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CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, NOVEMBER 7, 1851.

NO. 13.

TRACTS FOR THE MILLION.

PROTESTANTISM WEIGHED IN ITS OWN BALANCE AND FOUND WANTING.

THE CHURCH.

In examining the famous watchword of Protestants—the Bible and the Bible only—we pointed out how much more careful they were to reject every thing that is not contained in the Bible than to receive every thing that is contained there; and, in fact, it may be truly said that Protestantism consists much more in denying than in affirming.

It is far easier, as every one knows, to pull down and to destroy than to build and set up; and so, in the same way, it is far more easy, beyond all comparison, to deny a thing, than to affirm, prove, and establish the same. Hence, if we look carefully at all that was done by the so-called "Reformers" of the sixteenth century, we shall see that they entirely confined themselves to that which is more easy; they pulled down and destroyed the abbeys, monasteries, churches, and altars, which Catholics had built, and they rejected and denied in Christian doctrine what Catholics had always published and maintained; but they did no more than this. They took away from the Christian world much of what it had before, but were at no pains to put any thing else in the place of what they took away.

We see this very clearly when we come to examine into Protestant doctrine; for it is almost impossible to get at a distinct positive notion of it upon any subject whatever. It is very easy to say what it is not, but extremely difficult to say what it is. It is not the Catholic doctrine; and that is all that can be ascertained about it. The good and wise Sir Thomas More, who was chancellor of England when Protestantism was just in its infancy, has well ridiculed this peculiarity of the new heresy in his own quaint way. He says, "Now-a-days there are almost as many sects as there are men, and not one agreeth with the other. Hence, to try and learn the right way of them, is much the same as if a man, walking in a deep forest, would fain find the way to the town for which he is making, and inquire of a parcel of lewd, mocking knaves, who, when the bewildered man had prayed them to tell him the way, should get them into a circle, turning themselves back to back, and then speaking all at once, should each one cry, 'This way!' pointing with his finger in the direction of his nose." They all agree in turning their backs upon the Church, in denying and rejecting the ancient Catholic faith; but when they come to speak for themselves, they are quite at a loss; they know not what to say; they speak at random, so that one man says one thing, and another another; nay, that very same person says one thing to-day, and quite another thing to-morrow.

Such is the general condition of Protestantism on all matters of Christian doctrine. But there is one subject in which this endless confusion and uncertainty and contradiction is even more glaringly exhibited than on any other; I mean, the subject of the Church. Ask a Protestant to define his notion of the Church, to say what it is, who is in it, and who is out of it, and you will find that he is wholly unable to give you a plain, intelligible, and consistent answer. And yet, Protestants profess to go by the Bible; and the Bible says a good deal about the Church in one place or another; and what it says sounds very grave and solemn too, and very important, so that one would have thought Protestants would feel it absolutely necessary to have some doctrine upon the subject. For instance, only to mention two texts out of many: the Protestant reads in his Bible, (Acts ii. 47.) that "the Lord added to the Church daily such as should be saved;" and again he reads, (1 Tim. iii. 15.) that "the Church of the living God is the pillar and ground of the truth." Now these words, being part of the written Word of God, certainly demand the most serious attention of Protestants, who profess to be guided by that Word in all things. For if "such as shall be saved are added daily to the Church;" and if eternal salvation be a matter of importance, it must be of the same importance to ascertain what the Church is, and where it may be found; or, again, if "the Church is the pillar and ground of the truth," and if, in order that we may be saved, it is necessary that we hold the truth, as it has been revealed by our Lord and Saviour Jesus Christ, it is of course absolutely necessary to our salvation that we give heed to what the Church says.

Yet, Protestants in general have, as I have said, no doctrine about the Church: they do not care to have a plain answer ready for all such as may put to them this plain question—What is that body which Scripture calls the Church, and of which it says so many and such glorious things? The great majority of Protestants consider that our Lord came down upon earth to deliver a doctrine, or set of doctrines, but founded no institution whatever for the continual

preservation of those doctrines; others again, amongst those who profess the established religion of England, are of opinion that He founded a Church at the first, and made very special promises to it, and that it really was perhaps for a while the pillar and ground of the truth, but that this gracious purpose of our Lord was afterwards frustrated by the sin of man; that the fulfilment of His promises was made to depend upon certain conditions, which conditions not having been observed, the promises themselves have failed and come to nought. These are the two most popular notions upon the subject generally prevalent amongst Protestants, and neither of them can properly be called a religious doctrine. Persons who entertain such opinions may indeed venerate the memory of the ancient Church, or even profess some degree of respect and consideration for whatever they may be pleased to call the Church at the present day; perhaps they really do set a high value upon the Church as a "depository of historical matter, or a witness of past ages;" yet, since they do not look upon her now, in the nineteenth century, as the oracle of the Most High, the pillar and ground of the truth, they cannot be said to have any religious doctrine about her; they may have their own notions or private opinions about her, just as they have about any other great public institution, whether of past or present times; but she does not, in any real way, form a part of their religious creed, though they still repeat with their lips, "I believe in one holy Catholic and Apostolic Church."

On the other hand, the Catholic doctrine upon this subject is clear and positive and consistent, just as upon every other article of the creed. Catholics believe that Christ set up a Church, or visible body upon earth, with the Apostles for its rulers, and Peter, the chief of the Apostles, for its head, and all Christian people for its members; that He endowed it with certain high and supernatural privileges, and appointed it to be the depository of His truth, and the minister of His grace to all mankind; moreover, that this Church, thus founded and established, will never, as long as the world lasts, be brought to an end; and, that in any matter of faith or morals, that is, in any thing that she may declare respecting Christian doctrines to be believed, or Christian duties to be fulfilled, she can never fall into error. Every one can see at once that this doctrine is at least clear, distinct, and positive; it is also consistent, each part thoroughly agrees with every other part. For if the Church be indeed the divinely-appointed teacher of mankind, it follows, as a matter of course, that she must be intended to last as long as the world lasts, otherwise, mankind would be left at some future time without a teacher; of course, also, she must be preserved from falling into error, for a divinely-appointed teacher teaching what is false is a contradiction of all our ideas of God, whom we believe and know to be the very Truth, who can neither deceive nor be deceived.

This, then, is a plain and simple account of what was universally believed three or four hundred years ago to be the true nature of that body which is spoken of in Holy Scripture, and in the Creeds under the name of the Church. At that time, however, there rose up certain persons who taught something very different on this subject; and this new teaching has generally prevailed in England ever since. Now both those who introduced it at the first, and those who maintain it now, profess to be guided by the Bible and the Bible only, in all the details of their religious belief; and yet one can scarcely imagine a stronger contrast than there is, at first sight at least, between the language of these so-called Reformers and the language of the Bible. For instance, our Lord had distinctly said, (St. Matt. xvi. 18.) "I will build my Church, and the gates of hell shall not prevail against it." Protestant preachers of the sixteenth century did not hesitate to affirm, that "for the space of the last eight hundred years and more, the whole Christian world, laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children, had been altogether drowned in abominable idolatry;" and that the only body then in existence claiming to be Christ's Church, and known and recognised by that name, was in fact the kingdom of Antichrist; that Christ's Church was in truth nowhere to be seen at that moment upon earth, but would presently be restored by themselves. Again, Christ said, (St. Matt. xxviii. 19, 20.) "Go teach all nations . . . and lo! I am with you always, even to the end of the world;" and (St. John xvi. 16, 17.) "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth;" but now the Reformers said that the successors of the Apostles, the pastors and ministers of the Church, were "the authors of all error, ignorance, blindness, hypocrisy, and idolatry;" and that the religion then professed by the whole Christian world under their guidance was

nothing more than a gross superstition and an apostasy. Once more, it was written in the Bible that "the Lord added to the Church daily such as should be saved;" it was preached by the Reformers that to belong to the communion of the Church, was "to ride to the devil with idolaters." Lastly, whereas St. Paul called the Church "the house of God," (1 Tim. iii. 15.) Cranmer, Latimer, and the rest, called it "the cursed synagogue of Satan."

I know, indeed, that these men would not have acknowledged that the Church against which they brought such railing accusations was the same as that spoken of by our Lord and His Apostles. Of course not; for this would have been at once to declare their own condemnation. Nevertheless the stubborn fact remains, that whereas the Bible speaks distinctly of a Church which our Lord would build, and which should last for ever, there was at the time of the Reformation a certain society which claimed to be that Church; moreover, that whatever other things were spoken about the Church, either in the Old Testament or in the New, this society unhesitatingly appropriated to itself; and (which is the mean point) that there was no rival society making a similar claim. When, therefore, the Reformers thus raved and blasphemed against the only society in existence which either claimed for itself, or had conceded to it by others, the name and attributes of the Church, as described in the sacred writings, it is not easy to see how they proposed to make good their case by an appeal to that only standard which they allowed, viz., those very writings themselves. And, indeed, their attempts to reconcile their teaching upon this point with the teaching of Holy Writ, were clumsy and awkward enough. "When I tell him"—says Sir Thomas More, speaking of one of these new teachers—"when I tell him of Christ's promise that He would leave behind Him a spouse—His Church—without spot or wrinkle, and yet that according to his teaching it would appear otherwise, he equivocates, he seuds in and out like a hare with a dozen brace of greyhounds after her; and finally he slinks slyly away by saying that the Church ever had spots and wrinkles of sin, and yet for all that, the Church of Christ is very pure and clean, because abiding in the knowledge of her spots and wrinkles, and asking mercy for them, God layeth none of them to her charge. I know not what to make of a Church pure and clean, and yet with spots and wrinkles both. He might as well have told us, that if there were a woman with a crooked nose, yet as long as no man tell her of it, so long her nose stood straight."

You may think this perhaps an exaggerated specimen of the shifts and quibbles whereby these men attempted to explain away the declarations of the Bible respecting the Church; but the truth is, that those declarations are so precise and positive, that it requires no little ingenuity to escape from them; and if the arguments which the Protestants use upon the same subject at the present day do not exhibit the same manifest absurdities, it is because they have invented a theory, more plausible indeed, but certainly not a whit more true or more scriptural.

This theory may be briefly stated thus: that the Church of which such glorious things were spoken by the prophets, by our blessed Lord, and by His Apostles, was not a visible, but an invisible society; not a mixed company of good and bad men living together in the enjoyment of certain privileges bound by the same laws, and obeying the same head, but rather the secret company of the elect, scattered here and there all over the world; unknown to one another and to the rest of mankind, but known to God alone. Such is the ordinary notion of the Church which prevails at the present among Protestants; yet surely a more violent perversion of the plain words of Scripture can scarcely be imagined.

For consider, first, the words of our Lord. The Gospels, indeed, contain but two passages in which He spoke of His Church under this name; and although our adversaries will not admit that in the first of these passages—that wherein He declares His purpose of building His Church, and promises that the gates of hell shall not prevail against it—any thing is revealed to us concerning its nature, whether it was to be visible or invisible, yet it is not so easy for them to evade the force of the second. Our Lord is giving His disciples certain practical directions with reference to their behavior under certain circumstances, and He says, "If thy brother shall offend against thee, go and rebuke him between thee and him alone: if he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church: and if he will not hear the Church, let him be to thee as the heathen and publican," (St. Matt. xvii. 15-17.) Here, then, the Church is clearly set before us as a society having authority distinct from any authority belonging to

individuals, whether one or many; for first there was to be a private admonition or rebuke by a single individual; then by "one or two more," still having no authority to pronounce a judicial sentence; then, lastly, there was to be an appeal to the Church; and this Church, in whatever way it was to be constituted, must needs have been a visible body, since it was to have real authority even in this world, and a sentence pronounced by it was to affect the social condition of those whom it concerned; a person censured or condemned by the Church was to be treated henceforth as the heathen; that is, he was no longer to be looked upon as a Christian or a member of the kingdom of heaven. And our Lord immediately goes on to add that most solemn consideration, namely, that this sentence of the Church upon earth should be ratified in heaven: "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven," (ver. 18.)

This, then, as I have said, is a passage in which our Lord has revealed to us something about the nature of His Church, calling it by its own name of Church; and you see how contrary it is to the Protestant notion of the Church, as already explained. And if we turn to other passages in which our Lord speaks of the Church under other names or titles, the result will be the same. Thus—only to mention a single instance—nobody doubts but that the long and solemn prayer recorded in the seventeenth chapter of the Gospel according to St. John, was in fact a prayer for the Church. Whether we look upon the Church as the whole visible society of professing Christians, or as the elect only, at least we shall not refuse to identify them with those for whom our Lord prayed:—"Not for these only do I pray, but for them also who through their word shall believe in Me," (ver. 20.) And what is it that he prays for them? "That they all may be one, as Thou Father in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me; . . . that they may be made perfect in one, and the world may know that Thou hast sent Me, and hast loved them, as Thou hast also loved me." The unity of the Church, then, was to be a token to the world of the divine mission of our Saviour; but how could the world be made to recognise this property of a body which it could not see? How could the unity of an invisible body be itself visible, and a token, a very important token, to others?

And if we turn from the Gospels to the Epistles, from the words of our Lord to the words of His Apostles, or, again, from the New Testament to the Old, from the Apostles to the Prophets, it is always the same idea of the Church continually set before us. It is the body of Christ, into which all Christians are incorporated by the sacrament of Baptism, (Eph. i. 23; 1 Cor. xii. 13;) it is the house of God, in which are not only vessels of gold and of silver, but also of wood and of earth, and some indeed unto honor, but some unto dishonor, (1 Tim. iii. 15; 2 Tim. ii. 20;) it is the house of the God of Jacob, prepared on the top of mountains, and exalted high above the hills, unto which all nations should flow, (Isa. ii. 2,) reminding us of our Lord's own words, "A city seated on a mountain that cannot be hid," (St. Matt. v. 14;) it is a rich habitation which our eyes shall see; a tabernacle that cannot be removed; a straight way so that fools shall not err therein, (Isa. xxx. 20; xxxiii. 20; xxxv. 8;) in a word it is scarcely possible to quote a single passage of Holy Writ which speaks of the Church at all, which does not describe it more or less distinctly as a visible body, invested with invisible privileges; a treasury and channel of spiritual blessings to mankind, yet itself made up of good members and of bad; and above all, as a body that might be easily known and recognised, just like any other external object, so that a plain and simple person could not fail to discover it.

Without entering, however, on a particular examination of these texts in detail, every one of which is contradicted or made to have no sense at all by the theories of Protestantism, it will be enough for our purpose to look at the matter from another point of view, and to make a brief statement of facts, that must be admitted on all sides.

(To be Continued.)

On Monday, the 13th October, pursuant to a requisition signed by upwards of two hundred of our fellow-citizens, a highly influential and respectable meeting assembled at the City Court-house at twelve o'clock, for the purpose of expressing its approval of the course pursued by the Rev. Mr. O'Farrell, Chaplain to the Boherbuoy workhouse, in seeking to procure admission into the workhouse for destitute poor persons, who were refused relief by the guardians of the union, and also his protection of the Catholic inmates of that establishment from proselytism.—*Limerick Reporter.*

CATHOLIC INTELLIGENCE.

ADDRESS TO HIS GRACE THE ARCHBISHOP OF TUAM.

On Monday his Grace the Archbishop of Tuam received an address of congratulation from the Catholics of the united districts of Clerkenwell and Islington. The address which was brought up by the clergy, accompanied by deputations of laity, was as follows:—

"To his Grace the Most Rev. John, Lord Archbishop of Tuam, &c., &c., &c."

"We, the undersigned Catholics of the contiguous districts of St. Peter and St. Paul, Rosoman-street, and St. John the Evangelist, Islington, with the respective clergy of those churches, approach your Grace with the expression of our deep veneration for your sacred person and office.

"We recognise in your Grace an able and zealous champion of that great cause which all the saints have illustrated by their lives, and many of them have sanctified by their deaths, the cause of ecclesiastical liberty, or the right of the Church, in virtue of her divine commission, to order all matters affecting the glory of her Lord and the salvation of His people, apart from the encroachments of the temporal power, which, however august its sanctions, is necessarily subordinate to the ordained representative of Christ on earth.

"Your Grace finds us but lately recovered (if indeed recovered) from an agitation almost unexampled in the annals of the Church, which it has been conducted, and not a little depressing in the disadvantages under which it has placed us. Yet we perceive in it evident traces of the goodness of Almighty God, who orders all things for the final triumph of His Church.

