeed expecting rather to become the victims of more serious oppression in proportion to the success of the Turkish arms, are animated by an irresistible impulse to seize the present opportunity of asserting those pretensions which every individual, be his condition what it may, has been accustomed to regard as founded upon inalienable right. At the same time, as they are fully conscious of the pernicious results to be anticipated from Russian occupation, as annihilating all hopes for the future, the speedy introduction of substantial reforms in the administrative system might go far to avert the perils of averted delay."

"The intolerable acts of oppression resorted to by the local authorities in Epirus, for the purpose of enforcing the immediate payment, by a starving population, of taxes not yet due, and this with reference to Christians exclusively; while the vicious organization of the Derbend service, and the disgraceful manner in which its duties were perverted to the spoliation of the districts confided to its protection, served to encourage revolt, and to neutralize all attempts to restore tranquility in the frontier districts."

Nor were these merely general acts of oppression by superior authority. Mr. Saunders relates, that having gone to Filiates with the Turkish Commissioner in the hope of inducing the Christians to place greater confidence in the assurances made to them, and of prevailing on the Mussulmans to desist from those acts of outrage and persecution, he found that "three Christian villages had been entirely laid waste by the Turks, and many unoffending victims had been sacrificed, whose heads were displayed as trophies, appended to a tree in the market-place!" At this place a mother had her son and daughter bound before her eyes, and menaced with frightful tortures, boiling oil being prepared to pour upon them for this purpose, unless a large sum of money they were supposed to possess was given up to these ruffians, who eventually decamped with a large booty. A few days later he says,

"The town of Paramythia, and a considerable number of Christian villages of that and the adjacent district, have been plundered, and in many instances burnt to the ground, by the Mussulman Albanians, under the command of certain chiefs, whose names are known; churches and monasteries have been pillaged and laid waste, women and children carried away captive, a vast amount of cattle and other property conveyed to distant parts, and many individuals, particularly old men, helpless infants, and females, tortured and slain in a manner too brutal to describe."

DESTRUCTION OF SAINT SALVADOR BY AN EARTHQUAKE

The night of the 16th of April, 1854, will ever be one of sad and bitter memory for the people of Salvador. On that unfortunate night our happy and beautiful capital was made a heap of ruins. Movements of the earth were felt on the morning of Holy Thursday, preceded by sounds like the rolling of heavy artillery over pavements, and like distant thunder. The people were a little alarmed in consequence of this phenomenon, but it did not prevent them from meeting in the churches to celebrate the solemnities of the day—On Saturday all was quiet, and confidence was restored. The people of the neighborhood assembled, as usual, to celebrate the Passover. The night of Saturday was tranquil, as was also the whole of Sunday. The heat, it is true, was considerable, but the atmosphere was calm and serene. For the first three hours of the evening nothing unusual occurred; but at half-past nine a severe shock of an earthquake occurring without the usual preliminary noises, alarmed the whole city. Many families left their houses and made encampments in the public squares, while others prepared to pass the night in their respective court yards.

Finally, at ten minutes to eleven, without premonition of any kind, the earth began to heave and tremble, with such fearful force that in ten seconds the entire city was prostrated. The crushing of houses and churches stunned the ears of the terrified inhabitants, while a cloud of dust from the falling ruin enveloped them in a pall of impenetrable darkness. Not a drop of water could be got to relieve the half-choked and sufficing, for the wells and fountains were filled up or made dry. The clock tower of the Cathedral carried a great part of the edifice with it in its fall. The towers of the church of San Francisco crushed the Episcopal Oratory and part of the palace. The church of Santo Domingo was buried beneath its towers, and the college of the Assumption was entirely ruined. The new and beautiful edifice of the University, was demolished. The Church of the Merced separated in the center, and its walls fell outward to the ground. Of the private houses a few were left standing, but all were rendered uninhabitable. It is worthy of remark that the walls left standing are old ones—all those of modern construction have fallen. The public edifice of the government, and city shared the common destruction.

The devastation was effected as we have said in the first ten seconds; for although the succeeding shocks were tremendous and accompanied by fearful rumblings beneath our feet, they had comparatively trifling results, for the reason that, the first had left but little for their ravages.

Solemn and terrible was the picture presented on that dark, funeral night, of a whole people clustering in the plazas, and on their knees crying with loud voices to heaven for mercy or in agonizing accents calling for their children and friends which they believe to be buried beneath the ruins! A heaven opaque and ominous; a movement of the earth rapid and unequal, causing a terror indescribable; an intense sulphurous odor filling the atmosphere, and indicating an approaching eruption of the volcano; streets filled with ruins or overhung by threatening walls sufficing cloud of dust almost rendering respiration impossible. Such was the spectacle presented by the unhappy city on that memorable and awful night.

A hundred boys were shut up in the college many invalids crowded the hospitals and the barracks were full of soldiers. The sense of the catastrophe which must have befallen them, gave poignancy to the first moments of reflection after the earthquake was over. It was believed that at least a fourth part of the inhabitants had been buried beneath the ruins. The members of the government, however, hastened to ascertain, as far as practicable the extent of the catastrophe, and to quiet the public mind. It was found that the loss of life was much less than was supposed, and it now appears probable that the number of the killed will exceed one hundred, and of wounded fifty. Among the latter is the Bishop, who received a severe blow on the head.