"The desertion of those who called themselves our political friends has served to show, more and more, that the resources of the Catholic Church are in herself, and that she can never admit the influences of this world, under whatever form, into her body politic, without injury to her character as the spouse of Christ, and peril to the souls of those entrusted to her.

"Again, we acknowledge the providential effect of the recent agitation in cementing the union of the Catholic churches of England and Ireland, by the proverbially attaching bond of community in trial. And we, who are of England, thank your glorious Church and your generous nation for the support you have given us in our recent struggle. We have suffered, unjustly indeed, but for an ostensible cause; you have suffered without so much as a pretext; but whatever the difference in the circumstances, we acknowledge common cause, because we rejoice in a common faith; and it is no slight ground of confidence for the future that we are supported by the sympathy, and animated by the example of a nation which has maintained the religion of our Redeemer with so unshrinking a constancy, and adorned it by so many instances of patience under trial and persecution.

"Wishing your Grace health, long life, and all prosperity, and craving your Archiepiscopal benediction,

"We are your Grace's faithful servants."

The Archbishop replied in words to the following effect, reported in the *Morning Chronicle*:—

"It is really without any affectation that I say I have never felt more gratified than by this demonstration of your affectionate sympathy. I should feel indeed unwilling to accept such compliments, if I could take them as merely personal. But it is my privilege to be associated with a hierarchy whose virtues are such as to supply for my own individual deficiencies. For it is a part of God's dispensation that the merits which appertain to bodies of men in His Holy Church come in aid of the weakness which attaches to individuals who compose it, so that I have strength as a Bishop of Ireland which I have not in myself. You have alluded to the recent aggression against our holy Church, in terms which I cordially admit; I am sure that, however depressing in its immediate consequences, it will ultimately redound to God's glory, and to the advantage of our holy religion. I see among you some of those excellent gentlemen who have quitted their position and prospects in the establishment, to embrace the faith which they are now adorning by their ardent zeal and noble exertions. Their names are dear to Ireland, and I feel confident with you, that the strengthening of the bonds of affection between the two countries, which has resulted from our community in trial, will greatly consolidate the power of the Catholic Church in these islands."—*Tablet*.

MEETING OF THE UNIVERSITY COMMITTEE.

The monthly meeting of the University Committee took place on Wednesday last. The following members of the Committee were present:—

His Grace the Primate in the Chair. The Lord Archbishop of Tuam, the Lord Archbishop of Cashel, the Lord Bishop of Meath, the Lord Bishop of Waterford, the Lord Bishop of Clonfert, the Lord Bishop of Kildare and Leighlin, the Lord Bishop of Cloyne, the Lord Bishop of Elphin, the Lord Bishop of Clogher, the Very Rev. Dr. Leahy, V.G., the Very Rev. Dr. O'Brien, V.G., the Rev. Dr. Cooper, the Rev. James Maher, P.P., the Rev. Dr. O'Hannon, the Rev. Mr. Brennan, P.P., Myles O'Reilly, Esq., Thomas Meagher, Esq., M.P., Michael Errington, Esq., Thomas Boylan, Esq., William Nugent Skelly, Esq., James O'Farrall, Esq.

The report of the sub-committee on the organisation of the University, as appointed at the previous meeting in August, was submitted, and ordered to be taken into consideration at the next meeting, which, we understand, will be held the 12th of next month. In the correspondence laid before the meeting were

included several letters from the United States, from the British settlements in North America, and from several countries in Europe. The most encouraging communications were received from the collectors in England and America. The Catholics in every locality already visited by the reverend collectors have nobly come forward to sustain the cause of Ireland's Catholic University. Additional collectors were appointed to proceed to the United States, in accordance with the recommendation of his Grace the Archbishop of New York. The amount of the sums received by the committee since the last meeting exceeds six thousand five hundred pounds.—*Tablet*.

The Right Rev. Dr. Vaughan, Bishop of Killaloe, administered the Sacrament of Confirmation to about five hundred children, in the Church of Nenagh, on Thursday, the 16th October. His Lordship expressed himself well pleased at the proficiency and piety of the postulants.—*Limerick Reporter*.

The banquet to his Grace the Archbishop of Tuam in Liverpool, will not take place until February next, his Grace's previous arrangements preventing him from accepting the invitation for an earlier period.—*Dublin Freeman's Journal*.

Amongst the appointments made by his Grace the Archbishop of Tuam, we understand that the Rev. Peter Roche, late Catholic Curate of Claremorris, has been promoted to the living of Garunna. Rev. Mr. Roche has been succeeded in Claremorris by Rev. Patrick M'Namara, R.C.C. The Rev. T. Gibbons, R.C.C., is removed from Westport to Bekin.—*Tablet*.

The Very Rev. Thomas, O'Sullivan, for many years Parish Priest of Killarney, died on the 6th inst., at Hampstead, London, after a brief illness of brain fever.—*Cork Examiner*.

The Sovereign Pontiff has just given Mgr. Paris, the bishop of Arras, a high testimony of his esteem. He has sent him by the nuncio of Mexico, in passing through Paris, a magnificently bound copy of the Roman Catholic Prayer-book, with the cipher of the Pope and the pontifical arms on the cover. This high mark of favor, which is of but rare occurrence, had been formerly sent to the Cardinal de Latour-d'Auvergne.—*Galignani*.

St. EDMUND'S COLLEGE.—On Monday, the 13th October, the Cardinal Archbishop of Westminster, accompanied by the Bishop of Southwark, proceeded to St. Edmund's College, in order to admit the Rev. Dr. Weathers to the office of President. Accordingly on Tuesday afternoon, in presence of the whole society, and of several of the London Clergy, Dr. Weathers made his profession of the Faith to his Eminence, who had previously addressed the students in terms justly eulogistic of the virtues and long collegiate services which have entitled Dr. Weathers to this promotion. A "Te Deum" was then sung, and upon quitting the chapel the new President was greeted by deafening and protracted cheers. The Bishop of Southwark returned to his diocese on Thursday, the Cardinal Archbishop remaining at the college for the week. It was observed with great pleasure that his Eminence appeared in much better health.—*Correspondent of Tablet*.

THE EASTERN DISTRICT OF SCOTLAND.—Amongst various other missions struggling into existence is the proposed mission at Blair Gowrie, in Perthshire; so great are the number of Catholics now in that locality that recently Mass has had to be celebrated twice a day in the inconvenient temporary premises now used as a substitute for a church. The indefatigable Pastor, the Rev. John Cameron, recently announced that the venerable Bishop of the district would give £300 towards the erection of a church wherein the rites of the Church would be celebrated with becoming solemnity, and Mr. Cameron himself offered to subscribe £10 annually from his very limited resources for the same object.

CONVERSIONS.—Mr. Mackenzie, of St. Andrew's Wells-street, the Rev. H. James, and the Rev. Mr. Vale (Mr. Harper's successor at Buckingham Palace Chapel) have also submitted to the Catholic Church.—*Catholic Standard*.

CATHOLIC RAGGED SCHOOLS.—The Fathers of the London Oratory opened the ragged school on Thursday, the 19th inst., which a lay committee supports, but the whole management of which the Fathers have most charitably undertaken. Twenty-seven boys were admitted the first day, and since then the number has increased to upwards of forty. The committee hopes eventually to be able to found another school, but the support must come from the public. Such schools were greatly needed, for the ragged schools of the Protestants were in many instances filled with Catholic children, who were, in consequence of their attendance, compelled to apostatise.—*Correspondent of Tablet*.

The Catholic reader will feel an interest in some of the particulars of the career of the distinguished convert, Mr. Allies, whose name was mentioned a few days ago in connection with the preliminary steps now taking towards founding the Catholic University. Mr. Allies' career began at Oxford, in 1828, when he was fifteen, by getting a scholarship at Wadham College. In 1829 he left Eton, having obtained the Newcastle scholarship, then just founded by the late Duke. In 1832 he took his A. B., with a first class *in literis humanioribus*. In 1833 he became fellow of Wadham, which he continued to be till 1840, when he was made his examining chaplain by the Bishop of London, whom he assisted in that capacity at five general ordinations, and by whom he was appointed in 1842 to the rich living of Lacenton, near Oxford, computed at £1,400 a-year. This living he retained till he became a Catholic last year. It should be added that Mr. Allies took his A. M. in 1837, and the year following got a theological prize essay at Oxford.—*Dublin Freeman's Journal*.

IRISH INTELLIGENCE.

THE LORD LIEUTENANT OF IRELAND.—There is no truth whatever in the statements put forward of a contemplated change in the Irish government. All the speculations about Lord Clarendon going to the Home Office, and being succeeded in the Lieutenancy of Ireland, either by Lord Carlisle or Lord Granville, are entirely destitute of foundation.—*Observer*.

TENANT-RIGHT—MEETING AT RATHFARNHAM.—A large and respectable meeting of the inhabitants of the united parishes of Rathfarnham, Tallaght, Bohernabreena, and Crumlin, was held on Sunday, Oct. 12th, at Rathfarnham, for the purpose of expressing their approval of the principles propounded by the Tenant League, and also their determination to sustain that body by their subscriptions and exertions till the objects for which it was formed had been accomplished.

On Saturday last, a very numerous and influential meeting of the gentry, landed proprietors, and farmers of the county of Longford was held in the Court-House, for the purpose, as expressed by the requisition, of "taking into consideration the propriety of memorialising the Government to suspend the imposition of the annuity tax about to be levied, until such time as the people shall have recovered from the effects of the calamities with which the country has been afflicted for the last five years.

THE THEWLES CASE.—We understand that a new claimant, stated to have superior rights to the other litigants, has arisen in the person of Mr. James Thewles, after an absence of forty years from his native land, to assert his title to the vast property left by the late Edmund Kelly, of Merionsquare, in this city, and that it is expected his appearance will be the means of setting aside the decree lately pronounced in the Court of Delegates in the Thewles and Kelly litigation.—*Dublin Freeman*.

NEW QUAY, COUNTY CLARE.—The grievous condition of the Rev. Mr. Cosley's parish, New Quay, may be inferred from a single fact, namely, that the population, which was nearly seven thousand in 1841, has been brought down, in the last two or three years, to about two thousand only!—a frightful and appalling reduction.—*Munster News*.

A failure in Belfast (Messrs. Thomas Bell and Co.), is reported this week. The liabilities are about £30,000, and the result is likely to be unfavorable.—They had been extensively engaged in the export trade, and had also been importers of sugar from Demerara to some extent.

VALUATION OF RENTS.—The *Newry Examiner* says that Lewis Upton, Esq., visited his Cooley estates, near Carlingford, on Friday last, and announced his intention of having each farm on his estate valued by two competent valuers, with a view to a reduction of rent commensurate with the present low price of agricultural produce.

EMIGRATION.—We were strongly of opinion that as the season advanced the mania for emigration would receive a wholesome check. Such is not the case.—From a very early hour yesterday (Friday) morning, our quays presented an appearance as if the baggage waggons of a couple of regiments were being prepared for a route, as from the Adelphi-terrace to the upper part of Custom House quay, the carriage way was completely taken up with the luggage cars of emigrants, preparing to board the *Mars*, which was to steam away for Liverpool about nine o'clock, a.m. We observed a more than usual number of respectable people among those who are leaving the country with so much eagerness. This fact proves that not only are the 'bone and sinew' of the land departing from the country, but also a great deal of whatever wealth has been spared from famine and rackrents. The number which went by the *Mars*, was 420.—*Waterford Mail*.

Though the winter may be said to have crept upon us, the tide of emigration still rolls outward. The *Ross* steamer, which sailed from this port on Friday evening last, conveyed away a number of emigrants. They were all of a superior class of the peasantry—comfortable farmers, with their wives, sons, and daughters.—*Sligo Champion*.

The *Tuam Herald* says the emigration of the people of that neighborhood still continues to prevail to an alarming extent.

MURDER AT PASSAGE.—Great excitement prevails in Passage in reference to the perpetration of a most atrocious murder upon a woman. It appears from inquiries and arrests that were made by the Passage police on Friday, that deceased, whose name was Julia Hayes, came down in the seven o'clock train on Thursday evening, and shortly afterwards was seen in the company of some foreign sailors. A woman named M'Mahon, a companion of the deceased, was brought to the police barrack about nine o'clock, charged by the foreigner with having robbed him of the sum of ten shillings, and was, of course, kept in custody for the night. The body of the deceased woman was not discovered until six o'clock the next morning, when the owner of the field in which she was found, was horrified by the dreadful spectacle that the corpse presented. After the circumstance had been made known to the police, the woman in custody was taken up to know if she could identify the remains when she immediately recognised it as the body of her companion, Julia Hayes, whom she had left the previous night in the company of the foreign sailor referred to. M'Mahon was shortly after taken on board some of the foreign vessels lying in harbor, when she immediately identified a young man on board a Roman brig as the companion of Hayes on the preceding night. Three or four other sailors belonging to the same vessel were arrested, and it was found that each of them had a knife on his person, but that belonging to the man identified by M'Mahon could not be found either on his person or in any part of his vessel. About the same hour six foreign sailors, part of them the crew of another foreign vessel, were arrested as supposed to be in some degree either cognisant of the circumstances, or perhaps implicated in the act. After the police came on shore four women, including the companion of deceased, were taken into custody, and also two men belonging to the town of Passage, one of whom fills the office of special constable. The body of the unfortunate deceased presents a shocking spectacle. The appearance of the wounds shows that the brutal perpetrator of this most atrocious murder, plunged the knife into her neck, immediately under the ear, three times, and on the last occasion the force of the blow sent out the knife at the other side, in which position it appears he wrenched or turned it quite round, inflicting a dreadful wound, and, of course, destroying existence on the instant.—*Cork Examiner*.

PROSELYTISM IN THE WEST.

TO THE EDITOR OF THE DUBLIN EVENING POST.

Dear Sir—I have just read in the *Times* an address to the people of England, signed by Charles Frewen, M.P. for East Sussex; by four clergymen, C. Lighton, Vicar of Ellastone; A. Hill, Vicar of Morebath; F. Seymour, Curate of Hunsham; Jeffrey Lefroy, Rector of Loughbrickland, and Anthony Lefroy.

In the document they state that they visited West Galway, and are anxious to bear testimony to the truth of the published reports as to the progress of proselytism in that quarter; or, as they term it, "that dark and priest-ridden district."

The amount of Scriptural knowledge introduced by the Irish Church Missions into these dark regions quite surprised our visitors: and they have no hesitation in saying, that the schools in Connemara will bear comparison with the best conducted schools in England.

Notwithstanding these favorable circumstances, it is added—I abridge the passage—"that an opportunity is now afforded which calls for public support to enable the society to carry on its work, as well as to extend it to other districts which are earnestly calling for its aid, and if not immediately taken advantage of it may never occur again." They conclude by assuring the public that a want of funds is the only obstacle to the evangelization of Ireland.

Money! money! more money! They have great faith in Mammon. They feel that Christ can never prevail over the world unless Mammon take him by the hand.

The hypocrisy of these men has had no parallel since the days of the ancient Pharisees, if even then. They come out of their own country—from amongst their own people, where ignorance, "Pagan ignorance," and fearful immorality prevail to an awful extent, to buy up a few poor starving creatures in the far west, in order to be able to boast of services in the church of England, and as a set off against the conversions to the Catholic faith of the most disinterested, single-minded, and learned of their own body. They make no effort to win back the Unitarian or Socinian, to help their own out of the slough of infidelity—their only anxiety is to withdraw true believers in Christ (for such our poor people are) from the ancient church which has preached, and will ever continue to preach, His divinity to the uttermost ends of the earth; and, coming from the bosom of an establishment (the mother and mistress of all heresies and error) corrupted to its very core by its riches, they modestly ask for more money.

The *Christian Observer*, a good Protestant authority, calculates that there are amid the population of England "four millions"—does he exaggerate?—who know not the Saviour.

The *Times* itself, about two months since, described, with unaffected alarm, the wretched education which is being communicated to the masses in England through the medium of immoral and infidel publications; and that his fears were not ill-founded is pretty evident, as well from the communications of Mr. Mayhew to the *Morning Chronicle*, as from the report of Mr. Francis Bishop, secretary to the Domestic Mission Society. The principal bookseller in Manchester in this branch of trade informed me, says Mr. F. Bishop, that his sale of a penny weekly periodical, recognised as the organ of unbelievers, edited with tact and power, and made of short and taking articles, was 290 a-week, and the sale of exciting and pestilent weekly romances of the *poison and dagger school*, such as "Captain Hawk," "Death Grasp," "Gentleman Jack," was 4,000 weekly of each; and numerous other similar publications in the same proportion.

Even the Bishop of London, in his very last charge, speaks of "multitudes of perishing sinners (I quote his words) who are suffered to remain in an almost worse than heathen state."

The clergy of Devon and Plymouth, in a report on the immorality of their districts, observe—"That in the parish of St. Paul's, amid a population of 9,000 there are 59 public houses, and 36 brothels. By far the greater portion of the people are in a most deplorable state of moral degradation; and the greater number of the children are unbaptised." "In St. Mary's parish, population 6,000, public-houses, 46, brothels 34; by far the greater part of the rising generation are unbaptised, besides numerous adults." "Many of the streets exhibited openly in the day most shocking profligacy." St. James's, Plymouth, inhabited by the most loose and abandoned characters. Numbers of the poor attend an adjacent building, belonging to a denomination whom their followers style Prophets, by whom the most unscriptural doctrines are promulgated; such as the non-eternity of future punishments, annihilation of the wicked, &c., and in the school of the same, their children now are receiving the like instruction."

Has the honorable member for East Sussex, or have his reverend colleagues seen anything like this in their visit to the dark and priest-ridden district of West Galway?

The Committee of the Church Pastoral Aid Society, which reckons among its registered patrons nine bishops, announces the fact, that "thousands upon thousands (it does not give the amount in exact numbers) in this professedly Christian land are perishing for lack of knowledge, and living in worse than heathen ignorance and vice." The parliamentary reports from the Midland Mining Commission, containing the evidence of doctors and clergymen on the subject of "burial clubs," poisoning of infants, &c., presents a picture of crime and ignorance which has never been surpassed even in the worst stages of Pagan antiquity. The *Times* speaks of it thus, March 18, 1846:—

"By far the most serious feature of the age is the increase of infanticide. Not a day passes but the disclosures of an inquest or a trial establish the melancholy truth that human life is losing its value in England. We are relapsing into a criminal and vitiated system. What we were accustomed to read of with horror—the indifference to infant life in Lacedaemon, in Rome, and other states of heathen antiquity—in China, in India, and elsewhere—and what we have set down as the worst blot in their imperfect civilization is becoming the characteristic of England."

Would it not be well if the member for East Sussex and his travelling chaplains would take the beam out of their own eye, in order to see more clearly the mote in their neighbor's? Ireland, like every other country, is not exempt from great infirmity; but can any one truly lay to her charge the unnatural crimes, the sale of infant blood, and unrestrained concubinage, which characterises the sister island? We have no reason to blush at the nakedness, and misery, and poverty, to which we are subjected; nor to feel mortified at the low estimate which the proud world has formed of us. The chosen people of God have been generally

in affliction and humiliation, and have been held in contempt and detestation by their proud, and prosperous, and Pagan neighbors. The early Christians are thus described by St. Paul—"Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode (how like the poor every day leaving our shores). We are reviled, and we are blessed; we are persecuted, and we suffer it. We are blasphemed, and we entreat; we are made the refuse of the world, the offscouring of all, even until now."—1 Cor. iv. Poor Ireland cannot be more accurately described.

The itinerant parsons and the member for East Sussex announce, in their address, that the influence of the priests, from various circumstances, is greatly impaired in West Galway. What a pity that they have not been more explicit! Whether the change, supposing it to exist, has been brought about by the circling of slander, calumny, lying reports, or by bribery, we are not told. The manner of converting the Irish Papists, and of impairing the influence of the Catholic priest is more boldly stated in another document which now lies before me. It is the second report of the "General Irish Reformation Society," printed at Kirby Lonsdale, 1848. The committee, which reckons amongst its members three earls, five lords, knights, baronets, members of parliament, and parsons innumerable, appeals to the public for money to carry on proselytism in Ireland. "If ever there was a time for England," they exclaim, "to make a great effort for the evangelising of Ireland it is the present; the poor are ready—the great distress has softened the heart of the poor." "A famine shows the poor Romanist the incapacity and tyranny of their priest, and the humanity and integrity of the Protestant clergy."

Whether this theology is from heaven or hell, I shall leave it to you, Mr. Editor, to decide. Was there ever such an exhibition of hypocrisy? These sanctimonious lords, earls, and parsons absolutely gloat with infinite satisfaction over the wretchedness of the poor, as affording them a hope of subverting their faith.

"Great distress (say these apostolic men) has softened the heart of the poor." Would to Heaven we possessed the secret of softening the corrupted heart of the rich; and of purifying it from that pharisaical hypocrisy and lying, which have aggravated the sufferings of our poor people to an inconceivable degree.

The expenditure, from which we shall quote a few items, exhibits in bold relief the object of the society:

The Rev. J. Alcock, for Cork converts ...	£50
Miss St. George, for orphan converts ...	5
The Bishop of Meath's daughter, for converts at Kingscourt ...	10
Rev. T. O'Grady, for employing converts at Kiltatherine church ...	20
Do. for do. ...	10
Do. for do. ...	10
Mr. P. D. Hardy, for Mr. Miley, a convert ...	10

"Many converts from Popery," they say at page 5, "have been kept from the grave, and very many sincere inquirers after the truth have been enabled to come out of Babylon through our protection." "Converts kept from the grave!" aye, the merciful missionaries gave them their choice, either to die of hunger or to apostatise for a little food. This is the grand work which the fanaticism and cruelty of England are now applauding in the *Times*, and all its other vile organs in the empire.

One of the agents of the party, who is styled the Rev. J. O'Callaghan, announced, the other day, in the London *Standard*, that he has now on hands forty starved converts. "He keeps them back," he says, "on account of their dwarfish appearance, caused by famine and exposure to cold, which made them appear only ten or twelve years of age, when in reality they were fifteen or sixteen."

Whoever reads these reports with a heart in his bosom will at once resolve to aid the Defence Association, one of whose objects is to counteract this cruel system of proselytism. The fanaticism of the established church, which, to its eternal disgrace, has suffered the name through which alone there is salvation to be unknown to millions of Englishmen, will, unless resolutely and zealously withstood, drive Christianity from the shores of Ireland.—I have the honor to be, yours,
JAMES MAHER, P.P., Carlow.

October 7, 1851.

P.S.—What has prompted the hon. member for East Sussex, Mr. Frewen, and his party of vicars and curates, to visit Galway?

In the report of the Ecclesiastical Commission for Ireland, printed by order of the House of Commons, April, 1851, it is stated that—

"The commissioners have agreed to sell the advowson of right of presentation to the four benefices into which the wardenship of Galway has been divided, to Thomas Frewen, Esq., for the sum of £2,000. Considerable expense has been incurred in bringing these advowsons to sale."

Knowing nothing whatsoever of this transaction, I cannot help, however, asking whether the purchaser is of the family of the member for East Sussex?—and whether the English vicars and curates are to have any share in the benefices which this Frewen has purchased.

What are we to say to this shameless merchandise of souls in Galway? The 35th canon of the church of England declares the sin of simony to be the buying and selling of promotions, dignities, and livings—a sin "detestable and execrable before God."

Will the dark and priest-ridden district of West Galway be enlightened and purified by the introduction of this soul-destroying traffic?
J. M.

FALSEHOODS OF THE PROSELYTISING AGENTS.

Ballinakill, Clifton, Sept. 22, 1851.

TO THE RIGHT REV. THOMAS PLUNKET, BISHOP OF TUAM AS BY LAW ESTABLISHED.

My Lord—About seven years ago a placard was circulated through this parish, stating that one hundred Protestant families were located here, who were staunch Protestants, and wanted a church, and finding your lordship's name on the list of subscribers for £5 for the purpose, I took the liberty of addressing your lordship thro' the press, and proved to your satisfaction that there were no more than three Protestant families at that time in this district. Your lordship, nor any other man connected with this device, did not venture to deny or impugn the accuracy of my proof. The supporters of this fraud found it as easy to magnify three into one hundred, as the pious founder of the Achilli colony to multiply one island into 399 as the basis of that Protestant settlement. But as lies are the groundwork of the Reformation, it is natural to think that the church of Myard, in Connemara, would be built on the same foundation. Accordingly, plenty of money was poured into the

country to furnish this building, which is as yet an incomplete, cold, empty thing, a perfect emblem of the heresy it represents; and, as your lordship knows, its solemn consecration was fixed for last Thursday, the congregation made the best possible preparation to celebrate so great an event with becoming pomp and solemnity. Your lordship must be sadly disappointed in seeing so few assembled to welcome your lordship on so great an occasion, as I am told your congregation amounted to two Protestant families, without as much as one native, Jumper or otherwise, to sprinkle the saintly gathering. As your lordship did not see these 100 families, or their increase during the last seven years, as they are a part of your flock, I wonder you did not ask where did they reside? If your lordship would take the trouble to take a census of the Protestants of this place every seventh year, your lordship would find them to increase on a retrograde scale, like the old dame who registered her name for 28 years in '41, and returned her name for 25 years in the census of '51. Unless your lordship disbelieves the evidence of your senses, which you believe to be infallible in disposing of mysteries, as well as judging the ordinary occurrences of life, your lordship has an ample opportunity of discovering the cheat practised on yourself and the public. Your senses cannot make you to believe two to be one hundred.

As your lordship had no congregation to address, you endeavoured to supply this defect by scattering scraps of something along the public roads, with as much zeal as it you had a Divine mission to scatter and tear the Bible into pieces and cast it under the people's feet, instead of "teaching all nations." Of course it will be believed that those tracts were handed to the Roman Catholics, and that there was a great gathering of these present to hear your lordship, and receive those tracts from your hands.

In conclusion, it is to be regretted that your lordship would suffer your name to be connected with the demoralising traffic now carried on under your sanction among the poor starving people of Connemara.—I have the honour to remain, your lordship's obedient and humble servant,
WM. FLANNELLY, P.P.

MALLOW SESSIONS—THURSDAY, OCT. 9.

(From the *Cork Examiner*.)

DONOUGHMORE SOUVERS.

Jeremiah Buckley and Bartholomew Riordan were indicted for having, with several others, on Sunday, the 24th day of August, at Aghadallane, in the parish of Glountane, demolished the house of Catherine Quin, and for a riot and unlawful assembly.

Mr. Nagle and Mr. Gregg appeared for the prosecution; Mr. Philip O'Connell, Mr. James Jones, and Mr. P. Creagh for the defence.

Catherine Quin, senior, stated that on Sunday, the 24th of August, she went to divine service with her son and daughter; they went to Mr. Cotter's school-house at Donoughmore; whilst there a message reached her, in consequence of which she returned home; it was over a mile from the school-house; when she returned there was a crowd about the house, and she saw Riordan, her landlord, and the other prisoner (Buckley) pulling down the house; she only knew those two, but several others were helping them; Peg Callaghan carried off a large bundle of things out of the house, under her apron, and when witness wanted to follow her, Riordan followed and attacked witness with a pike; witness then went to the police-barrack and brought the police, and they found the house completely demolished; witness told the police who were attacking the house.

Cross-examined by Mr. P. O'Connell—Witness' husband is dead about three years; up to that time she was comfortable and independent; does not read nor write; about two years after her husband's death heard of the goodness of Mr. Cotter; all he says is the word of God; Mr. Scannell was her parish priest up to that time; is extremely sorry she did not leave his teaching long before, as his is not the word of God; never heard the word of God from him, but anything Mr. Cotter says must be the word of God.

Mr. O'Connell—Well now, why? Witness—Because he is the true way, and I am sorry I didn't leave Father Scannell long ago.

Mr. O'Connell—Why, didn't you admire the old faith till the soup was introduced into the parish? No, Sir, I beg your pardon; I gets good bread, and butter, and tea, and anything else I wants, since I met Mr. Cotter (great laughter.)

Mr. O'Connell—Do you mean to say that you do not get good soup? I never got any soup—nothing but bread, butter, and tea.

Mr. O'Connell—Do you get them always after prayers to wash them down? I do, and all of us, after preaching.

Mr. O'Connell—Do you ever take a twist at the preaching? Of course I do.

Mr. O'Connell—Can you read or write? No, Sir, I beg your pardon; I gets good bread, and butter, and tea, and anything else I wants, since I met Mr. Cotter (great laughter.)

Court—Let me understand you, woman—do you mean to say that you preach the gospel to the people in the school-house? No, my lord, but Mr. Cotter and the ladies do.

Mr. O'Connell—Does the schoolmaster preach? He does.

Mr. O'Connell—Have you ever heard in that house where Mr. Cotter gets the funds from to supply the mock turtle? Yes, to be sure—he gets them from God; who else would he get them from?

Mr. O'Connell—Not from the bountiful English ladies? No such thing, but from God.

Mr. O'Connell—Was your husband a Catholic? He was.

Mr. O'Connell—Did he die one? He did.

Mr. O'Connell—Who went for the priest? I did, but he did not come in time.

Mr. O'Connell—Did you go to chapel until his death? I did, but I often went to Newbury church.

Mr. O'Connell—Now let me ask you one question, and I'll be done with you; which was it the good "bread, butter, and tea," given by Mr. Cotter, or the word of God inspired you most? Faith, I believe you can't answer that.

Mr. O'Connell—Does Mr. Cotter pay your rent? No, I pay it myself.

Mr. O'Connell—But who gives you the money? Mr. Cotter.

Mr. O'Connell—Does he give you anything else? He feeds us, clothes us, and whenever I apply he gives us anything we want.

Mr. O'Connell—How many in the congregation? I can't tell.

Court—Do you mean to say you can't tell how many attend the service at the school-house? About 40 my lord.

Mr. O'Connell—Do you know that gentleman (pointing to Mr. Gregg?) I do.

Mr. O'Connell—Were you examined by him? Yes.

Mr. O'Connell—Was Mr. Cotter present? He was. This closed the cross-examination.

Court—Are you certain that the man you point out as Jeremiah Buckley was there? I am quite sure, my lord.

Catherine Quin, jun., examined by Mr. Gregg—Is daughter of the last witness; went to church to Mr. Cotter's schoolhouse on the 24th August; did not go with her mother; whilst there in consequence of a report they heard she and her mother left the church to come home; her mother came before her; when witness reached, the house was pulling down; and Peg Callaghan on the house, and several others she did not know; did not know Buckley or Riordan.

Cross-examined by Mr. J. Jones—Her father was a Catholic and always went to Glountane chapel up to his death, and her mother went also; witness went to chapel also; always thought her mother a Catholic as well as her father till she went to Mr. Cotter's schoolhouse; she could not say she saw either of the prisoners whilst the house was pulling down.

Fleming examined by Mr. Nagle—Is the son of a farmer in that neighborhood; when he saw the women coming to the house he went to it; it is next his own house; saw the women pulling down the house; saw a man named Patrick Murphy on the road doing nothing, but none of the prisoners were there; they could not be there without his knowledge.

To a Juror—I never saw the prisoner Buckley before; he could not be there without my knowledge; Jeremiah Buckley, of Aghadallane, was on the road, not the prisoner.

Constable Hubatt examined by Mr. Nagle—Was called on the 24th August, about three o'clock, by the prosecutrix; she came with me to the house; when they arrived her daughter was at the place before them; the house was then down, and no one there but children.

Cross-examined by Mr. P. O'Connell—Knows the prisoner Buckley; had him in custody the following day, when Catherine Quin said he was at the house; he was in charge for another offence; when the prosecutrix went to witness on Sunday, she told witness the names of those who pulled down the house, but never even mentioned the names of the prisoners.

The crown here closed.

Court—Well, Mr. O'Connell, what do you intend to do?

Mr. O'Connell—I will not address the jury after such a scene of falsehood and contradiction.

The Court then addressed the jury, commenting on the gross contradictions in the case, there being no one who attempted to identify the prisoners but the first witness, Catherine Quin, and she was contradicted by all the witnesses for the prosecutrix.

The jury instantly acquitted the prisoners, which ended a scene of two days' considerable excitement.