The movements of the earth still continue with strong shocks, and the people, fearing a general swallowing up of the site of the city, are hastening away.

The Lexington and Danville Railroad Company are building a wire bridge across the Kentucky river, the most magnificent on earth, (so says Gen. Coombs) one span of wire from cliff, 1,200 feet long.

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No remedy ever invented has been so successful as the great worm medicine of Dr. M'Lane. All who have used it have been equally astonished and delighted at its wonderful energy and efficacy. To publish all the testimonials in its favor would fill volumes; we must therefore content ourselves with a brief abstract of a few of them.

Japhet C. Allen, of Amboy, gave a dose to a child 6 years old, and it brought away 83 worms. He soon after gave another dose to the same child, which brought away 50 more, making 133 worms in about 12 hours.

Andrew Downing, of Cranbury township, Venango county, gave his child one tea-spoonful, and she passed 177 worms. Next morning, on repetition of the dose, she passed 113 more.

Jonathan Houghman, of West Union, Park county, Ia. writes that he is unable to supply the demand, as the people in his neighborhood say, after a trial of the others, that none is equal to Dr. M'Lane's Vermifuge. Messrs. D. & J. W. Colton, of Winchester, Ind. happened last spring to get some of this Vermifuge. After selling a few bottles, the demand became so great for it that their stock was soon exhausted. They state that it has produced the best effect wherever used, and is very popular among the people.

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 - BLACK TEAS.
 - 15 chests of Superior Souchong
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 - 10 do of fine Congou
 - 10 do of Superior Colong
 - GREEN TEAS.
 - 10 boxes of Superior Hyson
 - 15 do of very fine Gunpowder
 - 10 do of Extra fine Young Hyson
 - 70 do of Superior Twankay
 - COFFEE.
 - 10 bags (best quality) of Java
 - 15 bags of very fine Rio
 - RAISINS, CURRANTS, RICE, BARLEY, Family FLOUR, CHEESE, BUTTER, BRANDIES, WINES, and all other articles required, at the lowest price.
- JOHN PHELAN, Dalhousie Square. June 26.

INFORMATION WANTED,

OF JOHANNA CONNOR, and MARY CONNOR, her daughter, who resided in Bytown from the Spring of 1850 to the Spring of 1853, both of whom left for Montreal last Spring. Any information respecting them would be thankfully received by their relative.

JOHN CONNOR.

Bytown, May 13, 1854.

TEACHER WANTED FOR THE FIRST JULY NEXT.

A COMPETENT ENGLISH MASTER, and also an Assistant, who can Teach French, for the Sillery Academy.—Apply (post-paid) to the Rev. Mr. Harkin, or to E. B. Lindsay, N. P. Quebec, 13th June, 1854.

MONTREAL COLLEGE.

THE ANNUAL VACATION of the MONTREAL COLLEGE will commence on TUESDAY, the 11th of July. The Public Examination will commence on MONDAY, the 10th of July, at 8 o'clock, a.m., when the representatives of the different classes, chosen on the previous evening by their fellow-students, will present themselves for examination in all the various branches taught in their respective classes. The afternoon exercises, during which the students in senior class and in class of Natural Philosophy will be examined, will commence at half-past one o'clock, p.m.

On TUESDAY, the exercises will commence at half-past twelve, and will be closed by the distribution of Premiums. The parents of the students and the friends of Education are invited to attend.

The College will be Re-opened on the 5th of SEPTEMBER, and the classes will be resumed on the morning of the 6th.

A. HERCAM.

ST. PATRICK'S SOCIETY.



THE USUAL MONTHLY MEETING of the ST. PATRICK'S SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 3rd July, at EIGHT o'clock precisely.

By Order, W. F. SMYTH, Sec. Sec.

Montreal, June 27, 1854.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE MONTHLY MEETING of the above-named Association will be held in the ROOM adjoining the RECOLLET CHURCH, on TUESDAY EVENING next, 4th July. The Chair will be taken at EIGHT o'clock.

By Order, F. DALTON, Secretary.

Montreal, June 27, 1854.

JUST PUBLISHED BY THE SUBSCRIBERS, TUBBER DERG; or, the Red Wall, and other Tales. By William Carlton. Price, 2s 6d. TALES of the FIVE SENSES. By Gerald Griffin, 2s 6d. THE POOR SCHOLAR, and other Tales. By William Carlton, 18mo, with illustrations. Muslin. Price only, 2s 6d. The Story of the "Poor Scholar" is decidedly the best Carlton has written.

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May 23, 1854.

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500 ABLE-BODIED MEN,

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Sherbrooke, 17th April, 1854.

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"A large edition of the book having been sold off in about a month from its publication, I have taken considerable pains in preparing this second edition. In again trusting my little work to the Catholics of England and Ireland, I wish I could say how much I have been affected by the reception it has met with, not as if it reflected credit on myself, but because it has shown that the name of Jesus could not be uttered without the echo coming, and that to speak of Him, however poorly, was to rejoice, to soothe, and to win the heart; and it was more grateful to me than any praise, to feel that my subject was my success."

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