SATURDAY.

Denis McCarthy and Jeremiah Buckley were indicted for setting fire to the dwelling house of one Maurice Dillane, at Glashabuee, on the 24th of August last.

Maurice Dillane, examined by Mr. Nagle, Crown solicitor—Remembers Sunday, the 24th August; lived at Glashabuee; had a dwelling house there; his wife and children lived with him; was doing business on that day for the Rev. Mr. Cotter, and left his house locked up on that day; his wife was at Knockalour school-house at prayers; returned home about four or five o'clock that day, and stopped in the cabbage garden; could not be seen from the road where he was; his wife had been previously in the house; after he had been some time in the cabbage garden, some of the prisoners came up to the house; they had fire with them, some fire in a tin vessel; John Buckley had the vessel; saw them put the fire into the house on the western side; Jerry Buckley took up the thatch and blew the fire into it; the side where he put the fire in was the one nearest to the road; the prisoner McCarthy held the vessel for the other prisoner; they then went off; it was smoking before they left; they saw him when they came to the head of the house, but they said nothing to him, nor he to them, for he supposed they would as soon have beaten him as set fire to the house; tried to put out the fire, and burnt his hand in doing so; the first person he met afterwards was Jerry Buckley, who came towards him with a bundle of grass on his shoulders; went to the police to inform them of it; a tin vessel was found in the house of a man named Riordan, Buckley's employer, by his wife (witness here identified the tin vessel, with cinders of burnt turf); Sergeant Huleatt came to see the house that night; there was nobody in the house when it was set on fire.

Cross-examined by Mr. Philip O'Connell—Would like to live in his religion as long as he could; Mr. Cotter is a gentleman, is minister of Donoughmore; is in his employment over twelve months; lived at Father Scannell's, and went from him to the parson's.

Mr. O'Connell—Now, upon your oath, tell us was it pure conviction or the taste of the soup that turned you?—I don't think I am bound to answer that. Will you tell us when you commenced to be a propagator of the faith? I don't know. Do you read? I do not.—Does your wife read the bible for you?

Mr. Ware—Why don't you answer, Sir?

Witness—Sure I can't answer the whole of yez (laughter).

Mr. O'Connell—Who was it asked you to go to Mr. Cotter's? I went there myself. And did you change your religion and your master together—did you dismiss old mother church, the priests, and your master together? I did change my religion immediately after I left Father Scannell's; but I don't think I am bound to answer these questions. Now, who told you to say that? Myself told me so. Now, was it before or after you went to Mr. Cotter's that you changed your religion, or did you change it at all? I can't tell that. Well, tell us were you at prayers on that Sunday? I was not; I was minding the cow, and had other business to do. Did you go the Sunday before? I did. Now, on your oath, how often did you go to prayers during the last six months? I think I was there every second Sunday—the church is about two and a half miles from my house. Now, what brought your wife back on that day? She wanted to look after the house—it was about four or five o'clock when she came back; she got her dinner at Mr. Cotter's schoolhouse; I often gets my dinner too there after the prayers. Do you get anything else there? We gets the word of God there. And you never heard the word of God at the chapel, I'll engage? Indeed, I did, Sir; but I'll not be answering you any more; 'tis dhroll satisfaction I'm getting for burning my house (great

laughter). Now you may go down, Maurice; when the soup is over you'll come back, and sure *therrahast* to you (laughter).

Witness—This man, your worship, is trying to tackle at me, and they're whispering about here bothering me, and what one forgets the other of them remembers (laughter.)

To the Court—My wife returned about ten minutes before I went into the cabbage garden; she remained about a quarter of an hour; I did not see through the house; it was when I went round to the head of the house I saw them do it; I was not at the head of the house when they first came up; my wife was not at home when it happened; she had gone back to the schoolhouse; I did not see any one for an hour and a half after, until I saw Jerry Buckley.

Margaret Dillane examined by Mr. Gregg—Remembers the time the house was burnt; was at Mr. Sullivan's, the schoolmaster, at Donoughmore; went home about four or five o'clock, my little child came and told me the Widow Quinn's house pulled down, and I went back to see after our house; when I came back I found the house burnt, and my husband's hand and the sleeve of his shirt burnt; I went back to the schoolhouse, and went from that to the police-barrack; I found the tin vessel produced in Buckley's employer's house; there was no one by when I found it.

Cross-examined by Mr. James Jones—You are also one of the disciples of Parson Cotter? I am, Sir. You are in his holy keeping, too? I am, Sir, but I got nothing bad from him. Oh, no, but everything good? Yes, Sir. Good meat, good drink, and good soup?—Yes, Sir (laughter.)

Witness, in continuation—About two or three o'clock I left Sullivan's, to come back to my own house, when I remained for about ten minutes, and went back again to Sullivan's; when I came back first the house was not on fire, but when I came back the second time it was.

Constable Huleatt examined by Mr. Nagle—Is stationed at Aghadallane; went to see Dillane's house about twelve or one o'clock in the night; was out on the patrol from nine o'clock previously; when he went to see the house, could not perceive where it was burnt, but on the next morning found a small part slightly burnt; found the thatch of the Widow Quinn's house torn down; 'twas in the prosecutor's house I first saw the tin vessel with the wife, and she then carried me to where she said she found it.

Mr. O'Connell—I believe I did say the night before, that it would be well to try and find the vessel in which the fire was.

To the Court—I was in the police-barrack up to nine o'clock before I went on patrol; I was surprised when he showed me the place where he was lying, and told me that he saw the men setting fire to the house from it, for I think it would be impossible for any one to see the place from it.

The evidence being closed, Mr. O'Connell addressed the jury in a most able and eloquent style, and alluded very feelingly to the bitter consequences always attendant on the system of proselytism unhappily too frequent in this unfortunate country, and then went in detail through the contradictions in the evidence for the prosecution.

His Worship then charged the jury, recapitulating the evidence, and making observations thereon.

The jury immediately returned a verdict of acquittal.

FATHER MATHEW.—We learn that Father Mathew during the last week administered the pledge to twenty thousand persons at St. Mary's Church, Grand Street. Persons came from every part of the city and the country around to receive the pledge from his hands. Not the least remarkable part of it has been to see Quakers and Presbyterians coming for the purpose into a "Popish" Church, kneeling down before a "Popish" priest and letting him sign their foreheads with a cross.—*N. Y. Freeman's Journal*.

We learn from an authentic source, that the number of Catholics in the newly erected Apostolic Vicariate of Santa Fe, New Mexico, is estimated at sixty thousand. There are sixty-five Churches, and about fifteen Padres.—*Shepherd of the Valley*.

The forces at the Cape of Good Hope under the command of Sir Harry Smith, amount to 271 officers and 6,794 men.

The Queen of Portugal was prematurely confined of a still-born child on the 4th inst., but is considered out of danger.

NOVEL APPLICATION OF THE ELECTRIC TELEGRAPH.—The electric telegraph, being the first instance of its application for such a purpose, has just been introduced into the principal school at Bishopswearmouth, the wires being laid throughout the establishment, and the orders of the head master being instantaneously transmitted to the associates and servants.

We read in the *Brighton Herald*—Father Gavazzi and Doctor Achilli purpose forthwith taking a tour together through the principal towns and cities of England and Scotland for the purpose of lecturing on "Papal Aggression." *Arcades ambo*.

It is said Smith, not John, has published a new edition of his grammar, in which he speaks of four genders, viz:—Masculine, Feminine, Neuter, and Bloomer.

The *Providence Journal*, in speaking of the "Sweet Swan of Erin," Miss Catherine Hayes, says she is an "Irish Jenny Lind, without the Barnum."

A tremendous giant has been discovered in Ohio. He stands about eight feet high, weighing over four hundred pounds, with good proportions, and yet he is a beardless boy, and still growing. He is a sight worth seeing, as it is only once in an age that such a person is permitted to grow.

A Miss C. C. Cushman has undertaken at St. Louis, to walk five hundred miles in five hundred consecutive hours; the feat to be performed in Bloomer Costume.

The man who will take a paper a length of time, and then send it back "refused" and "unpaid for," would swallow a blind dog's dinner, and then beat the dog for being blind.—*Boston Pilot*.

The following, the *New York Herald* says is the platform of the Woman's Rights Convention at Worcester:—

1. The right to wear the breeches.
2. The right to vote at all elections.
3. The right to run and stump it for all offices, from a pound-master to the Presidency.
4. The right to go a courting upon their own hook, and to look after the morals of the young men.
5. The right to turn over the care of the kitchen and the children to Mr. Caudle.
6. The right to command in the U. S. army and navy, including the dragoons.
7. The right to wear whiskers and moustachios of the latest fashion.
8. The right to do just whatever they please.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 7, 1851.

NEWS OF THE WEEK.

The arrival of the steamer *Franklin* puts us in possession of intelligence from Europe up to the 23rd ult. From England the political news is of little or no importance. Kossuth had not arrived, but was daily expected at Southampton.

The great Exhibition was finally closed on Saturday, the 11th ult., having cleared the sum of £200,000. So far the projects of its promoters have been eminently successful. The concluding ceremonies were inferior in magnificence to those which heralded its opening. "In obedience to the clamor of persons," says the *Tribune*, "many of whom are never seen in a place of worship, and whose notions of religion would puzzle the most acute analyst of mental hallucinations, the Royal Commissioners consented to a small portion of religion—the very smallest possible, and which, if it had been omitted, would not have been missed." The Protestant Bishop of London said a prayer over the hardware and dry goods, and so the affair ended.

The wholesale emigration from Ireland, or the Celtic Exodus, as it is not unaptly termed—and the heartless system of proselytising, carried on in the West of Ireland, are engaging much of the attention of serious men on both sides of the channel. It is a strange spectacle, to behold the children of the soil fleeing, as if the Avenger of Blood were behind them. Since the fifth century, when Asia poured its hordes into the heart of Europe, never has emigration been carried on, on so vast a scale as it is, this day, from Ireland. "From morning to night," says the *Times*, "the Celtic exodus continues to be the marvel of the day. From morning to night, from the arrival of the first trains before daybreak, to the last which reach in the evening, nothing scarcely is to be seen along the line of splendid quays which adorn Dublin, but the never-ending stream of emigrants flying, as if from a pestilence, to seek the means of existence which their own inhospitable land denies to labor, and the modest ambition to live and die beyond the gloomy precincts of the Irish workhouse." And whence comes this? is a question that naturally rises to the lips of every man. Men do not leave their homes without a struggle; they cannot abandon the pleasant places of their birth—the graves wherein the ashes of their forefathers repose, without a strong motive, without some urgent cause. This cause is to be found in the cruel oppression of the taskmasters, who have ruled the land with a rod of iron. The effects of the brutal laws of the XVIII. century, are being now made manifest; of those laws, which, whilst they were altogether in vain to make the Irish apostates to the Faith, were, at all events, very successful in reducing them to beggary. The Protestant oppressors of Ireland have dealt with her people, in the same manner, and in the same spirit, as did the Egyptians with the children of Israel. "Come let us wisely oppress them, lest they multiply, and if any war shall rise against us, join with our enemies, and overcome us." Such has been, literally, the policy pursued towards the Irish, by the English government: the ministerial organs are not ashamed to avow it—nay, rather glory in it, and congratulate themselves upon the success of their fiendish policy. The *Morning Post* thus speaks of "Ireland and its Physician," that is, its misery:—

"Sir Joseph Yorke longed for the submersion of Ireland, for just twenty-four hours, beneath the waters of the Atlantic;" good—humane—true-hearted Protestant gentleman that he was! "and then that that island should re-appear, and start afresh. What Sir Joseph Yorke jocosely wished for—what Cromwell endeavored to do by force of arms—what the Conservatism of the Eldon, and Perceval stamp, according to Mr. Macaulay, was slowly accomplishing, that Free trade is doing seriously, rapidly, and effectually. It does not incur, as Cromwell's butcheries did, the scandal and abhorrence of mankind. It goes to work coldly, quietly, and decently, shedding no blood, and making no noise. It is an *oublie*, down which the obnoxious Celt disappears, and no questions asked. It is steadily removing the *live encumbrances of the soil*, which are supposed to prevent Ireland from being a profitable investment for Anglo-Saxon capital, and enterprise. If this process continues we shall have the pacification of Ireland effected with a vengeance." They make a solitude and call it peace. However, these self same *live encumbrances* are not destroyed, they are only removed; and the stout hearts, and strong arms, which were not found to be *live encumbrances* on the plains of Waterloo, and on many a bloody field—which, had the principles of Christian charity actuated the British government, would have been again found ready and willing to protect it in its hour of need, will soon become, on this side of the Atlantic, not merely *live encumbrances*,

but something far more dangerous, as England will yet find out to her cost. By the Celtic Exodus she is losing subjects, friends, defenders in the day of trial, but she is gaining enemies, not the less deadly because the day of vengeance is deferred, not the less to be feared because allied, and incorporated with the bitterest enemies of British supremacy.

The Irish were not only looked upon as dangerous, because of their numbers, and of their Celtic origin, but they were, and are hated because of their constancy to the Catholic Faith: they were not only *live encumbrances*, to be got rid of—they were also benighted Papists, to be converted, if possible; not because of any welfare therefrom to accrue to their immortal souls, but because the attachment of the great bulk of the people to the ancient religion, was found to be a great obstacle to Protestant ascendancy, and to the spread of the new-fangled balderdash, nicknamed Evangelical religion. Whilst one portion of the population was driven into exile, the remainder was to be made the subject of the proselytising gentry, known as Jumpers and Soupers. This movement has been going on for some time, under the name of the "Second Reformation;" every period of famine, of failure in the crops, has been followed by a *second reformation*, to be followed in its turn, by a relapse into the errors of Popery, so soon as the potatoes seemed to promise an abundant crop. For the manner in which this *second reformation* is carried into effect, we refer our readers to some articles upon our second and third pages: for the motives which actuate the proselytisers, and the victims of their arts, we are indebted to the *Economist*, a London journal, conducted on very Protestant principles. After a long complaint of the moral influence of the Church over the minds of the faithful, it examines the two methods by which this influence may be counteracted by the *civil* authority:—"It must either make with the head of the Catholic Church such an agreement as will vest in its own hands the selection and appointment of the Priests, or of those higher ecclesiastics who govern them—in other words, make a *concordat* with the Pope—or, as the only other alternative, it must contrive so to enlighten the minds of its subjects, so to enameor them with liberty, so to place in the clearest light the justice and wisdom of its own proceedings, so to make patriotism a stronger passion and a tighter bond than sectarian affections

that the faith of the people in the truth of their creed, and the authority of their Church, shall not be *robust enough* to bear the strain of being urged by sacerdotal influence to act in a manner repulsive to their conscience, derogatory to their freedom, inconsistent with the clear interests of their country—that if the Priesthood persist as it has lately done in Ireland, in setting their duty as submissive Catholics, in flagrant opposition with their duty as Britons, with their obligations as parents, with their *prospects in the world*—with their instincts as men of sense, decency, and justice—the result of the conflict will be, not that the State will lose subjects, but that the Church will lose adherents." We have here, at one view, the whole policy of proselytising. As it is manifestly hopeless to attempt degrading the Bishops and Priests of the Catholic Church, to a level with the Anglican clergy—as it is clear that little Lord John will never be allowed to appoint Pastors over Christ's Church, as he does Anglican Bishops, and Custom-house officers—the faith of the people, in the truth of their creed, is to be *weakened* by appealing to their duty as Britons—to their *instincts*—and to their *prospects in the world*. Accordingly, we find the same writer avowing that these are the motives which have actuated the proselytisers, and the proselytised. After enumerating 1121 cases of conversion from Catholicity to Protestantism, he adds:—"The remarkable point seems to be, that they are not converts from any preference of their new doctrinal creed; they are not proselytes properly so called; they have passed over from one Church to the other from feeling that Protestantism opens to them many advantages which Catholicism, as Priests now preach it, would compel them to forego." Highly creditable motives for changing, indeed. We wish our Protestant friends joy of their converts; but they should remember that, as since, upon Protestant testimony, they have changed solely from worldly motives, so also, they will be very apt, from worldly motives, to leave them for some other church, which shall "open to them advantages" which Anglicanism would compel them to forego.

Irish conversions won't bear looking into. The late Tyrone Power had some queer stories about them, for the *second reformation* was just as active, and just as confident of success in his days, as it is now. Here is one of poor Power's anecdotes, which gives a very good idea of the motives for conversion, and the character of the converted, among the Irish. The story is called—*A successful instance of conversion*, and is thus narrated:—

"You must know that there has been going on in Ireland latterly what the pious evangelicals call the 'Second Reformation,' and the zeal for making converts from Rome has at length reached some of the nobility; Lord S— is amongst the number, and finding that he made no headway among his Catholic tenantry by sermons, or tracts, or argument, he finally thought of a more energetic mode of proceeding. Lord S— had an old tenant who had been born on the estate, and his father before him, and whose lease expired just as the religious mania for making converts was at its highest point; this man whose name was Michael Murphy had three sons, and it therefore was to him a matter of life or death to retain his farm. When he called on Lord S— to arrange about the renewal, his Lordship thus addressed him: 'Well Michael I am glad to see you; you have always been a good tenant and an honest man; but Michael, with all my desire to serve you, I must not forget my duty to the Protestant cause; it is wrong for me to

patronise Popery on my estate, and therefore before I renew your lease, you must promise to renounce your errors, and to join our church.' Poor Michael was thunderstruck: though an ignorant man, he was a devout Catholic; and as soon as he could speak, he threw himself on his knees, burst into tears, and exclaimed: 'Oh my Lord, my Lord, don't be too hard on me entirely; don't be a fatter destroying *me soul* entirely; sure wasn't I born on your noble father's place, and my father before me; and haven't I grown up with your lordship! and think what a cruel thing it would be a fatter I have been travelling the *right road for over sixty years to ax me now to take the wrong one*. Oh! may the Blessed Virgin soften your lordship's heart this day, and unsay that word.' The orthodoxy of his lordship could not withstand this unaffected appeal to his good feelings; he therefore said: 'Well Michael, I do pity you; you are an old man; you had no education, you cannot be blamed, perhaps, for following the errors of your youth, therefore, I excuse you; but, upon the condition that you give up one of your boys, for I have set my heart upon a convert from your family, and I insist on this.' 'God for ever bless your lordship,' replied Michael, 'that's a more reasonable proposal, and so I'll go home, and consult my *ould* woman, and whatever she agrees to I'll do.' 'Very well,' said Lord S—, 'go home to your wife, and come back to-morrow with your answer.' The morrow came and so did Michael, looking quite composed. 'Well Michael, what does Peggy say?' asked Lord S—. 'Faith my lord,' replied Michael, 'Peggy thinks it well, and so she agrees to your lordship's request, and many thanks to you for *letting me off*.' Lord S— was overjoyed at this speedy success of his new plan, but, inasmuch as it was the first convert he had ever made, he was curious to hear by what process of reasoning Michael had induced Peggy to consent; he therefore asked: 'But Michael, what did you say to Peggy, and what did she say to you? Come, tell me all that passed.' 'Why then, please your lordship,' returned Michael, 'when I got home, we sat down over the fire, and I just out, and *tould* her all your lordship said to me, and *axed* her what we were to do.' Well Michael, said she, shure it will never answer for you to give up this bit of ground, as 'tis our only support, and so we must give up one of the poor boys to be made a Protestant of, (the Lord save us from harm!) And Peggy, says I, I thought as much myself, but which of the boys shall we give up? Oeh, says she at once, I'll fax it; shure there's our son Pat, and you know *he's going to the devil anyhow, and faith he may as well go through the Protestant church as any other way*.' This was the first, and last convert made by Lord S—."

The rules for the Catholic Defence Association have been made public. The first meeting of the society was to have been held upon Friday, the 17th ult. The next mail will bring us intelligence of the resolutions agreed upon, and of the future intentions of the association.

From the Colony of the Cape of Good Hope the news is most disheartening. The steamer *Birkenhead* brought letters up to Sept. 12, from which it seems that a great additional body of troops, some say 10,000, would be required to re-establish peace; upon which John Bull will very naturally inquire, whether it be worth while to incur the expense of such a large military establishment, in order to retain forcible possession, for a few years longer, of so very worthless a territory? We think that the answer will be given in the negative. The British troops are said to have suffered a severe repulse at the Fish River; disaffection amongst the native tribes was increasing, and it was feared that there would be a union amongst them to expel the whites. Here is one colony lost to Great Britain. Australia, in all probability, will soon go too.

In our foreign news will be found an account of the resignation of the French ministry. The latest accounts from Paris hold out no prospect of a termination to the *crisis*; it being generally thought that in the present stormy state of the political horizon, the President would find it very difficult to find any pilot bold enough to undertake charge of the vessel of the State. The foreign ministers in Paris were much alarmed; but as yet the French funds have remained pretty steady.

A large meeting has been held at the Faneuil Hall, Boston, in order to petition for the liberation of the Irish Exiles. An account of the meeting, and of the petition adopted, will be found on our sixth page.

RELIGIOUS EQUALITY.

"Fair words butter no parsneps," is a time-honored proverb—true, perhaps, in theory, but false in practice. Why, with what else, except "fair words," are the great majority of political parsneps buttered, at the present day? "I go for progressive reforms," says one chap. "Harrah for the march of mind, and the intelligence of the age," says another. Another declares that "Religious Equality" is his ticket, and very brave words they are; but then, they are words, and nothing more, held out as a bait, to catch Catholic suffrage; but as vain and unsubstantial, as the glittering compound of tinsel and feathers, wherewith unwary *salmo* is often lured to his destruction. Why will not men tell us what they mean by "Religious Equality?" With Protestants and Catholics, these words have very different meanings.

Because, in reality, equality—whether civil or religious—means simply *nothing*. Of itself, equality is neither good nor bad—it may be either. It may mean an equality of liberty for all; in which case, it is most ardently to be desired and struggled for; it may, and generally too often does, mean nothing more than an equality of slavery, in which case it is bad, and to be resisted.

Of this latter kind of political equality we have a fair

specimen, in the equal despotism of Russia, where, from the richest nobleman, down to the poorest serf, all are *equally* amenable to the salutary discipline of the knout, and all *equally* liable to be exposed to the rigors of a Siberian exile. From this kind of *equality* we pray that we may be delivered, both in Church and State. When, therefore, we hear public men talking about religious equality, we always feel desirous of knowing what they mean thereby. Do they mean that all religious denominations shall be equally free from, or that they shall all be equally subject to, the impertinent interference of the State? In the former sense of the word Equality—all Catholics in Canada are advocates of religious equality—and for this reason—that the State or government of Canada, being confessedly fallible in matters of religion—having no promise of the Holy Spirit to guide it in its deliberations, it has no means of arriving at a *sure* decision upon any questions of religion, or of declaring, with unerring certainty, what is, or what is not true; being then incompetent to decide upon, it is altogether unqualified to meddle with, any religious questions. Non-interference with religion is therefore the bounden duty, as it is the wisest policy of a government like ours; and in this sense, Catholics are advocates of a system of religious equality, in the eyes of the State, for all denominations; for Protestants as well as Catholics—for the Jew as well as for the Christian.

But we greatly fear that this kind of equality, this equal immunity from all State interference, is not what is meant by the cry of religious equality, in the mouths of many of our separated brethren. With some, we strongly suspect, it means—"Ascendency for ourselves, and equality of bondage for all the rest;" with others, it means—not equality of freedom, but equality of restriction; it is the howl of the dog in the manger; it is the expression of bitter jealousy and enmity, against the Catholic and Anglican Churches especially, because the declaimers are not allowed to spoil them of their property. Put into plain English, it is simply this:—"We shall never be able to acquire for our conventicles, donations of land or houses, from the spontaneous liberality of our co-religionists; therefore, the Catholics and Anglicans shall not be allowed to retain what has been so acquired by their Churches. We must all be made *equally* poor." For this kind of equality there will be found few advocates amongst Catholics, because, with them, religious equality, means equality of liberty, not of slavery or degradation.

Religious equality, in the usual Protestant acceptance of the term, we want not, and we will not submit to. What Catholic is there, who would desire for his Church, an equality with the church of England; or who could bear to see her degraded to the vile condition of a State establishment? What Catholic is there, who would not prefer to see his Church persecuted, spoiled, proscribed, rather than reduced to such an ignominious equality? What Catholic is there, who would wish to see his Church fettered, even though her chains might be inlaid with gold? No. We desire not—we will have no such religious equality. We will not have our Church the humble hand-maid of the State; we will not have our Bishops become the nominees of some paltry government official; we will not have our faith regulated by Act of Parliament, nor our holy things—the Sacraments of the Church—set aside by decrees of Privy Council. We will have no religious equality with government churches.

And yet, we will ever be the uncompromising advocates of religious equality, in the nobler sense of the words. We demand for ourselves, and desire to see accorded to all others, absolute immunity from all State interference. We demand for our Catholic brethren in Upper Canada, a perfect equality of rights, with our Protestant brethren in Lower Canada. We demand that Catholics shall not be compelled to pay for the support of State schools, to which their children cannot be sent, without having their faith and morals endangered. And what we demand for ourselves, we desire to see fully and freely accorded to all others. We ask not—that to please Catholics, the Protestant version of the Scripture be excluded from the Protestant State schools; we have no right to make such a demand. Protestants will be guilty of gross dereliction of principle, if they concede it. They have a right—it is their duty—to insist, that in schools for whose support they are taxed, the Protestant version of the Scripture *shall* be read. But, Catholics have an equal right to insist, that in schools, for whose support they are taxed, the Protestant version, which they look upon as a mutilated, as a garbled version of the Scripture, *shall not* be read. There is but one way of according equal justice to both, and that is, by according to both separate schools; failing in which, State-schoolism must be done away with altogether, and every denomination be allowed to make such provision for the education of the young of its communion as it thinks fit. In a word—separate schools, or else no State-schoolism at all—and that is what we mean by Religious Equality.

THE PROTESTANT HOSPITAL.

We copy from the *British American Medical and Physical Journal* of the 1st instant, the following remarks upon our article of Friday last, in which we made several very serious charges against the authorities of the Protestant hospital, and their subordinates:—

"The *True Witness*.—The issue of this weekly paper of the 24th ultimo, contains a letter under an anonymous signature, conveying a severe reflection against the medical staff of the Montreal General Hospital:—"Why, once more, do the medical gentlemen in attendance approach the patients, and addressing them on the most *disgusting subjects* (italics are the writer's) while the priests are administering to them the most venerable and august of all the sacraments of the Church." The issue of the same journal of the

FOREIGN INTELLIGENCE.

FRANCE.

RESIGNATION OF THE FRENCH MINISTRY.—In the council held at Saint Cloud on Tuesday, the resignation of all the ministers was accepted. The President announced that he had taken his resolution irrevocably, and maintained that the complete abrogation of the law of May was quite possible. The President begged the ministers to keep order until he devised a remedy for his present difficulties. Five of the Committee of Permanence have signed for an extraordinary meeting of that body, seeing the gravity of the situation. An extraordinary agitation prevails among the parliamentary majority, who have been summoned to Paris by urgent letters.

There is no doubt now, it appears, of the resignation of M. Carlier. This resignation will cause a much greater sensation than that of the ministers, for he had come to be regarded as almost indispensable.

DON MANUEL GODOY.—The Paris papers record the decease of the once powerful and celebrated Don Manuel Godoy, Prince of Peace, who died at his lodgings in the Rue Michodiere, Boulevards Italiens, on Saturday night, the 11th October, in the 87th year of his age. He had been residing in the same house for the last thirty years. In the year 1847 the Spanish Ministry published a royal decree, authorising the return of the Duke of Alcudia (the title of Prince of Peace not being recognised) to Spain, and that a certain portion of his once vast property should be restored. The latter part of the decree was acted upon, however, in the same manner as such restitutions are generally made in Spain; and the only income of the deceased Prince was an allowance made him by one of his children in Spain. The Prince was, for a short time before his death, in negotiation with an English house for an advance on the credit of the royal order in question; but it is to be presumed that English capitalists did not sufficiently appreciate the value of such documents to risk their money on them. The Palace of Buen Vista, close to the Prado in Madrid, belonged to the Prince. Whatever may have been the political conduct of Don Manuel Godoy, now half a century ago, those who knew him in his old age in Paris will admit that he was a fine specimen of the old Castilian gentleman. To the very last he was remarkable for the high-bred courtesy which is the general characteristic of the Spaniards, but particularly of the upper classes.

"I have on more than one occasion noticed the dissensions of the political prisoners of Belle Isle; and particularly of the partisans of Blanqui and of Barbès, who feel towards each other an implacable hatred. For the last 15 days matters have assumed a still more serious aspect. Their feelings towards each other were no longer confined to the grossest abuse, the most outrageous insults and threats, with the prospect of the guillotine hereafter. The tongue was no longer the only member that waged this fraternal warfare: the fists, the feet, and even knives and hatchets, began to be used with alarming frequency. In the course of the afternoon of the 23rd ult. the champions of either camp, the Blanquists and the Barbèsites, gave notice of battle, and also that it was to be decisive and general. On the same day the prisoners of Belle Isle celebrated the anniversary of the first Republic, and for that purpose the rival factions met in the field attached to the prison. The fraternal foes finding themselves in the presence of each other, raised the war-whoop! and they began the celebration of the Republic by rushing at each other. With much difficulty they were separated without having inflicted any very serious injuries, beyond some teeth knocked out, a few eyes blackened, and some bloody noses, &c. The director of the prison made further inquiries, and it was found that they had torn each other's skins with their teeth, and even that the knife had been used. Next morning, when the prison authorities thought all was over, fresh agitation began to manifest itself; and in the course of the same evening 50 Barbèsites on one side, and as many Blanquists on the other, came out suddenly, advanced to the field, and again prepared for battle. The Director once more interposed with a strong detachment of infantry; and this time again the combatants were separated. On the night of the 27th the fight recommenced, and a Blanquist had his skull split open in two places with a hatchet, and his hip nearly cut through, while his foe, a Barbèsite, had his bowels ripped up with a knife. Both were taken dying to the infirmary. To prevent these savages from tearing each other's hearts out, in the name of Fraternity, they have been confined in cells in the Chateau Fouquet, and the most rigorous measures will be adopted to prevent such scenes in future."—*Correspondent of Times.*

The plan of M. Ledru Rollin, according to which the socialist candidate for the Presidency is to be appointed by an election of three degrees, is said to have been admitted by the democratic party. Their adherents will accordingly be convoked in cantonal assemblies, to appoint the delegates of the departments; the latter will meet to select from their body delegates to the conclave; and lastly, the conclave will choose the candidate for the Presidency. The cantonal assemblies are to meet in November, and the government organs betray some anxiety as to the agitation with which they are likely to be accompanied.

Serious disturbances broke out on Sunday, the 12th inst., in the arrondissement of Sancerre (Cher.) The magistrates of Sancerre having arrested and imprisoned at Sancerre three inhabitants of Percy, among whom was a discharged mayor of Percy, the inhabitants rose and attempted to rescue them. A body of 500 men, armed with muskets and scythes, assembled and marched to within a few miles of the town. The authorities, on learning what was going on, assembled all the troops they could, and dispersed the insurgents.

Twenty-six of the insurgents have been arrested with arms in their hands, and have been sent to Bourges.

SOCIALIST AMUSEMENTS IN PARIS.—We read in the *Constitutionnel*—"It is related that an ultra-Socialist came recently to live in the Chaussée d'Antin, and employed his time in propagating his opinions among the servants of the rich families in that neighborhood. He also made minute inquiries concerning the fortunes of their masters, 'in order, as he said, to be ready on the day of victory,' and distributed Republican writings in profusion. Madame de —, the wife of one of the most honorable members of the Legislative Assembly, being informed of the proceedings of this man, waited patiently for some time, and then, annoyed at his continual interference with her servants, went to the Commissary of Police of the quarter, and requested him to deliver the inhabitants of this most unpleasant visitor. The commissary ordered the man's lodgings to be searched, and a mass of papers were found there, which left no doubt as to his political opinions; it was also discovered that he was not a Frenchman, and in consequence an order was sent to him to leave Paris in 24 hours. As there was no appeal against such an order, the Socialist was making ready to start, when Madame de — appeared before him, and said, 'My good sir, it is to me that you are indebted for your expulsion. I am well aware that you will recommend me to the tender mercies of your brethren, but I care but little for you or them; and if all well-intentioned persons acted like me, we should soon be rid of your kind altogether.'"

ITALY.

The *Italia del Popolo* states that a patrol of revenue officers, perceiving during the night several persons coming from the Transtevere, and carrying a heavy burden, thought that it might be some articles of contraband. Having examined the parcel, they found it to contain another fulminating apparatus, which was to be exploded before the shop of Lenti. The police continued most active searches in that quarter. An English cabinet courier, on his way to Naples, having lately landed at Civita Vecchia, while the steamer remained in the harbor, was not permitted to re-embark by the authorities, because his passport was not legalised for the Pontifical dominions. He was, however, allowed to continue his journey by land, passing through Rome. Lord Palmerston, it appears, has taken offence at that insult, and the Consul, Freeborn, has already addressed several energetic notes to the Pontifical government demanding reparation.

SPAIN—THE CUBAN AFFAIR.

MADRID, OCT. 7.—The Spanish government steamer Isabel in Catalonia, with the Cuba mail to the 8th ult., has arrived at Vigo. The widow of General Enna came by her; and she also brought four of the Cuban invaders. The bulk of the latter, 116 in number, are on their way in the Spanish vessel *Primer de Guatimala*, under convoy of the *Venus* frigate, which also brings six more. It seems expected that their term of imprisonment and hard labor here will not be very long, and if things go on well at Cuba, the occasion of the Queen's accouchement will probably be chosen to make use of the royal clemency in their favor.

GERMANY.

The King of Hanover remains so indisposed that he cannot receive his ministers on any business.

SCHLESWICK AND HOLSTEIN.

BERLIN, OCT. 10.—A semi-official article in the morning papers states that the negotiations with the Danish Ambassador, Count Bille-Brabe, have taken a turn which leaves no prospect of a speedy settlement of the question about the rights of Schleswig and Holstein, the recognition of which is claimed by Prussia and Austria as representatives of the Germanic Federal interests.

PRUSSIA.

STRANGE INSURANCE FRAUD.—A singular fraud, just discovered here, has excited a great deal of notice. A man insured his life for £1000 at the Globe Office in London, and at an office in Copenhagen for a considerable sum; perhaps also in other places as well. He then came to Berlin to his brother, a tailor, and formed with him a plot for defrauding the insurance companies by a feigned death and interment. A medical man was bribed to give false certificates, and the money was claimed and received. But the police got wind of the affair, and on opening the grave, found only stones in the coffin, which had been buried in all form. The pretended defunct is not to be found, but the brother and the doctor have been committed to prison.—*Berlin Correspondent of Globe.*

RUSSIA AND POLAND.

The journal of the Russia Ministry of the Interior brings some statistical facts respecting the population in 1846. In that year it states that the population of Russia in Europe numbered 52,565,324 souls, excluding the kingdom of Poland, Finland, and Trans-Caucasia. The four western governments of Siberia numbered 2,153,958; the kingdom of Poland, 4,800,000; Finland, 1,600,000; Trans-Caucasia, 2,500,000; or altogether 63,000,000 souls. If the inhabitants of Kamtschatka, Ochotz, Jakut, and the Armenian possessions and the army be added, the total will not probably be exaggerated at 65,000,000.—Of these, 49,000,000 belong to the eastern church, 7,300,000 are Catholics, 3,500,000 are Protestants, 2,400,000 are Mahometans, 1,850,000 are Jews, 1,000,000 are Armenians, and 600,000 are heathens. Classified according to their nationality, there are—Great Russians, 33,000,000; Little Russians, 11,200,000; White ditto, 3,600,000; Lithuanians and Poles, 7,000,000; Lettonians, 3,300,000; Ma-

hometans, 2,400,000; and Germans, 600,000. The remainder belong to various nations.

INDIA.

TRIESTE, 13TH INST.—Arrived—Italian from Alexandria, Calcutta, 8th September, Bombay 17th, Hong Kong, 23rd August. Frontier undisturbed, troops in Punjab suffering to an unprecedented extent from fever. Commodore Lusching resigned command of the Indian navy. Dost Mahomed intriguing for possession of Vaudbar, but Persian troops already occupied Herat. A fourth outbreak in Malabar of the Nopolo Fanatics, had occasioned great loss of life.

SLAVERY IN THE ENGLISH SETTLEMENTS ON THE COAST OF AFRICA.

The captain of a French merchantman, writing to the *National*, (Paris) states that at the port of Accra, on the coast of Guinea, there is not a single English settler who has not more or less slaves, some owning as many as 150 and even 200. When the owner wishes to get rid of his captive he sells him to the first captain of an emigrant boat that lands. These emigrant boats are miserable little coasters, commanded by liberated slaves, who embark as crew at Sierra Leone, a great number of persons bound to service for some specified time.

They take them not to South America or Jamaica, but where the trade has its centre, the Gulf of Benin, where they are disposed of, no one knows how, and never heard of afterward.

"Thus," the *National* continues, "if slavery has been erased from the law, it exists in practice; and to what extent it prevails may be judged by the fact that wherever there is a want of horses, the negroes are yoked to the tiburry, five or six instead of a horse. When Bessieu, Bishop of the Missionaries, who lives at Gabou, had occasion to go to Accra, he refused, to his credit be it said, to mount one of these vehicles, and bravely preferred to walk on foot, under a burning sun, the distance between the Dutch and English settlements, two leagues. The English are not so conscientious; they use the negroes as the ordinary animals of conveyance.

They reproach the Portuguese with chaining their slaves, while they have a prison at the fort into which the black natives are cast for the most trifling offence, and out of which they always come chained by the neck when on their way to the public works. "In the face of these facts," adds the *National*, "we wish to know, have all the officers of the British Squadron neglected their most imperative duties, in not informing their Government of the contempt for British law manifested in these settlements? It is after this fashion civilisation is introduced to those countries where European policy could achieve such wonders? If the Cabinet of St. James be absolutely ignorant of what takes place in these settlements, let us hope that this information will reach it, and that it will take such measures as to prevent the world from saying that English Philanthropy is merely a lie."

GREAT IRISH PATRIOT DEMONSTRATION AT BOSTON.

(From the Boston Pilot.)

Faneuil Hall, the "Old Cradle of Liberty," was filled to overflowing, on Monday evening last, the 27th by the gallant sons of the Old Country and of Young America, to take into consideration the expediency of addressing a memorial to the American Government, requesting its mediation with that of England, on behalf of the IRISH PATRIOTS exiled to Australia since the year 1848. Long before the hour appointed for the meeting, (7 o'clock,) every nook and corner of the venerable edifice was occupied by the enthusiastic sympathisers in the object of the meeting.

Precisely at the hour appointed, His Excellency the Governor of the Commonwealth, George S. Boutwell, of Groton, accompanied by the Chairman of the Committee of arrangements, Patrick Donohoe, Esq., the officers of the meeting and several distinguished guests, appeared upon the platform, amid the hearty applause of the vast audience.

The following memorial to the President was read by Mr. Wm. F. A. Kelley, of Boston, in a clear and effective manner, interrupted only by occasional hearty applause.

PROPOSED PETITION.

To His Excellency, Millard Fillmore, President of the United States of America.

The undersigned, citizens of the United States of America, desire to express through you, their chief Executive officer, the sympathy of the people of these States, with W. Smith O'Brien, Mitchel, Meagher, O'Donohoe, Martin, O'Dougherty, and others now in exile and confinement for political offences against the Government of Great Britain.

It will be in your Excellency's recollection, that in the year 1848, when the condition of the Irish Nation seemed desperate, these gentlemen, with others more fortunate in the end, attempted the desperate remedy of revolution. Personally they made great sacrifices. Mr. O'Brien forfeited not only wealth and position, but embarked in that attempt the reputation he had laboriously acquired, during fifteen years membership in the Imperial Parliament. The other gentlemen were all men of some hereditary fortune or distinguished in the learned professions. They were unfortunate, but they were unstained by mercenary motives or unworthy conduct. Men of all parties in their native land deplore their sufferings, and desire their release, a desire in which we share, as well from feeling certain of their great merits, as on wider and more general grounds of policy.

The advance of civilisation and Christian morals has induced an international sympathy which we think fully justifies such a procedure. We do not ask an interference with this question in such a form as might awaken the apprehensions of the British Crown that we are disposed to assume the right, in the slightest degree, to inquire into, and control the affairs of any foreign power. As a member in the great family of nations, desirous of cultivating in the hearts of Governments, (if the expression be allowed,) a care for the happiness of individuals, a solicitude for their improvement, and a sympathy for their sufferings, we wish to

express in this form, our painful sense of the condition of these gentlemen, and ask such respect for our application, as may comport with the policy of Great Britain.

Did we conceive that the liberation of these gentlemen might be dangerous to the British Empire, or increase the sufferings of any of its subjects, we should refrain from asking it, and should repress our sorrow for their calamitous condition. Did we think it possible that (according to the established principles of political and social philosophy,) their continued punishment could exert a salutary influence upon the patriotism and moral sensibilities of a single subject of the British Empire, were we not sure, on the contrary, that its effects must be pernicious, in both these respects, to their countrymen at home, as well as injurious to the character of the British Government abroad, we should remain silent. We have learnt from the moralists and statesmen that vindictive punishments exasperate their victims, corrupt their authors, and deaden the moral sense of the communities which they effect. When the public security, or the reformation of the sufferer, is not the purpose of apparent tendency of punishment but the reflection of terror or the gratification of resentment, it is always injurious. The strength of the British Empire, and the tranquility of Ireland itself, forbid the idea, that these gentlemen cannot be at liberty with safety to the Government. No man can be persuaded that their individual reformation can be the motive for further punishment.

These are gentlemen by birth, education and social habits. Their manners, morals, and capacities have distinguished them among their countrymen. Their error, if they have erred, has been one of opinion. That opinion regarded the best mode of relieving the sufferings of the people of Ireland. The sufferings and the necessity of relief has never been denied by the British Government itself. That Government, has not denied that much of that suffering was caused by the abuse of the law and its administration. The remedies sought by Mr. O'Brien and his fellow-sufferers involved them in condemnation under the existing authorities of the Empire. They had shed no blood. Political reformation in the affairs of Ireland was solemnly promised by the English Government.

Difference of opinions as to the effects of political reformation constituted the offences of Mr. O'Brien and friends. They may have erred, they may have adopted a policy which threatened, as it was pretended, national disaster, and great human calamity, but a dispassionate posterity, who will review the full developments of our age, will alone be competent to decide these questions justly. The pages of Irish history team with names of men whose premature fates fill the world with regret—men, of whose enterprises and sufferings England herself, in calmly reviewing the past, cannot but speak with respect and regret. Names which, in England, men bear proudly have derived their noblest associations from ancestral statesmen whose blood has stained the scaffold. The triumphs of the day did not, in the time of which we speak, and cannot now immortalize the successful actors in political struggles, mercy, magnanimity and philosophic justice embalm the memory of the powerful in all time. Those of us, who are by birth American citizens, will offer no apology for thus presenting ourselves to your notice. We believe in presenting ourselves to your notice—in thus requesting your interposition with the British Government for the liberation of these gentlemen—that we ask you to do nothing unusual in the practice of modern civilized nations—nothing but what has been recently done in favor of the Hungarians by these United States, by France, and by England herself.—There is a close correspondence now recognised among nations as there is among individuals, nor is it deemed offensive for one Government respectfully to call the attention of another to what may be a forgetfulness of some obligation or some ennobling act of generosity.

Those of us who are Irishmen by birth will briefly allude to the peculiarities of our position. We plead in behalf of men who are suffering deeply for an attempt to redress wrongs from which we have escaped by seeking the asylum of our present country. This we have done at the sacrifice of all our early affections which are so characteristically strong in the Irish race. It is as brothers pleading for our brothers that we ask your interposition for our suffering countrymen. We think the Irish citizens of America entitled to the respectful consideration of this Government. We have found here a home, comfort, the means of wealth, and the freedom and dignity which God has designed for man; and we have returned to this Government the warm affection of patriotic hearts. In all the strife of political parties—in the conflict of sectional jealousies, and the supposed antagonism of sectional interests, no Irishman has expressed or felt any sympathy but for the country—the whole country. We have made no attempt to embroil this nation in irregular conflicts abroad. We yield to no American in devotion to the institutions of this Government.

In asking the release of our former fellow-citizens from the contact and penalties of convicts, we do not propose that a restoration to their former rights, to their homes, fortunes, friends, country and honors should be solicited; we only ask that they may be permitted, as exiles to join us in enjoyment of this hospitable country and the privileges of Americans.

THE IRISH EXODUS—THREATENED DEPOPULATION OF THE BRITISH ISLES.

(From the Times.)

We have repeated almost ad nauseam that the people are leaving us at the rate of near a thousand a day. "Very well; what of that?" They are only Irishmen, with a sprinkling of the ever-wandering Scotch, and some of the less fortunate or respectable of our own countrymen." Be they what they may, the fact remains that we are witnessing a phenomenon of the same class with the migrations of the Gauls, the Goths, the Huns, the Turks, the Magyars, and other tribes, that, before the settlement of Europe, roamed about looking for a home.

In Ireland, the journals have styled the movement the Celtic "exodus;" and, considering the actual difference between the condition of an average Irish peasant at home and that which he easily attains in the United States, we shall not quarrel with the reflection which the name seems to cast on the rulers left behind. The writers who treat of this exodus tell us that it will go on till the whole race is departed and their place left untenanted. Having once begun, the migration will go on; and the strong social instincts that have hitherto bound the Irishman to the soil of his birth will now operate in drawing him into the great western stream. In England it has been anticipated by some writer, that when the Irish population should be reduced to a certain low level, the inducement to remain

would rise so high that the migration would stop, and the remnant left behind would be contentedly and permanently attached to the soil. The Irish authorities, as we are disposed to think, very correctly, do not expect the migration to stop as soon as the population has assumed its proper proportion to the work to be done. The people who have been in the habit of paying 30s. The people who would not remain on the land if it were reduced to 20s. or 10s.—they will have it at no price. Their minds are completely made up to go after their friends—to go home, that home not being "Ould Ireland," but the "Far West." The stream once that land, it will not stop till Ireland is absolutely depopulated, and the only question is, when will that be?—Twenty years at the present rate would take away the whole of the industrious classes, leaving only the proprietors and their families, members of the learned professions, and those whose age or infirmities keep them at home. Twenty years are but a short time in treating great social or political questions. It is more than twenty years since the passing of the Emancipation Act, and the introduction of the Reform Bill. What if it should really come to pass that before another twenty years the whole Celtic race shall have disappeared from these isles, and the problem of seven centuries received its solution?

And when will this movement stop? Incuriousness and prejudice are ready with the reply, that it will stop, at all events, when the Celtic race is exhausted. The Englishman, we are assured, is too attached to his country, and too comfortable at home, to cross the Atlantic. But surely it is very premature to name any such period for this movement, or to say beforehand what English laborers will do, when seven or eight millions of Irish have led the way to comfort and independence. The Englishman is now attached to his own home, because he knows of no other. His ideas of other regions are dark and dismal. He trembles at the thought of having to grope his way through the Cimmerian obscurity of another hemisphere. The single fact that he will have no "parish" in America is, in his mind, a fatal bar to locomotion. But all this is quick passing away. Geography, union workhouses, ocean mails, and the daily sight of letters arriving in ten days from prosperous emigrants, are fast unrooting the British rustic from the soil, and giving him cosmopolitan ideas. In a few years, the question uppermost in his mind will be whether he will be better off here or there? Whether he should go with the young and enterprising, or stay at home with the old and stupid? If a quarter of a million British subjects have left this country for the Australian colonies in the present generation, there may easily be a much larger movement to a nearer and more wealthy region. It has been imagined, indeed, that such a migration will have a natural tendency to stop itself at a certain stage. We are told that the English laborer will find a new field in Ireland, deserted by the Celt. It will, however, cost no more effort of mind to cross the ocean at once than to cross the Irish Channel for a land which, in the mind, must ever be associated with violence and blood. High wages, again, we are told, the enjoyment of a liberal government, and an improved condition, will bind the Englishman afresh to the soil of his ancestors. But when you make the English laborer richer, more independent, more intelligent, and more of a citizen, you have put him more in a condition and temper to seek his fortune, wherever it may be found. The men who in the United States leave their homes for the Far West are generally they who have prospered where they are, and who want the excitement of another start in life. On the whole, we are disposed to think that the prospect is far too serious to be neglected, or treated as a merely speculative question. The depopulation of these isles, supposing the Celtic exodus to run out its course, and a British exodus to follow, constitute about as serious a political event as can be conceived; for a change of dynasty or any other political revolution is nothing compared with a change in the people themselves. All the departments of industry, the army, the navy, the cultivation of the fields, the rent of landed property, the profit of trades, the payment of rates and taxes, depend on the people, and without the people there must ensue a general collapse of all our institutions.

CLOSING OF THE EXHIBITION.

(From the Tablet.)

On Saturday, 11th October, the Great Exhibition closed its career, and the public took their last farewell of its splendors. Descriptions the most grandiloquent are given by the various daily papers of this solemn event.

With mingled feelings, the crowds of half-crown visitors bent their way to the Crystal Palace. The weather was splendid, and the sun looked down warmly upon the only great building in the world which does not inhospitably exclude his rays. At nine o'clock visitors began to arrive, and they continued to pour in steadily almost until the closing bells had commenced to ring. There were 53,061 visitors altogether.

Some few of the aristocracy were recognised, among whom were Lord and Lady John Russell, Sir R. H. Inglis, Earl and Countess of Glengall, Countess of Chesterfield, Earl of Northesk, and Mr. and Mrs. Gladstone; but a much greater crowd, both fashionable and unfashionable, had been expected, and the comparative paucity of numbers was the subject of general conversation. One party of country folks were determined to be in at the death, and had taken care so to distinguish themselves that there was little danger of any individual being lost by his comrades. They were well-dressed, healthy-looking laborers from the hop-grounds in Kent, and had each round his hat a voluminous wreath of the graceful foliage amongst which he had earned the price of his holiday. They looked as if "Birnham Wood had come to Dunstan," and were much gazed at during their peregrinations, especially by the foreign guests.

An eager desire was manifested, especially in the French department, to purchase mementos of the great display, and, in consequence, everything but an open sale was in progress.

There was a continuous hurrying to and fro, as if the habitues were anxious to take a farewell look at the objects which had interested them most during the past season; and the new-comers were willing to make the most of their tardy visit. As five o'clock, however, approached, there was a general determination of all the different currents to the transept, and when to this fact is added the influx of fashionable ticket holders, who poured in at four o'clock, it will easily be believed that the whole of the central space round the crystal fountain, and down to either end of the transept, was one dense mass of well-dressed human-

The vast multitude had now become stationary, and were evidently awaiting, in silent but intense excitement, the last act of a great event, immortal in the annals of the nineteenth century. It was a most solemn and affecting scene, such as has rarely been witnessed, and for which an opportunity cannot soon again arise. Words cannot do it justice, and fail utterly to convey the mystery and the grandeur thus embodied to the eye.

Not only the days, but the minutes of the Great Exhibition were numbered, and the first sign of its dissolution was given by Osler's crystal fountain.—Just before five o'clock struck the feathery jet of water from its summit suddenly ceased, and the silence of the vast assemblage became deeper and more intense. The moment at last came. Mr. Belshaw appeared at the west corner of the transept-gallery on the south side, bearing a large red flag in his hand. This he displayed as the clock struck, and instantly all the organs in the building were hurling into the air the well-known notes of the National Anthem. At the same moment the assembled multitudes uncovered; and those who witnessed this act of loyalty from an advantageous position will long remember the effect which it produced upon their minds. Where just before nothing was visible but a mass of black hats, stretching away until lost in the distance, immediately there appeared a great sea of up-turned animated faces, and to the solemn silence of expectancy succeeded a volume of sound in which the voices of the people were heartily joined. As a musical performance—there being no proper organisation in the matter—the singing of "God save the Queen" was a very discordant demonstration of loyalty. Herr Sommer did everything in his power and in that of his instrument to keep the people in tune, but he was only partially successful.

About the feeling which accompanied it there could be no mistake, for, as soon as it had closed, there arose such cheers as Englishmen alone know how to give. These were continued for several minutes, and when the last of them died away there passed over the entire building, and with an effect truly sublime, a tremendous rolling sound, like that of thunder, caused by thousands of feet stamping their loyalty upon the boarded floors. Under this demonstration every part of the edifice trembled, and, as it swept from west to east, many an eye was raised with anxiety to the girders and pillars, which in long perspective were stretched out before them. And now the time had arrived for the death-peak of the Exhibition to be rung out. Some one hung out from the gallery of the transept a piece of calico, on which was inscribed the well-known passage from Shakspeare's *Tempest*, &c.:

"Our revels now are ended: these our actors, As I foretold you, were all spirits, and Are melted into air, into thin air, And, like the baseless fabric of this vision, The cloud-capp'd towers, the gorgeous palaces, The solemn temples, the great globe itself—Yea, all which it inherit, shall dissolve, And, like this substantial pageant faded, Leave not a rack behind."

The extreme aptness of this quotation, which may well excuse its triteness, was instantly appreciated by the company; and the concluding lines, which were interpreted as referring to the contemplated demolition of the building, were honored with an energetic round of unmistakable hissing. The night was now closing in, but the company still

Lingered awhile, as if loth to depart.

A minute or two was allowed to elapse before the fatal signal was given, and during this brief interval the assemblage remained silent and motionless. At last it came, and a perfect storm of bell-peals broke over the building. Ireland has sent the most powerful bells to the Exhibition, but these resources, added to the bells of all nations, were deemed insufficient, and China had to come to the rescue with her gongs, and India to strike up some fine savage notes from her tom-toms, before the signs of an intention to depart were unmistakably manifested. The concourse of people for a long time remained massed together, as if no power could separate or fuse them; but at last small currents and ripples of human beings might be seen setting towards the exit-doors, and these gradually increased in volume and rapidity as the shades of evening fell. One by one the gas-lamps were lighted, and the building divided between the empire of day and night, assumed an aspect curiously in harmony with its defunct character. The crowds flowed out faster every minute, and first the western, and then the eastern portions of the nave began to show vacant spaces. In the meantime hearty cheers were given for Prince Albert, for the Prince of Wales, for Mr. Paxton, for Mr. Fox, for the exhibitors, and upon various other grounds. Some one proposed a cheer for Kossuth, but it met with no response, except some derisive laughter. The galleries and the eastern and western naves had now been completely cleared, but a dense body still clung round the crystal fountain, many filling bottles with water from it as a memento, and others struggling in vain to approach it for that purpose. The police and the Sappers appeared on the scene, first in small knots, and then, when they had moved the people on a little, in extended line.—They then gradually contracted the circle, permitting no return, until at last, at seven o'clock, the Crystal Palace finally closed its doors on the general public. The vast interior at this moment presented an appearance, if possible, more imposing than when in the height of noon it was filled with 50,000 human beings. A few lamps, placed at long intervals, shed a faint glitter among the cut glass, or cast long shadows from various statues across the flooring. Now and then a single policeman might be seen fitting like a spectre across the obscurity, while in the South Transept the Sappers were drawn up in military array to give a farewell cheer, and before the building was left to silence and solitude, they made its dim and shadowy interior ring with three hearty cheers for the Queen.

The Executive Committee and the chief members of their staff met in the transept when it was all over, and many and hearty were the congratulations which they exchanged on the happy termination of their brilliant labors.

The following are the numbers and amounts received upon each day during this remarkable week:—

	Visitors.	Receipts.
Monday	107,815	£5,175 16 0
Tuesday	109,915	5,231 10 0
Wednesday	109,760	5,283 3 0
Thursday	90,813	4,344 7 0
Friday	46,913	4,914 16 0
Saturday	53,061	4,845 12 6
Total	518,277	£29,795 4 6

The grand total of the number of visitors since the

opening has been upwards of six millions, of which number more than one-twelfth entered in the last week, and not less than half a million of money will have been received from all sources before the accounts are finally made up.

The greatest number of people ascertained to have been in the building at any one time was at two o'clock on Tuesday last, when 92,000 persons were present. On the same day the number of visitors reached its maximum, and was 109,915. Between eleven and twelve o'clock on Monday last 28,853 person entered the building in one hour.

"RECATANTION.—The Rev. Mr. Heinen, a Roman Catholic Priest, appeared before the Presbytery of New York, at its last session, and after a formal renunciation of Popery, and assenting to the confession of faith held by Presbyterians, he was received under the care of the presbytery."

So says a Presbyterian paper. Now the character of a professed minister is of the first importance. The law of libel is in full force in the State of New York. Any attack on the good name of a citizen is an offence punishable in the civil and criminal courts. All these things being premised we openly assert that the individual above referred to either never was a Priest of the Catholic Church, or 2nd has been, previously to this recantation, degraded for immoral conduct. Let the Presbyterians look to their protegee, and to our accusation.

By the way, have the Presbyterians yet "ordained" the Baldasseri who some two years ago palmed himself off for a few days in this city as a Catholic Priest, and then, after a remarkable abode in the City Hospital, where the record of the cause of his sickness yet remains, went over to Presbyterianism, as the religion that promises salvation by faith without regard to works! The last we heard of him he was edifying the pious young men of the Presbyterian Ecclesiastical Seminary at Princeton, New Jersey. We wish the Presbyterians joy of their "converts."—*N. Y. Freeman's Journal.*

A QUEER SUBJECT FOR A SERMON.—Bryant, in his "Letters of a Traveller," relates that, while at Glasgow, he attended one of the free churches, and listened to a sermon from Dr. Lindsay. At the close of the exercises, the preacher announced that there would be a third service in the evening: "The subject will be the thoughts and exercises of Jonah in the whale's belly."

(Written for the True Witness.)

THE CHILD'S DREAM.

BY MRS. J. L. LEPROHON.

Wrapped in bright childhood's unclouded dreams, A fair hair'd infant lay,
A soft smile hovered around the lips, as if still oped to pray;
And a vision then came unto him, of beauty, strange and mild,
Such as may visit alone the dreams of a pure sinless child.

There stood by his couch an angel fair, with glorious glittering wings,
Of hues as bright as the living gems the fount to Heaven flings;
And, with loving smile, he bent above, the infant cradled there,
Whilst sounds of sweet seraphic power, stole o'er the perfumed air.

"Child, list to me now," he softly said, "on mission high I'm here:
Sent, by that Mighty One, to whom all Heaven bows in fear;
I seek thee, now, whilst thou art still on the threshold of earth's strife,
To speak of what thou knowest not yet—this new and wondrous life.

Dost thou cling to it?—dost find this earth, a fair and lovely one?
Dost thou love its bright-dyed birds and flowers—its radiant glorious sun?
I come to ask thee to leave it all—to turn from its bright bloom,
And closing thine eyes in death's still sleep, go down unto the tomb.

Thou shudderest, child, and, with restless gaze, from me thou turn'st away;
Mid the summer flowers, the singing birds, wouldst thou remain to play;
And thou wouldst bask in the loving light of thy fond father's smile,
And on thy young mother's doating heart, wouldst linger yet awhile.

'Tis well, sweet dreamer, I blame thee not; but in realms far away,
Are blossoms more lovely far than those, with which thou now dost play;
And if the love of thy parents fond, with joy thy heart doth fill,
In those glorious distant realms is One, who loves thee better still:

That One, for thee, in sorrow lived—for thy sake, too, he died;
Oh! like the ocean was His love, as boundless and as wide.
Leave, then, this earth, before hideous sin, thy spotless brow may dim;
But one struggling breath, one parting pang, and then thou'lt be with Him.

An answering smile lit the sleeper's face, but soon it softly fled,
And the mother gasped, with pallid lips, 'Great God! my child is dead!
Oh! must he pass from my loving arms, to the damp church-yard's sod?
But the spotless soul of that cherub pure, was already with its God.'
Villa Richelieu, St. Charles.

BROWNSON'S QUARTERLY REVIEW.

Just Received by the Subscribers,

BROWNSON'S QUARTERLY REVIEW, FOR OCTOBER.

SUBSCRIPTION, only \$3 a-year. Can be mailed to any part of Canada. Every Catholic should subscribe for a copy of it.
D. & J. SADLER, & Co., Agents.

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

INSPECTION OF BEEF AND PORK.

THE Subscriber, in returning his sincere thanks for past favors, begs to inform his friends that he holds himself in readiness to INSPECT BEEF AND PORK for the OWNERS thereof, conformable to the amended Act of the Provincial Parliament of last Session.
April 24, 1851. FRANCIS MACDONNELL.

AMERICAN MART,

Upper Town Market Place, Quebec.

THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line.

India Rubber Manufactured Boots, Shoes, and Clothing, Irish Linens, Tabbinets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price.

Parties purchasing at this house once, are sure to become Customers for the future.

Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.

The rule of Quick Sales and Small Profits, strictly adhered to. Every article sold for what it really is. Cash payments required on all occasions. Orders from parties at a distance carefully attended to.

Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART.
Quebec, 1850. T. CASEY.

Still the Forest is the Best Medical School!
That predisposition which exposes the human frame to the infection and virulence of all diseases, proceeds directly or indirectly from a disordered state of the System, caused by Impure Blood, Bilious and Morbid condition of the Stomach and Bowels.

DR. HALSEY'S

GUM-COATED FOREST PILLS.

(A Sarsaparilla preparation of unexampled efficacy.)

These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nauseating, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of taking cold. They neither have the taste nor the smell of medicine, and are five times more effectual in the cure of diseases than any Pills in use.

But a short time has elapsed since these great and good Pills were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians as incurable, have found relief, and been restored to sound and vigorous health from their use.

TO FATHERS OF FAMILIES.

Bile and foul state of the stomach occasion more sickness and deaths in families, than all other causes of disease put together. Sometimes whole families are taken down by malignant fevers, Fever and Ague, and other dangerous disorders, all proceeding from a bilious and foul state of the stomach. No parent can be so ignorant as not to know the great danger existing from biliousness—no parent would be guilty of causing the

DEATH OF HIS OWN CHILDREN!

Yet thousands of children and adults die every year through neglect of parents to attend to the early symptoms of bile and foul stomach.

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

SALTS AND CASTOR OIL.

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

NOTICE TO THE PUBLIC.

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

The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with

GUM ARABIC.

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

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

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.

If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS. If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.

If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.

Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.

Travellers and Mariners, before undertaking long voyages, provide yourself with Dr. HALSEY'S PILLS, as a safeguard against sickness.

Wholesale and Retail Agents:—In Montreal, WM. LYMAN & Co., and R. W. HENFORD; Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. Johns, BISSETT & TILTON.
Feb. 5, 1851.

JUST PUBLISHED,
BY D. & J. SADLER & CO.,
No. 164, William Street, New York; 179, Notre Dame
Street, Montreal; and 128, Federal St., Boston,
CATHOLIC SCHOOL BOOKS,

Published with the approbation of the Provincial of the BROTHERS OF THE CHRISTIAN SCHOOLS, MONTREAL.
THE FIRST BOOK OF READING LESSONS,
Revised and Enlarged, by the

BROTHERS OF THE CHRISTIAN SCHOOLS.
18mo. of 72 Pages, in stiff paper covers, 2d; half muslin, 3d.
In Press, and will be issued in a few weeks. The SECOND, THIRD, and FOURTH BOOKS OF READING LESSONS, Revised and Enlarged with the SPELLING LESSON at the head of each Chapter accentuated, by the

BROTHERS OF THE CHRISTIAN SCHOOLS.
Those Books have been entirely remodelled and some matter stricken out, and a great deal of useful matter added. Large additions have been made to the Spelling Lessons, and the entire properly accentuated, a feature which is a decided improvement on the old Philadelphia Editions, which have been in use in the United States for some years past.

The Philadelphia stereotype Edition, (which has been purchased, and is now announced by a New York house), was stereotyped some eight years ago, from one of the earliest editions published by the Brothers of the Christian Schools, in Ireland, but which they have long since laid aside for later and improved editions.

We are determined to make our new and improved edition (published under the superintendence of the Brothers of the Christian Schools, and approved by the Provincial of the Order) at as low prices as the old edition, which is now put forward as new.

A number of other Works, by the Brothers of the Christian Schools, are in preparation.

D. & J. SADLER & Co.,
179, Notre Dame Street.

CATHOLIC WORKS.

JUST PUBLISHED, AND FOR SALE BY THE SUBSCRIBERS:

ALICE RIORDAN, the Blind Man's Daughter, by Mrs. J. Sadler, 12mo of 280 pages, in muslin; price 1s 3d.

WILLY BURKE, or the Irish Orphan in America, by Mrs. J. Sadler, 24mo, muslin; price 1s 3d.

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This is used as a Reading Book in the Schools of the Christian Brothers. It is an admirable book of instruction for parents as well as their children.

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BENJAMIN, or the Pupil of the Brothers of the Christian Schools, translated from the French by Mrs. J. Sadler, 32mo, muslin; price 1s 3d.

NEW AND ELEGANT ILLUSTRATED WORK,
DE LIGNY'S CATHOLIC LIFE OF CHRIST AND HIS APOSTLES.

D. & J. SADLER & Co. have commenced the publication of—**THE HISTORY of the LIFE of our LORD and SAVIOUR JESUS CHRIST**, from his Incarnation until his Ascension. To which is added—The History of the Acts of the Apostles. Translated from the French of Father De Ligny, by Mrs. J. Sadler. With the Approbation of the Most Rev. Dr. Hughes, Archbishop of New York.

This is decidedly the cheapest and best Catholic Life of Christ and His Apostles, that has yet been given to the public. It has already been translated into the Spanish and Italian languages; and in Paris one publisher sold Eight Thousand copies in one year. We feel confident that few Catholic Families in this country will be without a copy, as we intend to place it within the reach of all, by fixing the price so low that all can afford to purchase it.

Parties desirous of obtaining this work will be careful that no other Life of Christ is taken in its stead, as it is well known that Agents of Protestant publishers are actively engaged in circulating others. We would again remind Catholics that this Translation from the French of the learned Father De Ligny, is the only complete Catholic Life of Christ and His Apostles yet published in our language.

TERMS—The Work will be printed from large clear type on superfine heavy paper, in parts of sixty-four pages, with a fine steel engraving in each number, at the very low price of Twenty-five Cents.

Our friends will bear in mind that we give Sixty-four Pages in each number, whereas those published by Protestants only contain Thirty-two,—so that we give a superior Work to any published, and at one half the price.

The Work will be complete in from Twelve to Fourteen Numbers.

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We also publish in Numbers the following works:—**THE CATHOLIC FAMILY BIBLE**, with the Approbation of the Most Rev. John Hughes, Archbishop of New York. To which is added—Ward's Errata of the Protestant Bible. Complete in 18 parts, with a fine steel engraving in each, at 1s 3d. **BUTLER'S LIVES of the SAINTS**, with the Approbation of the Most Rev. Dr. Hughes, Archbishop of New York.—Complete in 27 parts of 112 pages, with a fine steel engraving, at 1s 3d each.

The Catholic Family Bible (in the German language) with the Approbation of the Most Rev. Dr. Hughes. Complete in 16 parts, with a steel engraving, at 1s 3d each.

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SICK CALLS, or the Diary of a London Missionary Priest, by the Rev. Edward Pegg, 18mo of 400 pages, with two engravings, in muslin, price 2s 6d. This is equal in interest to Warren's "Diary of a late Physician."

ESSAYS and REVIEWS, Religious and Political, by O. A. Brownson, 12mo, of 500 pages.

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HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

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APOTHECARY AND DRUGGIST,

NO. 111 SAINT PAUL STREET MONTREAL,
HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description.
August 16, 1850.

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CHOICE TEA, SUGAR, AND COFFEE STORE,
No. 1, Saint Paul Street, near Dalhousie Square.

EDUCATION.

M. R. ANDERSON,

56 1/2, CRAIG STREET,

BEGS to announce to the Citizens of Montreal, that his Classical and Commercial Evening Classes will be resumed on **MONDAY FIRST**, the 10th instant.
Hours of attendance, and Terms per Month, made known at the Class-room.
Montreal, November 3, 1851.

WANTED,

FOR the English Elementary School, connected with the St. John's Academy, a TEACHER, to whom a liberal salary will be given. The course to be taught this year will merely consist of Reading, Writing, and Arithmetic.
Application to be made to the Rev. C. Larocque, P. P., St. John's, or to Thomas Maguire, Esq., St. John's.
N.B.—References as to character and competency, will be required.
St. John's, October 30th, 1851.

WANTED,

AN ASSISTANT TEACHER.
Apply at the Bonsecours School.
October 23, 1851.

TOBACCO, SNUFF AND CIGARS.

THE Undersigned has constantly on hand a choice assortment of the above articles, to which he respectfully invites the attention of Town and Country Merchants.

F. McKEY,
83 St. Paul Street.

Montreal, October 9, 1851.

DOCTOR TUCKER has removed from 56 McGill Street to Laguchiere Street, corner of St. Constant Street.
Montreal, 15th October, 1851.

M. DOHERTY,

ADVOCATE,

Corner of St. Vincent and St. Thérèse Streets, in the buildings occupied by C. E. Bell, N.P., Montreal.

Mr. D. keeps an Office and has a *Law Agent* at Nelsonville, in the Missisquoi Circuit.

P. MUNRO, M. D.,

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

B. DEVLIN,

ADVOCATE,

No. 5 Little Saint James Street, Montreal.

H. J. LARKIN,

ADVOCATE,

No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL,

ADVOCATE,

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

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COMPRISING Ledgers, Journals, Letter, Day, and Cash Books, substantially bound. Only ONE SHILLING AND THREE PENCE THE QUIRE.

D. & J. SADLER & Co.,
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D. & J. SADLER & Co.,

HAVE JUST PUBLISHED

THE GOLDEN MANUAL;

BEING A GUIDE TO CATHOLIC DEVOTION, PUBLIC AND PRIVATE,

With the approbation of the Most Rev. Dr. Hughes, Archbishop of New York.

THIS Manual contains, in addition to forms in general use, various devotions selected from approved continental works. The Prayers, Litanies, &c., have been collected from the Latin originals, wherever such were known to exist. The English versions of the Psalms here given, have been constructed by a comparison of the authorised Douay text, (to which in substance it adheres,) with the several other versions, which from time to time have been sanctioned for the purpose of devotion. The indulgences prayed have been literally translated from the *Incologia*, *Douay's Treatise on Indulgences*, and the best edition of the *Catechism Palmetum*. The particulars connected with the Confraternities, &c., to which indulgences are attached, have been carefully collected from authorised sources.

The American Edition has been enlarged by the addition of THREE HUNDRED PAGES of matter, under the supervision of a Rev. gentleman of New York. Many new translations have been made expressly for it, and a great number of Prayers have been added, which are in constant use in this country. The illustrations are appropriate and well executed.

We send this book confidently before the public, with the assurance that no expense has been spared to make it (what it really is) the most complete Prayer Book ever published in the English language.

The following notice of the work, is taken from *Brownson's Quarterly Review* for July, 1851:—

“This is a reprint from an English Manual approved by Cardinal Wiseman, with large additions by the American editor. It is the largest and most complete manual of devotion we are acquainted with. It contains a great variety of devotions, adapted to almost every occasion and to every taste, and as far as we have examined it, selected with judgment and true devotional feeling. We know of little, except in devotions before and after communion, that we could desire to have added, and we have met with nothing in it that we wish to have omitted. It is due to the publishers to say that the copy before us is well printed, and richly bound. It contains numerous illustrations, several of which are executed with much skill and artistic taste. There is no occasion to commend this Golden Manual to the public, for it is approved by the Most Rev. the Archbishop of New York, and is sure to become, and deservedly, a great favorite with devout Christians.”

18mo. of 1041 pages, at the following very low prices:—

Strong sheep binding,	- - - -	3 9
Roan, embossed, plain edges,	- - - -	5 0
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It may be had in a variety of Fine Velvet Bindings, at prices up to 50s.

This is decidedly the CHEAPEST PRAYER BOOK, considering the amount of matter and the style in which it is got up, ever printed. It contains THREE HUNDRED PAGES more than prayer books that are sold at the same price.

August 21, 1851.

D. & J. SADLER & Co.,
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SELLING OFF AT COST PRICE,
A STOCK WORTH \$65,000;
CONSISTING OF
READY MADE CLOTHING AND DRY GOODS.

The Subscriber begs to inform the Public of Montreal, that on **MONDAY NEXT**, the 3rd November, and Following Days, he will commence Selling Off his Stock at COST PRICE.

L. PLAMONDON,

No. 122, St. Paul Street, Sign of the Beaver.
October 30, 1851.

Lodgings for Female Servants out of Place,
AT FLYNN'S

Servant's Registry Office, and Second-Hand Book Store,
No. 13, ALEXANDER STREET,
OPPOSITE ST. PATRICK'S CHURCH.

FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation. Servants, too, are assured that their interest shall be duly attended to.
Hours of attendance from 9 till 11 A.M., and from 2 till 4 P.M.

SECOND-HAND BOOKS SOLD VERY CHEAP.

SERVANTS WANTED at the above Office, who can give Good References as to their character and capability. No other need apply.
August 28, 1851.

JOSEPH BOESE,

25 College Street, opposite the College,

MANUFACTURER of OIL CLOTHS, which comprise PRINTED Imitation MAHOGANY, BLACK WALNUT, TABLE and PIANO COVERS; also Plain Black for Caps, Trunks, and for use of Coachmakers. Also, all kinds of SILK and WOOLLENS DYED, in the best manner, and with dispatch.

MONTREAL CLOTHING HOUSE,

No. 233, St. Paul Street.

C. GALLAGHER, MERCHANT TAILOR, has for Sale some of the very BEST of CLOTHING, warranted to be of the SOUNDTEST WORKMANSHIP and no humbugging.

N. B.—Gentlemen wishing to furnish their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care.
Montreal, Oct. 19, 1850.

DRY GOODS.

WE beg to apprise the numerous friends of Mrs. Coffy, and the public at large, that she has opened a Dry Goods and Fancy Store at No. 23, St. Lawrence Main Street. Persons desirous of making purchases in the above line, would do well to give her a call, as she is determined to sell at the lowest possible prices.

In compliance with the wishes of her friends, Mrs. Coffy has engaged the services of a competent milliner and dressmaker, so that those ladies who may favor her with a trial, will find their orders punctually and carefully attended to.

ROBERT M'ANDREW,

IN returning thanks to the public, for the liberal support he has received during his long period in business, in SOREL, intimates that he will REMOVE on the 1st May, to MONTREAL, to 99, St. Paul Street, where he will open an extensive WHOLESALE and RETAIL DRY GOODS ESTABLISHMENT. His long experience among Country Merchants, with strict attention to their orders, will, he trusts, gain him a share of their patronage, particularly as he pledges himself to supply them with as good Articles, and at as LOW, if not LOWER RATES than any house in the city.
May 14, 1851.

JOHN M'CLOSKEY,

Silk and Woolen Dyer, and Clothes Cleaner,
(FROM BELFAST.)

No. 33 St. Lewis Street, in rear of Donegana's Hotel,
ALL kinds of STAIN, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED.
Montreal, Sept. 20, 1850.

STRAW BONNETS.

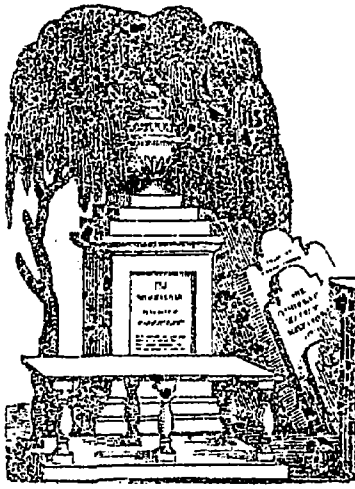
MRS. DOYLE returns her sincere thanks to the Ladies of Montreal and surrounding country, for the liberal patronage she has received during ten years she has been in business in St. Mary Street, and begs to intimate that she has removed her Bonnet Making Establishment to 152, Notre Dame Street, opposite D. & J. Sadler's Book Store, where she keeps constantly on hand an extensive assortment of STRAW and other BONNETS, TRIMMINGS, and RIBBONS, at extremely low prices.

TUSCAN, DUNSTABLE, and FANCY BONNETS cleaned and altered to the latest shape. Bonnets dyed Black or Slate Color if required.
Montreal, March 26, 1851.

WILLIAM CUNNINGHAM'S

MARBLE FACTORY,

No. 53, St. Urban Street, (near Dorchester Street.)



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

N.B.—W. C. manufactures the Montreal Stone, if any person prefers them.
A great assortment of White and Colored MARBLE just arrived from Rev. Cunningham, Marble Manufacturer, No. 63, St. Urban Street.
Montreal, March 6, 1861.

ACADEMY OF SAINT ANDREWS D'ARGENTEUIL,

County of the Lake of Two Mountains,
DISTRICT OF MONTREAL, CANADA EAST,
UNDER THE PATRONAGE OF THEIR LORDSHIPS, THE BISHOPS OF MONTREAL AND MARTROPOLES.

THIS new Establishment, advantageously situated on the bank of the beautiful river Ottawa, between the flourishing villages of St. Andrews and Carillon, and on the highway of communication between Montreal and Bytown, can be conveniently visited during every season of the year. The locality is salubrious and picturesque; and the newly erected edifices are spacious and commodious. The course of education to be taught in this establishment—which will be essentially English, and of an altogether mercantile character—will comprise, Reading, Writing, Orthography, Grammar, Composition, Geography, History, Arithmetic, Geometry, Linear Drawing, and Book-keeping, as specially appertaining to the end for which this Academy has been established. The French language, so indispensable in this country, will be taught with the greatest attention; and students unacquainted with this language will have a most favorable opportunity of acquiring a practical knowledge of it, in their daily intercourse with the French Canadian students of the Academy.

RULES AND TERMS:

The students will study and sleep in the Academy, and each student must be provided with a bed, and every article necessary for the toilet. Arrangements have been made with some respectable families in the immediate vicinity of the Academy, at whose residence the students may board on extremely moderate terms. The charge for Tuition will be £4 per annum, to be paid invariably, every three months in advance.

Persons desirous of further and more precise information may apply to the Ecclesiastics of the Episcopal Palaces of Montreal and Bytown, to E. A. Montmarquet, Esq., and W. C. Schneider, Esq., Carrillon, or to the Director of the Academy, Rev. S. A. Bernier.

St. Andrews, Sep. 22, 1851.
N. B.—The entry of Students takes place on the 1st October next.

CANTON HOUSE.

FAMILY TEA, COFFEE AND SUGAR WAREHOUSE,
No. 109, Notre Dame Street.

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices.

The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented imbibing taint from Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to *Consueurs*, which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owns the high reputation his Coffee has obtained through a large portion of the Provinces.

CRYSTALLISED SUGAR (much admired for Coffee), REFINED SUGAR in small leaves, and WEST INDIA SUGARS, of the best quality, always on hand.

A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packages, unrivaled in flavor and perfume, at moderate terms.

Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate dispatch.
June 12, 1851.
109, Notre Dame Street.

FOREIGN WINE AND SPIRIT VAULTS,
103 1/2, Notre Dame Street.

THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash.

The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quantity suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery.

SAMUEL COCHRAN, Proprietor.

All goods delivered free of charge.

A very choice assortment of PORT, SHERRY, CHAMPAGNE and CLARET, now on hand.

And a small quantity of extremely rare and mellow OLD JAMAICA RUM, so scarce in this market.

OWEN M'GARVEY,

House and Sign Painter, Glazier, &c. &c. &c.

THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business.

Graining, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms.

No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store.
May 7, 1851.

THOMAS PATTON,

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

RYANS HOTEL, (LATE FELLERS),

No. 231 St. Paul Street, Montreal.

THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business—within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

The Table will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting.

The Stables are well known to the public, as large and commodious; and attentive and careful persons will always be kept in attendance.

The charges will be found reasonable; and the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him.

Montreal, 5th September, 1850.

M. P. RYAN.

BRITISH AMERICA FIRE, LIFE, AND INLAND MARINE ASSURANCE COMPANY.

Incorporated 1833.—Capital Stock, £100,000.

THE Public are most respectfully informed, that the Office of this Institution is REMOVED to No. 33, Great St. James Street, this city. (late